PREFACE

In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. *core, discipline specific / generic elective, ability and skill enhancement* for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive and continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A".

UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U.G. programmes of all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme.

Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this, we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs.

I wish the venture a grand success.

Prof. (Dr.) Subha Sankar Sarkar
Vice-Chancellor

Netaji Subhas Open University
Under Graduate Degree Programme
Choice Based Credit System (CBCS)
Subject: Honours in Education (HED)
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(HED)

Course: Philosophical Foundation of Education
Course Code: CC-ED-02

MODULE-I

PHILOSOPHICAL FOUNDATION OF EDUCATION

MODULE-II

EDUCATIONAL PHILOSOPHY

Unit 1 ❏ Philosophy and Education

Structure

1.1 Objectives

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

♦ Define the concept of Philosophy,

♦ Discuss the Nature of Philosophy,

◆ Discuss the Scope of Philosophy,

◆ State the Nature of Philosophical foundations of education,

◆ Understand the Scope of Philosophical foundations of education,

◆ Relate Philosophy and Education

◆ Elaborate the Basic Propositions of Philosophy:

Epistemology

Metaphysics

Axiology

1.2 Introduction

Learners, you have some some general ideas about term, 'Philosophy'. Hope, you will be abled to understand this concept more critically as well as to extend your knowledge about Philosophy to provide you information about meanings of philosophy and Philosophical Foundations of Education. To know the branches of philosophy like Epistemology, Metaphysics and Axiology you will have the enough scope to further your knowledge on the subject going through this Module.

1.3 Philosophy: Concept, Nature and Scope

1.3.1 Concept of Philosophy

The word philosophy is derived from Greek word "Philosophia" which is a combination of two Greek words 'Philo' and 'Sophia'. Here 'Philo' means 'love' and 'Sophia' means 'knowledge'. Hence, the etimological meaning of the word Philosophia or Philosophy is love of wisdom or knowledge. Therefore, study of philosophy deals with the fundamental nature of study of knowledge, reality and values.

According to Collins English Dictionary (2006) the term philosophy is defined as:

• Philosophy is the study of making theories about basic things such as the nature of reality, knowledge, thought or about how people should live.

• Philosophy is a particular theory about how to exist or how to deal with a particular situation.

Babylon English Dictionary: Study the principle of existence, behavior and knowledge; study the nature of human thought and of the world.

Specific Meaning of Philosophy: Philosophy may be defined as intensive thinking and contemplation which concerns with reality, knowledge and values.

Definition of Philosophy: To make the meaning of Philosophy clearer, the following definitions are given:

"Philosophy is a persistent attempt to give insight into the nature of the world and of Ourselves by means of systematic reflection".

R W Sellars

"Philosophy like other studies, aims primarily at knowledge".

Bertrand Russell

"Philosophy is the science of knowledge"

Fichte

"Philosophy is unceasing effort to discern the general truth that lies behind the particular facts, to discern also the reality that lies behind appearance".

Raymont

"Philosophy is a logical enquiry into the nature of reality".

S. Radhakrishnan

In the light of above definitions, we can say that philosophy explores man in relation to the universe. It stands for an inquiry after truth and search for knowledge. It is a method of critical and reflective thinking leading to human values. Philosophy is concerned with the three important aspects of human life and development. Theseare as follows:

•   Metaphysics—Theory of reality

•   Epistemology—Theory of knowledge;

•   Axiology—Theory of value.

•   Metaphysics or problems of reality is the study of existence, and deals with the questions of reality. The usual questions are: What is the nature of the universe? How the world has been created? What is God?

•   Epistemology or problems of knowledge is the most fundamental branch of philosophy. It deals with the problems of knowledge. It discusses the following

types of questions? What are the sources of knowledge? What are the instruments of Knowledge? What are the possibilities and impossibilities of Knowledge?

• Axiology or problems of value is that branch of philosophy which deals with the problems of values.

1.3.2 Nature of Philosophy

It is not very easyto interpret the nature of philosophy in a very particular way. But it can be assuming that philosophy explore the universe in its own way. Shortly nature of philosophy describes its general attributes as perceived by the universe.

♦ **Philosophy is a method of experiencing realty:**

By nature, Philosophy is an analytical method explaining reality and the place of human being occupy in it. The study of philosophy offers one of the best opportunities to enhance one's analytical, critical, expressive and interpretive abilities. It is, undoubtedly, the beginning of a process that can enrich one's life immensely.

♦ **Philosophy explores comprehensive pattern of life:**

Philosophy is an activity of thought, a type of thinking. It is critical and comprehensive, in fact, the most critical and comprehensive manner of thinking which the human species has yet devised. Philosophy as a critical and comprehensive process of thought involves resolving confusion unmasking assumptions, revealing pre-supposition, testing positions, looking for reasons, examining world –views and questioning conceptual frameworks.

♦ **Philosophy is associated with Knowledge base of all discipline:**

Philosophy is the interpretation of life, its nature and meaning. It is an enquiry into its source and destiny. It enquires into nature, meaning, purpose, origin and destiny of human life. It tries to understand the universe in relation to man. It investigates the nature of the supreme norms, ideals or values of life. Now, philosophy is regarded more as aninterpretation of human life, its sources, value, meaning, and destinythan as an enquiry in to the nature of the world, soul and God.

♦ **Philosophy is a search for truth and reality:**

Truth is the central subject in philosophy. Philosophy is a search for truth and reality. Philosophy helps us understand what is meant by truth, whethertruth can be known, and the means by which something can be said to be true. It helps us become more rational, ethical, appropriately open-minded and appropriately sceptical and ithelps us attain justified

beliefs that are more likely to be accuratethan unjustified ones. Therefore, philosophy may be interpreted as an inquiry into the foundations of our beliefs, an attempt toclarify and justify them with reason.

♦ **Philosophy is an attempt to answer the value of life:**

Philosophy relates to the study of, and attempts tounderstand the root nature of reality, existence, and knowledge. It is an attempt to answer all the ultimate question of life. What is self? What is mind? What is ethics? What is the true nature ofthe universe? What are the qualities of truth, goodness andbeauty? All these questions are interpreted by philosophy.

Philosophy is deeper and more comprehensive. It tries to answerthe ultimate questions of life. Thus philosophy is an attempt to think in most general and systematic way about everything inthe universe, about reality as a whole.

♦ **Philosophy is speculative:**

Philosophy is speculative in pursuingquestions that do not bear directly on practical matters. It is speculative in considering problems which only highly abstract thoughts present. It is speculative in developing effectivephilosophical perspectives and concern. It is speculative inconsidering ultimate metaphysical issues, pursuing the mostcritical formulation of principles held to govern thought and action.This nature of philosophy tries to seek to establish meaning by resolving controversies. It also seeks to identify and to clarify thefundamental assumptions of conflicting points of view.

♦ **Philosophy is analytical:**

Philosophy is concerned only with theproblem and methods of knowledge. Philosophy is not the studyof ultimate reality as a whole. Philosophy aims to consider the deeper questions about life and the world that we live in by thinking through the possibilities, the repercussions, the facts, and the experiences that people have in order to define knowledge. Philosophy as analysis focuses on logic and an evaluation of language to attempt to define questions, analyze definitions and determine what is true about the world.

♦ **Philosophy is synthetical:**

The nature of philosophy is to synthesize man's total experience in the form of knowledge. Philosophy is an effort to combine all knowledge and all experiences, both individual and social. Kant puts forth that synthesis describes the central and foundational function of cognitive activity, namely the rule-bound combination of data received by the senses and

considered by means of this process under a specific general aspect i.e a concept of the understanding.

From the above discussion, it is apparent that philosophy is the conscious reflection upon the world as a whole. Philosophy investigates the ultimate nature of the supreme ends or values, like–Truth, Good, Beauty and the God, and their relation to Reality.

1.3.3 Scope of Philosophy

The scope of philosophy does mean the type of works that philosophy exhibits. Scope of philosophy refers to its range of application to various fields of study. There are certain core areas in which philosophical investigation is active. We shall have found the scope of philosophy by expanding of its own field and similarly by correlation with the other areas too. Ultimately it can be concluded that universe may be interpreted in terms of philosophical scope by means of reality, knowledge and values.

These scopes are: (a) Epistemology (b) Metaphysics (c) Axiology

Epistemology: Epistemology is the philosophy of exploring knowledge. It is often called theory of knowledge also. Within the scope of the epistemological philosophy it creates the possibilities and impossibilities of acquiring knowledge and the scope and validity of knowledge.

The scope of epistemology includes nature of knowledge, sources of knowledge, authenticity of knowledge, instrument of knowledge, methods of attaining knowledge, relational aspect of knowledge and possibility and impossibility of knowledge.

Metaphysics: Metaphysics deals with the nature of reality, existence of god and the nature of the universe which also includes its sub-classes on ontology. Speculation concerning the nature of Being or Existence is called ontology.

There are three essential parts of metaphysics viz., ontology of nature, ontology of the soul or mind and ontology of the Absolute. It discusses the theories of monism, dualism and about pluralism. Ontology includes in its fold cosmology and cosmogony.

The speculation which deals with the constitution of universe, space, time, the origin and nature of life, the philosophy of evolution, the purpose or design in nature is called cosmology. Cosmogony deals with the origin or creation of the world. So, metaphysics discusses the most basic categories of thing, such as existence, objects, properties, causation and so forth.

Axiology: Axiology is the philosophical study of value and "value" originally meant the worth of something. Axiology asks the questions: What is a value? Where do values come from? How do we justify our values? How do we know what is valuable? What is the relationship between values and knowledge? What kinds of values exist? Can it be demonstrated that one value is better than another? Who benefits from values? etc.

Other scope of Philosophy besides the major scopes are discussed below:

Logic: Logic is a distinct aspect of philosophy having scope of explanations, arguments and critical evaluation. It is the logic that gives a scientific understanding of enquiry through its inductive and deductive methods.

Ethics: It stands for moral concepts and reasoning – such as right action, obligation and justice. It is also called moral philosophy.

Philosophy of Mind: The philosophy of mind describes different mental state and modes, having essential mental components: belief, desire, emotion, feeling, sensation, passion, will etc.

Philosophy of Religion: It is concerned with the relation between faith and reason, the nature of religious language, the relation of religion and morality and the question of how a God who is wholly good could allow the existence of evil.

Philosophy of Science: It clarifies both the quest for scientific knowledge and the results yielded by that quest.

Political Philosophy: It concerns the justification and limits of governmental control of individuals, the meaning of equality before the law, the basis of economic freedom and many other problems concerning government.

Philosophy of Law: It explores such topics as what law is, what kinds of laws there are, how law is or should be related to morality and what sorts of principles should govern punishment and criminal justice in general.

Philosophy of Art: It concerns the nature of art, including both performing as well as painting, sculpture and literature.

Philosophy of Language: This field has close ties to both epistemology and metaphysics. It deals with the nature of meaning, the relations between words and things, the various theories of language learning etc.

From the above discussion, it is clear that philosophy is the creator of all subjects. All

branches of science and knowledge emerged from philosophy. Philosophy is that type of knowledge which has a close relation with almost all of the prevailing branches of knowledge. Philosophy is a vast field where all branches of knowledge are to be discussed. Philosophy harmonizes the highest conclusions of the different sciences, gives a rational conception of the whole world. To sum up, we can say that-

- Philosophy refers to knowledge concerned with discovery of truth.

- Philosophy refers to the acquisition of wisdom which influencesthe role of life.

- Philosophy is the study of the most general and abstract featuresof the world and categories with which we think.

- Philosophy is the general study of values, ethics, logical thinkingand theoretical speculation about the nature of reality and reason.

1.4 Philosophy as the foundation of educational Studies: Concept, Nature and Scope:

1.4.1 Concept

♦ **Philosohy of Education is Interdisciplinary:**

All human societies, past and present, have had a vested interest in education; and some have claimed that teaching is the second oldest profession and the subject itself have interrelationship with other subjects making it interdisciplinary.

♦ **Determining mission and vision of the subject:**

Education serves as a social-exploring mechanism and undoubtedly has enormous impact on the socio-economic condition of the individual with the development of its individuality. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

♦ **Education as a social process:**

Equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens. As a social process education upgrading social enhancement and focusing individual achievement.

♦ **Education is a process of Democratizing Education System:**

But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in a multicultural societydemocratic pattern of philosophy can bring change.

Dewey in his classic work Democracy and Education (1916), opined that in its broadest sense education is the means of the social avenue of life. It is not surprising that such an important social domain has attracted the attention of philosophers for long time.

Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic. Therefore,

- Philosophy of education is the criticism of the general theory of education.

- It consists of critical evaluation and systematic reflection upon general theories.

- It is a synthesis of educational facts with educational values. In brief, it is a philosophical process of solving educational problems through philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

1.4.2 Nature of Philosophy of Education

Philosophy of education is one of the areas of applied philosophy. There are three branches of philosophy namely metaphysics, epistemology and axiology and try to communicate education in terms of realistic approach, development of knowledge and creating values among learners and broadly speaking nature of Philosophy of Education can be termed as Interdiciplinary.

1) Interdisciplinary Nature: applying Realty in Education:Metaphysical Nature

Metaphysics is a branch of philosophy that investigates principles of reality transcending those of any particular science. It is concerned with explaining the fundamental nature of being and the world. Metaphysics is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as whether or not people have free will, in what sense abstract objects can be said to exist, and how it is that brains are able to generate minds.

2) Epistemological Nature:

Philosophy of Education by nature seeks to explore Knowledge:

Epistemology is the branch of philosophy that studies knowledge. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? It also forms one of the pillars of the new sciences of cognition, which developed from the information processing approach to psychology, and from artificial intelligence, as an attempt to develop computer programs that mimic a human's capacity to use knowledge in an intelligent way. When we look at the history of epistemology, we can discern a clear trend, in spite of the confusion of many seemingly contradictory positions. The first theories of knowledge stressed its absolute, permanent character, whereas the later theories put the emphasis on its relativity or situation-dependence, its continuous development or evolution, and its active interference with the world and its subjects and objects. The whole trend moves from a static, passive view of knowledge towards a more and more adaptive and active one.

As you can tell, the different branches of philosophy overlap one another. A philosopher considering whether people ought to give excess wealth to the poor is asking an ethical question. However, his investigations might lead him to wonder whether or not standards of right and wrong are built into the fabric of the universe, which is a metaphysical question. If he claims that people are justified in taking a particular stance on that question, he is making at least a tacit epistemological claim.

At every step in his reasoning, he will want to employ logic to minimize the chance of being led into error by the great complexity and obscurity of the questions. He may very well look to some of the ethical, metaphysical, and epistemological writings of past philosophers to see how his brightest predecessors reasoned about the matter. Aspects of each branch of philosophy can be studied in isolation, but philosophical questions have a way of leading to other philosophical questions, to the point that a full investigation of any particular problem is likely eventually to involve almost the whole of the philosophical enterprise. One view on education believes or subscribes to the view that philosophy of education comes under the umbrella of axiology.

As a branch of philosophy, it utilizes philosophical methods for the solution of philosophical problems with a philosophical attitude to arrive at philosophical conclusion. In this comprehensive process it includes facts concerning education and synthesizes them

with values. The other school of thought believes that education as a discipline utilizes or needs to incorporate all modes of philosophical inquiry; metaphysical, axiological and epistemological. As individuals involved in the process of education right from the aims, purpose, functions and building theory we need to look at any body of knowledge or generate new knowledge based on the three modes of philosophical inquiry.

3) Axiological Nature: Educational Philosophy deals with Ethics and Aesthetics for enreaching philosophical components in Educational systems:

• **Aesthetics:** The study of basic philosophical questions about art and beauty. Sometimes philosophy of art is used to describe only questions about art, with "aesthetics" the more general term. Likewise "aesthetics" sometimes applied even more broadly than to "philosophy of beauty: to the "sublime," to humour, to the frightening--to any of the responses we might expect works of art or entertainment to elicit.

• **Ethics:** The study of what makes actions right or wrong, and of how theories of right action can be applied to special moral problems. Sub disciplines include meta-ethics, value theory, theory of conduct, and applied ethics.

1.4.3 Scope of Philosophy of Education

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education. These problems mainly include –

1) Narrative Scope:

Formation of goals, norms and standards, applying philosophical truths for developing curriculum.(Aims of Education/Curriculum/Role of Teacher)

Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, and beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

2. Analytical Scope:

Critical analysis of any educational concept and other educational components: One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

Interpretation of Human Nature: A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

3.Eclectic Scope: Pursuing inquiry, interpreting realty, exploring epistemology

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

Relationship between Philosophy and Education: Much has been said on education, its meaning and function in a preceding chapter. Etymologicaldefinitions will not serve our purpose. Education can be defined as the strongest instrument forthe achievement of the ideals of life and civilised attempt to bring out about the balanced andproper development of human personality. The definition indicates that the plant of educationdraws its nourishment from the soil of Philosophy. In the words of Adams, "Education is thedynamic side of Philosophy. It is the active aspect of Philosophical belief; the practical means ofrealizing the ideals of life."

There is wide and close relation between education and Philosophy. The following are a few Quotations that establish the relationship between education and Philosophy:

View of Ross: "Philosophy and education are two sides of the same coin; the former is Contemplative while the latter is the active side."

View of John Dewey: "John Dewey endorses the view point of Ross when he says;"

Philosophy is the theory of education in its most general phase."

Gentile's view: "Education without Philosophy would mean a failure to understand precise nature of education"

After considering these views we can describe the relationship between Philosophy and education as under:

1. Philosophy determines the real destination, towards which education is to go: Philosophy has always inspired educational theory as well as practice. It determines the realdestination, towards which education has to go. In the words of Dewey, "Education is alaboratory in which philosophic distinctions becomes concrete as are tested." Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content ofinstruction. Philosophy embodies a way of life; education is a preparation for life. Philosophy isa knowledge obtained by natural reasons; education is the development of that reason and otherpowers of mind.

2. Education is the means to achieve goal: Philosophy deals with the ends and education isthe means to achieve those ends. Philosophy gives ideals, values and principles; education worksout those ideals, values or principles, in the words of Herbart, "education has no time to makeholiday till all the Philosophical questions are once for all cleared up."

It can, therefore, be said that philosophy is the contemplative side while education is its activeside. Philosophy is the theory of education while education is the practical thereof. Education isthe best means for the propagation of philosophy. It is the dynamic of philosophy.

3. Great Philosophers have been great educators also: Great philosophers have been greateducationists in the East as well as in the West. We can find the clearest examples of thedependence of education on philosophy in the lives and teachings of all the great philosophersfrom Yajnavalka down to Gandhi in the East and from Socrates down to the John Dewey in the West. Philosophers like Gandhi, Tagore, Radhakrishnan, Aurbindo Ghosh, Plato, Socrates, Locke, Comenius, Rousseau, Froebel and Dewey have been great

educators. They reflected theirphilosophical views in their educational schemes. Socrates has given the world his "Socraticmethod" (Method of questioning and cross-questioning of teaching; Plato, the Republic the firsteducational class. Rousseau, the great French philosopher, held that education should "follownature". John Dewey of America took keen interest in solving the educational problems of hiscountry. Gandhi is the father of basic education. In the words of Ross, "if further agreement isneeded to establish the fundamental dependence of education on philosophy, it may be found inthe fact that on the whole great philosophers have been great educationists".

4. Philosophy determines the various aspects of education: Every aspect of education has aphilosophical base. There is no aspect of education-aims, curriculum, methods, text books, discipline, teacher etc. Which is not influenced and determined by philosophy? Height andbreadth of education is probed in by philosophy. It is philosophy which provides aims educationand these aims determine the curriculum, the methods of teaching, the text books, the role ofteacher and the school discipline. Thus education is the dynamic, active and practical side ofphilosophy.

Significance of Educational Philosophy:

The need and importance of educational philosophy can be explained as in the follows:

1. Philosophy and Aims of Education: Every system of education must have an aim. Without aim education is meaningless. The aim of education is directly related with the aim of life, andthe aim of life is always dependent on the philosophy that prevails. It is philosophy whichdetermines whether the aim of education should be moral perfection or intellectualdevelopment, whether education should be vocational or liberal should it be for the developmentand happiness of the individual or for the good the society? Such conflicting views regarding theaim of education are reconciled in the light of philosophy.

2. Philosophy and Curriculum: In no other sphere is this dependence of education on philosophy more marked than in that of the curriculum. Determination of curriculum needs thes ervices of philosophy in its entirety. Specific curriculum problems demand a philosophy for this satisfactory solution. While discussing curriculum problems Briggs remarks, "It is just here (in curriculum) that education seriously needs leaders. Leaders who hold a sound comprehensivephilosophy of which they can convince others, who can direct its consistent application to theformulation of appropriate curricula." It is philosophy which will decide a particular subjectshould be included in the curriculum and what particular discipline that subject will promote. Curriculum is the contents of education. It is just like a gun

powder for the soldier. Through curriculum education becomes effective or ineffective. Curriculum is not fixed for all the times. It changes in accordance with the aims of education, which are determined by philosophy. So curriculum differs with different schools of philosophy.

3. Philosophy and Text-books: Even in choice of text-books we are guided by philosophical Considerations. Curriculum can be enforced only through proper selection of text-books. Textbooks markedly affect methods of raising standards of scholarship. A philosophy is needed to determine the quality and contents of textbooks. A good text-book must reflect the prevailingvalues of life fixed by philosophy. If the text books reflect the life values of the prevailingphilosophy, they are considered to be appropriate text-books. On the contrary, if they oppose theprevailing philosophy of life, they are considered inappropriate. In one of the modern trends ineducation a text-books regarded as it must be remembered that a text-book is an institution which cannot be demolished. In order to keep this institution healthy and serviceable there must be aphilosophy in order to determine its nature and contents.

4. Philosophy and Methods of Teaching: Kilpatrick's use of the term philosophy of method'shows that there is a close relation between educational method and philosophy. Philosophyinfluences and determines the methods of teaching as well. Method as an important place ineducation. It is through method that the teacher establishes and maintains the contact between thechildren and the subject-matter.

5. Philosophy and Discipline: Like curriculum text-books and methods, Discipline too, isdetermined by the philosophy of life accepter as a particular time. In other words, the philosophyof an age is reflected in the discipline of its educational institution. Discipline reflects politicalphilosophy prevalent in the country. In a despotic system of government, repression in commonand blows is given for every branch of order. The methods of repressionists are the policemethods of control. In a democracy, the doctrine of emancipation is advocated. Emancipationist beliefs in giving complete freedom to the child. They wish no interference onthe part of the teacher. Let the child do what this nature prompts him to do, say the protagonistsof the school. So the emancipationists believe in giving opportunity to the educands to have self-control.In the impressionistic system, it is the personal influence of the teacher which iseffective in ensuring discipline. Repressionists believe in the method of physical force, emancipationists advocate the method of love and understanding, and impressionists favour the method of persuasion.

6. Philosophy and teacher: Teacher has very important role to play in education. A

teacher whois well-aware of the philosophy of life and education is very successful in his job. Gentile hasrightly remarked, "The belief that men may continue to educate without concerning themselveswith philosophy means a failure to understand the precise nature of education. The process ofeducation cannot go on right lines without the help of philosophy. According to naturalist, the teacher should not interfere with the education of the child. Hethrows the teacher to the back-ground. The idealist holds that the teacher is indispensable for theeducation of the child. Unless there is teacher, there can be no education. He gives highest placeto the teacher. The pragmatist adopts via media so far as the place of teacher is concerned. He issimply to guide the teacher in various learning activities.

7. Philosophy and Educational Administration: The knowledge of what kind of school administration we should adopt is determined by Educational philosophy. Educational philosophy helps to establish a school in democratic or Totalitarian system. Now a days we are following democratic principle for administering the Educational institutions. This is based on educational philosophy.

1.5 Basic Propositions of Philosophy: Epistemology, Metaphysics, Axiology

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. Philosophical content has been organized around three fundamental categories:

Branches of Philosophy

Metaphysics	**Epistemology**	**Axiology**
(Theory reality)	(Theory of knowledge)	(Theory of values)
1. What is the nature universe ?	1. How does the man get the knowledge that he has?	1) What are the principle of life?
2. Is there any intelligent purpose behind this world?	2. What are the sources of knowledge?	2) What is good? What is bad?

Ethics	**Acsthetics**	**Logic**
(What is good ?)	(What is beautiful?)	(It resolves doubt)
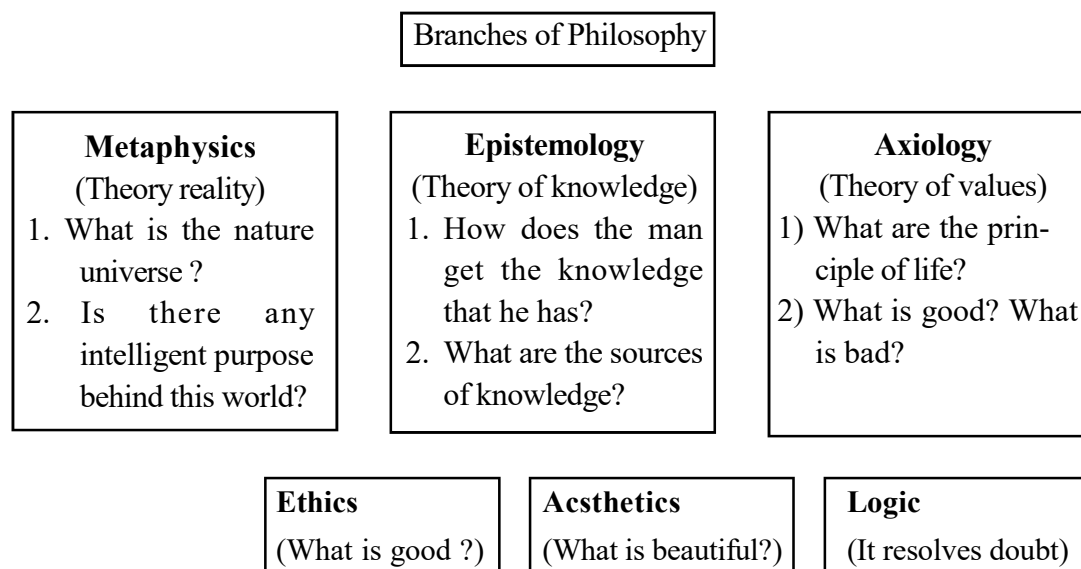
1.5.1 Metaphysics

A. Metaphysics deals with reality

Metaphysics is the branch of philosophy that studies the ultimate nature of reality or existence. It asks questions such as 'What exists?' or 'What is real?' Metaphysicians seek an irreducible foundation of reality or 'first principles' from which absolute knowledge or truth can be induced and deduced.

The term metaphysics is derived from the Greek words "meta" means 'beyond' or 'upon' or 'after' and "physical" means 'physics'. Literally it refers 'those things after the physics.' Metaphysical questions are the most basic to ask because they provide the foundation upon which all subsequent inquiry is based. Metaphysical questions may be divided into four subsets.

First, the cosmological aspect. Cosmology consists in the study of theories about the origin, nature, and development of the universe as an orderly system. Questions such as these populate the realm of cosmology: "How did the universe originate and develop? Did it come about by accident or design? Does its existence have any purpose?"

A second metaphysical aspect is theological. Theology is that part of religious theory that deals with conceptions of and about God. "Is there a God? If so, is there one or more than one? What are the attributes of God? If God is both all good and all powerful, why does evil exist? If God exists, what is His relationship to human beings and the 'real' world of everyday life?"

A third subset of metaphysics is the anthropological. Anthropology deals with the study of human beings and asks questions like the following: What is the relation between mind and body? Is mind more fundamental than body, with body depending on mind, or vice versa? What is humanity's moral status? Are people born good, evil, or morally neutral? To what extent are individuals free? Do they have free will, or are their thoughts and actions determined by their environment, inheritance, or a divine being? Does each person have a soul? If so, what is it? People have obviously adopted different positions on these questions, Ethics Acsthetics Logic (What is good ?) (What is beautiful?) (It resolves doubt) and those positions influence their political, social, religious, and educational ideals and practices.

Metaphysics & Education:

It reveals the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and

practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions.

There is no escape from metaphysical decisions; unless one chooses to vegetate and even that choice would be a metaphysical decision about the nature and function of humanity. Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysical issues of ultimate reality, is central to any concept of education, because it is important for the educational program of the school to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education.

Metaphysical beliefs regarding the nature of ultimate reality is to follow the existence of God, the role of God in human affairs. At their deepest levels, men and women are motivated by metaphysical beliefs. History demonstrates that people are willing to die for those convictions, and that they desire to create educational environments in which their most basic beliefs will be taught to their children.

The anthropological aspect of metaphysics is especially important for educators of all persuasions. After all, they are dealing with malleable human beings at one of the most impressionable stages of their lives. Views about the nature and potential of students form the foundation of every educational process. The very purpose of education in all philosophies is closely tied to these views.

Thus, anthropological considerations lie extremely close to the aims of education. Variations in anthropological positions will produce significantly different approaches to the educational process. Metaphysics is speculative and focus on issues as the nature of cause-effect relationships. It relates to teaching in terms of thoughts about educational goals, the selection of appropriate content and educational goals, and attitudes towards the general nature of learners.

1.5.2 Epistemology

Epistemology is the branch of philosophy concerned with the nature and scope of knowledge and is also referred to as "theory of knowledge". Etymologically the word epistemology has been derived from the Greek word episteme, meaning "knowledge, understanding", and logos, meaning "study of". In other word we can say that Epistemology is the study of the nature, source, and validity of knowledge.

It seeks to answer of the basic questions as "What is true?" and "How do we know?"

Thus, epistemology covers two areas: the content of thought and thought itself. Or in educational terms: curriculum and instruction or content and method.

The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information. Epistemology seeks answers to a number of fundamental issues. One is whether reality can even be known.

Most people claim that reality can be known. However, once they have taken that position, they must decide through what sources reality may be known, and must have some concept of how to judge the validity of their knowledge.

A second issue foundational to epistemology is whether all truth is relative, or whether some truths are absolute. A major aspect of epistemology relates to the sources of human knowledge. If one accepts the fact that there is truth and even Truth in the universe, how can human beings comprehend such truths? How do they become human knowledge?

Empiricism: Knowledge obtained through the senses.

Empirical knowledge appears to be built into the very nature of human experience. Sensory knowing for humans is immediate and universal, and in many ways forms the basis of much of human knowledge.

Sensory knowledge is built upon assumptions that must be accepted by faith in the dependability of human sensory mechanisms. The advantage of empirical knowledge is that many sensory experiences and experiments are open to both replication and public systems.

A second influential source of knowledge throughout the span of human history has been revelation. Revealed knowledge has been of prime importance in the field of religion. It differs from all other sources of knowledge because it presupposes a transcendent supernatural reality that breaks into the natural order.

On the other hand, it is generally realized that distortion of revealed truth can occur in the process of human interpretation. Some people assert that a major disadvantage of revealed knowledge is that it must be accepted by faith and cannot be proved or disproved empirically.

A third source of human knowledge is authority. Authoritative knowledge is accepted as true because it comes from experts or has been sanctified over time as tradition. In the classroomthe most common source of information is some authority, such as a textbook, teacher, or reference work. Accepting authority as a source of knowledge has its advantages as well as its dangers. Civilization would certainly stagnate if people refused to accept any

statement unless they personally verified it through direct, firsthand experience. On the other hand, if authoritative knowledge is built upon a foundation of incorrect assumptions, then such knowledge will surely be distorted.

A fourth source of human knowledge is reason. The view that reasoning, thought, or logic is the central factor in knowledge is known as rationalism. The rationalist, in emphasizing humanity's power of thought and the mind's contributions to knowledge, is likely to claim that the senses alone cannot provide universal, valid judgments that are consistent with one another.

From this perspective, the sensations and experiences humans obtain through their senses are the raw material of knowledge. These sensations must be organized by the mind into a meaningful system before they become knowledge. Rationalism in a less extreme form claims that people have the power to know with certainty various truths about the universe that the senses alone cannot give.

A fifth source of knowledge is intuition- the direct apprehension of knowledge that is not derived from conscious reasoning or immediate sense perception. Intuition occurs beneath the threshold of consciousness and is often experienced as a sudden flash of insight. In tuition has been claimed under varying circum - stances as a source of both religious and secular knowledge.

Epistemology and Education: Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies.

1.5.3 Axiology

Axiology, which stems from two Greek words- "Axios means value, worth" and "logos", means "reason/ theory/ symbol / science/study of". Hence, Axiology is the philosophical study of value and "value" originally meant the worth of something.

Axiology, like metaphysics and epistemology, stands at the very foundation of the educational process. A major aspect of education is the development of values and in that context; the classroom is an axiological entity in which teachers explore their moral selves.

By their actions, teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent.

Axiology has two main branches- ethics and aesthetics.

Ethics is the study of moral values and conduct. Ethical theory seeks to provide right values as the foundation for right actions. In many ways, ethics is the crucial issue of our times. World societies have made unprecedented technological advances, but have not advanced significantly, in their ethical and moral conceptions. Both as individuals and within societies, human beings exist in a world in which they cannot avoid meaningful ethical decisions. Thus, schools must teach ethical concepts to their students.

Axiology and Education: Our contemporary age is an age of great confusion and turmoil. Wars and conflicts continue unabatedly and innumerable alarming and tragic phenomena, including terrorism, destruction, arson, kidnapping, murder, drug abuse, alcoholism, sexual immorality, family breakdown, injustice, corruption, oppression, conspiracy, and slander, are occurring worldwide. At the vortex of this turmoil, humankind's most valuable assets are now almost obliterated. It is referring to the loss of personal human dignity, the loss of time-honored traditions, the loss of the dignity of life, the loss of mutual trust among people, the loss of the authority of parents and teachers, and the list goes on. In this context education plays an important role for inculcating the value (such as- truth, beauty and goodness etc.) and transmitting from one generation to another through its curriculum. It has been rightly stated that culture is a totality of values created throughout history and that education is the means of performing culture. This is why axiology requires an important educational dimension. Which are the components of this dimension? First, axiology, by projecting a system of values, proposes educational aims under the form of axiological objectives and ideals. Second, axiology comprises both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community. Third, the performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes: cognitive and emotional. Finally, as axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community. Otherwise expressed, though personality is the source of all values, it is not born, but is developed by education. That is why we estimate nowadays that education is one of the fundamental resources for future social development. From this concise presentation of the elements making up the content of the educational

dimension of axiology, there results a very important conclusion: without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark.

1.6 Summary

- We discussed the concept, nature and scope of philosophy, and concept ,nature , scope of philosophical foundation of education. Also discuss the basic proportions of philosophy: Metaphysics, Epistemology & Axiology and their Applications in education. Philosophy, it may be concluded, indispensable for every aspect of life and much for education which prepares the man for complete living.

- The word "philosophy" comes from the Greek word "philosophia", which combines the words "philo" meaning "love of" and "Sophia" meaning "wisdom". Philosophy is a form of inquiry – a process of analysis, criticism, interpretation and speculation. Philosophy is an attempt to answer all the ultimate questions of life. What is self? What is mind? What is ethics? What is the true nature of the universe? What are the qualities of truth, goodness and beauty?

- From different angles of the educational problem there is a demand for a philosophical foundation of education. All educational questions are ultimately questions of philosophy. It is the basis of education, All educational efforts and achievements become purposeful by philosophy. It is essential if we want to evolve a required type of personality of the child after education. Real educational progress is the product of philosophy. Great educational advances have always been brought forth by intuitive insights of great philosophers.

- Philosophical content has been organized around three fundamental categories: Metaphysics, Epistemology and Axiology. Metaphysics is the branch of philosophy concerned with the nature of existence, being and the world. Epistemology is the most fundamental of philosophy. It is the study of knowledge. Epistemology is the explanation of how we think. It is that branches of philosophy which studies the origin or sources, types, structure, methods and validity of knowledge. It is needed in order to use and obtain knowledge of the world around us. Axiology is the philosophical study of value and "value" originally meant the worth of something. Axiology asks the questions: What is a value? Where do values come from? How do we justify our values?

1.7 Self-Assessment Questions

1. What do you mean by the term Philosophy?

2. Point out the main aspects of a Philosophy

3. What is Axiology?

4. What are the main problems of epistemology?

5. Discuss the Nature of Philosophy?

6. Point out the Scope of Philosophy

7. How to define Philosophy as the foundation of educational Studies?

8. Write the concept of Philosophical foundation of Education.

9. Write the Nature of Philosophical foundation of Education

10. What is meant by Epistemology?

11. What is the relationship between Education and Epistemology?

12. What is meant by Metaphysics?

13. What is the relationship between Education and Metaphysics?

14. What is meant by Axiology?

15. What is the relationship between Education and Axiology?

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Unit 2 ❏ Indian Philosophy

Structure

2.1 Objectives

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

• Describe the concept and basic characteristics of Indian Philosophy:

• Theism

• Atheism

• To know the Epistemological Characteristics of Samkhya Philosophy

• To know the Epistemological Characteristics of Yoga Philosophy

• To know the Epistemological Characteristics of Naya Philosophy

• To know the Epistemological Characteristics of Buddhism Philosophy

• To know the Epistemological Characteristics of Jainism Philosophy

• To know the Epistemological Characteristics of Islamic Philosophy

2.2 Introduction

Now we are going to discuss different schools of philosophy and its educational implications. We know, philosophy and education are interrelated and interdependent. Education is sourced from philosophical truths. The people used to take education from different subject like Kavya (literature), Nataka (drama), Tarka (logic), Vyakarana (grammer) etc. The basic objectives of this education system are to develop quality of life. Here the education system is life centric. Life has been exposed through philosophical principles for the attainment of highest truth where philosophy and education superimpose to each other. Indian schools of philosophy contribute to humanize their education system by their lifelong education process, where philosophy and education go hand in hand. Indian schools of philosophy are deivided broadly in two categories, namely orthodox (astika) and heterodox (nastika). The astika believes in the authority of Vedas. The nastika does not consider the Vedas as infallible.

Before going to discuss schools of philosophy let us consider the classification of knowledge according to Indian Philosophy—

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│   Classification of Knowledge   │
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        ┌───────────────┴───────────────┐
┌───────────────────────┐   ┌───────────────────────┐
│ Anubhaba (Presentative│   │ Smriti (Representative│
│      Cognition)       │   │      Cognition)       │
└───────────────────────┘   └───────────────────────┘
        │                           │
   ┌─────────────────┐     ┌───────────────────────┐
   │ Valid Knowledge │     │ Non-valid knowledge   │
   │                 │     │ as it produces        │
   │                 │     │ previous knowledge    │
   └─────────────────┘     └───────────────────────┘
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│ Aprama (It is certain knowledge)    │
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     ┌───────────────┼───────────────┐
┌──────────────┐ ┌──────────────┐ ┌──────────────┐
│   Doubt      │ │    Error     │ │ Hypothetical │
│ (Samasaya)   │ │  (Bhrama)    │ │  (Argument)  │
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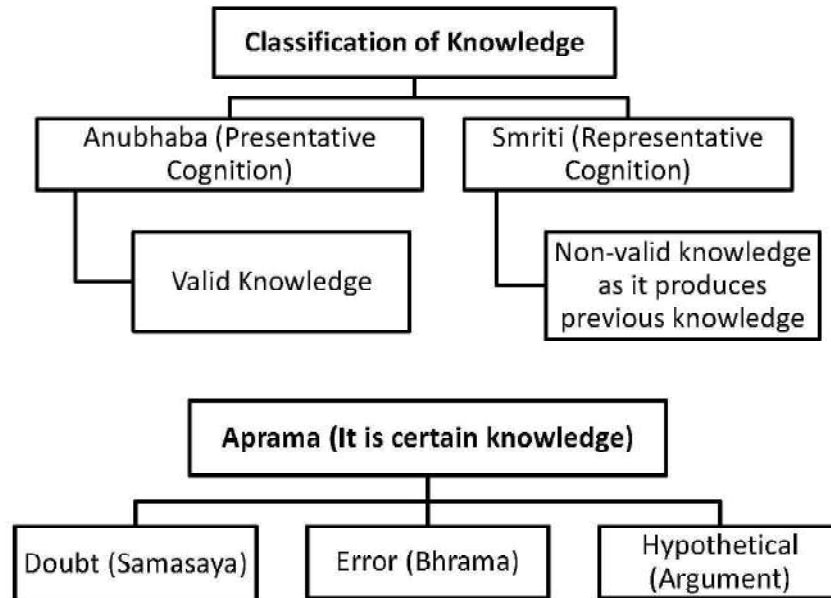
From Naya Philosophy it will be clear that how presentative cognition is possible through different sources of knowledge. Here knowledge is possible through the interaction of objects with sense organ.

Philosophy is a system. The systematic structure of philosophical though is unfold into three sub-system such as-

1. Epistemology- theory of knowledge,

2. Metaphysics- deals with reality of the world, and

3. Axilogy- related to the values of different philosophical schools.

Education as a discipline we try to elaborate our ides regarding the epistemological dimension of schools of philosophy as because it will help to extract educational objectives and other necessary principles.

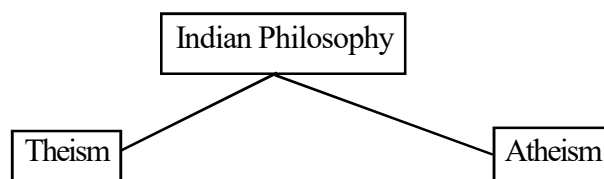# 2.3 Basic Characteristics of Indian Philosophy: Theism and Atheism

In Indian context, philosophy is taken to mean darshana or tattva. We shall consider how the etymological meaning of "philosophy. correlates itself with darshana or tattva.

"Drisyateanenaitidarshanam. - the one through which it is seen. The word seen can be understood either literally or philosophically. Though the difference is irrelevant, let us consider only the latter. To see in philosophic sense means to "realize". Darsana, therefore, means to realise. Again, the verb realise is a transitive verb. We always realise "something" whenever we realise.

Indian thought is essentially pluralistic as regards arguments which give an exposition of reality. First, we can begin with types of reality and this can be done from two different angles.

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              ┌─────────────────────┐
              │ Indian Philosophy   │
              └─────────────────────┘
               ╱                   ╲
    ┌──────────┐                    ┌──────────┐
    │ Theism   │                    │ Atheism  │
    └──────────┘                    └──────────┘
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2.3.1 Theism

Theism means belief in one or more Gods. It covers a huge range of religious beliefs, notably the Abrahamic monotheisms, Judaism, Christianity, and Islam.

The term "Theism" derives from the Greek "Theos" or "Theoi" meaning "God" or "Gods". The term theism was first used by Ralph Cudworth (1617–1688).In Cudworth's definition, they are "strictly and properly called Theists, who affirm, that a perfectly conscious understanding being, or mind, existing of itself from eternity, was the cause of all other things"

Theism refers to any kind of belief in any god or gods, so it is difficult to make any other generalizations about it.

Belief in God is also normally attached to other beliefs, such as belief in an afterlife or the soul. However, theism can also refer to religions with extremely different beliefs, such as reincarnation.

• **Types of Theism:** You can subdivide theism in many ways. For example, you can divide it into separate historical / cultural traditions, such as Judaism, Christianity, Hinduism, and Islam (and each of these could be subdivided still further).

You can also define types of theism by number of Gods:

- **Monotheism:** Belief that only one God exists.

- **Ditheism:** Belief that two Gods exist and they are both equal, usually one God and one evil.

- **Polytheism:** believing that many Gods or Goddesses exist.

Types of Theism

Monotheism	Ditheism	Polytheism
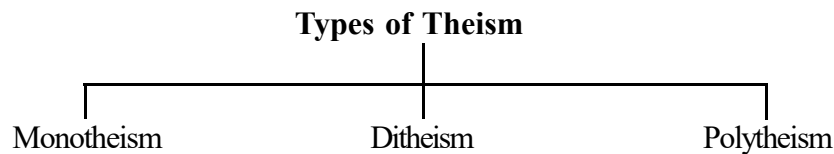
Basic Features of Theism: Some Basic Characteristics of Indian Theism Philosophy are:

• Thesim with optimistic view of life:

Indian philosophy, in general, is found to start with optimistic view of life. A sense of satisfaction at the existing state of affairs can be noted in almost all the systems of Indian philosophy defined as Bliss, Truth and Beauty.

Latter in case of Buddhism and after that Indian Philosophy opposing optimistic view of life and considered that suffering and the presence of evil that made man's life miserable on earth. They speculate over these issues and tried to find out the cause of these and, as a result, different philosophies developed. Buddha philosophy exemplifies this feature in the most conspicuous manner. It is to be noted, however, that the pessimistic note is only the initial note in Indian philosophy which generally concludes with the optimistic note. All the systems, in their own ways, have shown that we can get over the sufferings of life. There are ways that lead to freedom from the miserable state of existence on earth.

• Belief in an Eternal Moral Order:

Indian philosophy believes that the whole universe is being governed and sustained by a universal life cycle that is "Chakrabatparibartantesukhanichadukhanicha". This moral perspective of life is eternal and it cannot be violated by any body. In the Veda there is the concept which stands for such an eternal and inviolable moral order. Later on, in the different systems of Indian philosophy believing the cycle of lifethat is the law of karma which is accepted in one or the other form by almost all the systems of Indian philosophy, including the two heterodox systems, Jaina and Buddha.

• Ignorance as the Root Cause of Suffering:

Indian philosophy especially from Buddhistic turn believes that ignorance is the root cause of human suffering. Ignorance about the true nature of things gives rise to attachment to the worldly objects as they can gratify the senses. Such attachment to objects of sense makes men slave to their desires, passions etc. This creates hindrance in the path of

acquiring the true knowledge of ultimate reality. It is a state of bondage, according to Indian philosophical systems. Freedom from this state can be obtained only through right knowledge of things.

• Liberation as the Ultimate Goal of Life:

Liberation or freedom from bondage to be the ultimate goal of human life is accepted as ultimate goal of life by almost all the Indianschools of philosophy. Liberation means complete cessation of suffering. Different systems of Indian philosophy have given different views about the nature of liberation, but all agree in the point that liberation signifies an end to miseries of life. Indian philosophers recognize four ends (purusartha) of human life; they are—dharma (merit), artha (money), kâma (desire) and moksha (liberation). Of these four, liberation is regarded as the highest and ultimate goal of man's life. Different systems prescribe different paths for attainment of liberation, such as paths of knowledge (jñâna), devotion (bhakti) and action (karma).

• Spiritualistic in Nature:

Dr. S. Radhakrishnan characterizes Indian philosophy as "essentially spiritual". Indian philosophy is said to be spiritual because it regards spirit or soul as superior to body or matter. With the solitary exception of the Carvaka system, Indian philosophy puts emphasis upon the spiritual values and enjoins that life should be led with a view to realizing these values. The Carvaka system advocates materialistic philosophy and so it is an exception to Indian philosophy regarding this feature. Buddha philosophy too, does not recognize the existence of self, but unlike the Charvaka, it highlights the importance of spirituality for leading the disciplined moral life. All other systems believe in the superiority of spirit over matter.

• Discussion on Epistemological Issues:

All the systems of Indian philosophy make elaborate discussion on epistemological issues, like sources of valid knowledge (pramana), types of valid knowledge (prama), types of invalid knowledge (aprama) and other related problems. Starting with the Carvaka system, all the nine systems of Indian philosophy deal with the problem of sources of valid knowledge in great detail; in fact the Charvaka criticism of inference and other pramânas exhibits the use of high order of rational argument for refuting opponent's views. The Nyâya system is primarily concerned with the discussion of logical and epistemological issues. In fact all the systems of Indian philosophy put forward their epistemological standpoint in

order to supplement their metaphysical doctrines. This feature shows that the Indian systems put equal emphasis upon both metaphysical and epistemological issues.

2.3.2 Atheism

Atheism means the absence of belief in the existence of God. Less broadly, atheism is the rejection of belief that any God exists. In an even narrower sense, atheism is specifically the position that there is no GOD.

The etymological root for the word atheism originated before the 5th century BCE from the ancient Greekatheos, meaning "without God(s)". In antiquity it had multiple uses as a pejorative term applied to those thought to reject the gods worshiped by the larger society, those who were forsaken by the Gods, or those who had no commitment to belief in the gods.

The term denoted a social category created by orthodox religionists into which those who did not share their religious beliefs were placed. The actual term atheism emerged first in the 16th century. With the spread of freethought, skeptical inquiry, and subsequent increase in criticism of religion, application of the term narrowed in scope. The first individuals to identify themselves using the word atheist lived in the 18th century during the Age of Enlightenment. The French Revolution, noted for its "unprecedented atheism," witnessed the first major political movement in history to advocate for the supremacy of human reason.

Atheism is the view that there is no God. Unless otherwise noted, There have been many thinkers in history who have lacked a belief in God. Some ancient Greek philosophers, such as Epicurus, sought natural explanations for natural phenomena. Epicurus was also to first to question the compatibility of God with suffering.

Forms of philosophical naturalism that would replace all supernatural explanations with natural ones also extend into ancient history. During the Enlightenment, David Hume and Immanuel Kant give influential critiques of the traditional arguments for the existence of God in the 18th century.

After Darwin (1809-1882) makes the case for evolution and some modern advancements in science, a fully articulated philosophical worldview that denies the existence of God gains traction. In the 19th and 20th centuries, influential critiques on God, belief in God, and Christianity by Nietzsche, Feuerbach, Marx, Freud, and Camus set the stage for modern atheism.

It has come to be widely accepted that to be an atheist is to affirm the non-existence

of God. Anthony Flew (1984) called this positive atheism, whereas to lack a belief that God or Gods exist is to be a negative atheist.

Parallels for this use of the term would be terms such as "amoral," "atypical," or "asymmetrical." So negative atheism would includes someone who has never reflected on the question of whether or not God exists and has no opinion about the matter and someone who had thought about the matter a great deal and has concluded either that she has insufficient evidence to decide the question, or that the question cannot be resolved in principle. Agnosticism is traditionally characterized as neither believing that God exists nor believing that God does not exist.

Basic Features of Atheism:

• Atheism Schools of Philosophy generally opposing traditional way of interpreting Indian Philosophy.

• Atheism Schools of Philosophy basically hinders the Socialistics and Ritualistics believes.

• Atheism Schools of Philosophy upgrade the Social Movement.

• Atheism Schools of Philosophy mainly born in the Social Crisis.

• Atheism Schools of Philosophy created new rituals and rules from the existing social system.

• Atheism Schools made new creating in Society.

• Atheism Schools of Philosophy dose not believe Sprituality. . Atheism Schools of Philosophy are materialistic, skeptical and atheistic thought.

2.4 Epistemological Characteristics of Samkhya, Yoga and Nyaya Schools of Philosophy:

Indian Schools of Philosophy

Orthodox
(Astic)
(Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa, Vedanta

Heterodox
(Nastic)
(Charvaka, Buddhism, Jainism)

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                    ┌──────────────────┴──────────────────┐
        ┌───────────────────────┐          ┌───────────────────────┐
        │  Schools directly based│          │ Schools based on indepen-│
        │     on Vedic texts     │          │   dent grounds (Samkhya, │
        │  (Mimamsa, Vedanta)    │          │  Yoga, Nyaya, Vaisesika) │
        └───────────┬───────────┘          └───────────────────────┘
        ┌───────────┴───────────┐          ┌───────────────────────┐
        │ Schools dealing with the│         │ Schools dealing with the│
        │ Ritualistic aspect of the│        │  Speculative aspect of the│
        │   Vedas (Mimamsa)      │          │   Vedas (Vedanta)      │
        └───────────────────────┘          └───────────────────────┘
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2.4.1 Concept of Samkhya Philosophy

Introduction: According to Wikipedia the word Samkhya means empirical or relating to number. Although the term had been used in the general sense of metaphysical knowledge before, in technical usage it refers to the Samkhya school of thought that evolved into a cohesive philosophical system in early centuries. The Samkhya system is called so because it 'enumerates' twenty-five Tattvas or true principles; and its chief object is to effect the final emancipation of the twenty-fifth Tattva, i.e. the soul.

The Sankhya and Yoga philosophy admits the existence of Purusas and Prakriti. Dualistic purusa and prakriti are the ultimate reality in Sankhya and Yoga philosophy. The Orthodox (Astic) Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa, Vedanta Heterodox Nastic) Charvaka, Buddhism, Jainism) Schools directly based on Vedic texts Vedanta) independent grounds Vaisesika) dealing with the Ritualistic aspect of Vedas Mimamsa) Speculative

Purusas + Mahat Ahamkar Sattava Rajas Tamas Five Tanmantras Five Mana Five Sense Organ Five Motor organ world manifests when Purusa come in contact with Prakriti. The union of Purusa and Prakriti is the reason for the evolution of the worldly things. The evolution system excluding purusas is given below:

Manas, sensory organs and other motor organs are, the instrument of attaining knowledge. Purusas is conscious part but not active being which is activated through the reflection of Mahat or buddhi. The different qualities of prakriti are unconscious objects which constitute the material environment of the Purusa. Purusa is the cause and prakriti is the effect through which different attributes of life are expressed.

2.4.2 Characteristics of Philosophy of Samkhya

Now we are going to discuss the sources of knowledge in the Sankhya systems.

The Sankhya theory of knowledge which explains dualistic realism. The Sankhya accepts only three independent sources of valid knowledge. These are perception, inference and scriptural testimony (sabda). The other sources of knowledge, like comparison, postulation and non-cognition, are included under these three, and not recognized as separate sources of knowledge.

Valid knowledge (Prama) is a definite and an unerring condition of some object through the modification buddhi or the intellect which reflects the consciousness of the self in it. Consciousness or intelligence really belongs to the self. But the self control immediately which apprehends the objects of the world. The self knows objects through the intellect the manas, and the senses. We have a true knowledge of objects when, through the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the high or, consciousness of the self.

In all valid knowledge there are three factors, namely, the subject (Pramata) the object (Prameya) and the ground or source of knowledge (Pramana). The modification (vrotti) of the intellect, through which the self knows an object, is called Pramana. The object presented to the self through this~ modification is the Prameya. Prama or valid 'knowledge is the reflection of the self in the intellect as modified into the form of the object.

Perception: Perception is the direct cognition of an object through its contact with some senses. When an object like the table comes within the range of your vision, there is contact between the table and your eyes. The table produces impressions or modifications in the sense organ, which are analysed and synthesized by manas or the mind just as a mirror reflects the light of a lamp and thereby manifests other things, so the material principle of buddhi, being transparent and bright, reflects the consciousness of the self and illuminates or cognizes the objects of knowledge.

It is also called alocana or amere sensing of the object. The second kind of perception is the result or the analysis, synthesis and interpretation of sense-data by means or the mind. So it is called vivecana or a judgement of the object. It is the determinate cognition of an object as a particular kind of the thing having certain analysis and standing in certain relation to other things. The determinate perception of an object is expressed in the form of a Subject-Predicate Proposition, e.g. this is a cow, 'that rose is red'.

Inference: Inference is the knowledge of one term of a relation, which is not perceived through the other which is perceived and known to be invariable by related to the first.

Inference is first divided into two kinds, namely, vita and avita. It is called vita or affirmative when it is based on a universal negative proposition. The vita is subdivided into the purvavat and the samanyato-drsta. A purvavat inference is that which is based on the observed uniformity of concomitance between two things. Samanyatodrsta inference on the other hand is not based on any observation of the concomitance between the middle with such facts as are uniformly related to the major. The other kinds of inference, namely avita is what some Naiyayikas call sesavat.

Sabda or testimony: The third pramana is Sabda or testimony. It is constituted by authoritative statements and gives the knowledge of objects which cannot be known by perception and inference. Sabda is generally said to be of two kinds, namely, laukika and vaidika. It is the testimony of sruti or the Vedas that is to be admitted as the third independent Parmana. The Vedas give us true knowledge about super sensus relatives which cannot be known by perception and inference.

2.4.3 Educational Implications of Sankhya Philosophy

Sankhya has great relevance for contemporary education. If we consider the modern view of education as development, then Sankhya's postulate that development is only the unfolding of what already has potential existence needs no modification to suit today's world. Sankhya's psychological views also reflect modern learning theories. If knowledge leads to the modification of buddhi in the Sankhya system, then modern education aims at the modification of behaviour. If cognition is a function of buddhi or intellect in Sankhya, it is the formation of intellectual structure in modern education. Sankhya's theory that generalisation is the result not only of observation of elements but also non-observation of non-elements reflects the modern view of concept formation. A deeper study will yield many more similarities. Let us attempt to analyse in detail the implications of Sankhya for modern education:

Aims of education: Sankhya states the ultimate aim as attaining the perfection of purusa through discrimination, leading to its salvation. Thus, the aim of education should be to create discerning individuals capable of attaining the perfection that exists within them, as Swami Vivekananda also put it.

Methods: The methods are clearly indicated thorough study of authorities but keeping an open mind and using reason to validate their theoriesExperiential learning with maximum

involvement of the sensesActivity based learning including projects, practical work, etc. enabling the development of observation and logical reasoning

Curriculum: The curriculum will involve the study of all disciplines, with stress on the natural sciences, since to understand prakriti is to discriminate between purusa and prakriti, and the arts, so as Purusas + Prakriti+God Mahat Ahamkara 5 to develop an appreciation and understanding of the works of authorities. Physical sciences and the yoga will also form part of the curriculum since Sankhya believes only a healthy and focused individual can attain salvation.

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

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

Place of student: Since Sankhya believes in the mulitiplicty of purusas, it follows that education must be individualized and child-centred.

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

2.4.5 Concept of Philosophy of Yoga

In the previous study, you must have studied Samkhya philosophy in an elaborate manner. Their views on purusa, prakariti, pramanas (sources of valid knowledge), bondage, and liberation. In this unit you will be explained what are the eight-fold path of yoga, how liberation can be attained, how mind gets purified, how to control bodily act, and some more issues allied to Yoga School of thought.

The Yoga philosophy speaks about the theory and practice for the realization of the ultimatetruth concerning human being and the world. In Vedanta, yoga is understood as 'union', i.e.spiritual union of the individual soul with the supreme soul. This view is not explained clearly. Patanjali, who is the founder of the Yoga System says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross body, subtle mind, intellect and ego. It guides to achieve the highest wisdom through spiritual realization.

The evolution system of yoga is given below:

There are two parallel evolution processes are observed. Manas, sense organs and

motor organs are the instruments of attaining knowledge.

Patanjali's Yoga-Sutras consist of four parts. These are;

i) Samadhipada

ii) Sadhanapada

iii) Vibhutipada

iv) Kaivalyapada

The first part deals with the introduction to the nature and methods of yoga in its various forms. It describes the various modifications of the organs including citta which is an internal organ of human being. The second part explains the causes of suffering and how to eradicate them. It explains about the law of karma and human bondage. The third part elucidates the concept how to achieve the supra-normal powers and in which ways yoga helps it. The last or the final part describes the nature of liberation and spiritual union with the supreme soul/self.

2.4.6 Characteristics of Yoga Philosophy

1. Prakiti and Purusas: The Yoga and Samkhya metaphysics are alike. The first one is with God and second one is without God. It is called the theistic Samkhya, while the Samkhya system is called the atheistic Samkhya. The Yoga recognizes the reality of prakrti and its evolutes, countless purusas, and God. Prakrti is the material cause of the world. God is its efficient cause. He is not the creator of prakrti nor is he the creator of purusas. Prakriti and purusas are co-eternal with God. He disturbs the equilibrium of sattva, rajas, and tamas, and starts the evolution of prakrti. He reveals them for enlightenment of purusas at the end of each cyle. He associates and dissociates purusas and prakrti in accordance with their merits and demerits (adi'sta), and brings about evolution and dissolution of the world. He removes obstacles to the evolution of prakrti. He removes obstacles to the achievement of liberation by purusas.

The Samkhya believes in the reality of twenty-five principles, prakrti, mahat, ahankara, manas, ten external sense-organs, five tanmatras, five gross elements, and purusas. The Yoga assumes the reality of these twenty-five principles and adds the principle of God to them.

It recognizes the reality of twenty-six principles. The Yoga adopts the Samhkhya ontology with slight variations. It agrees with the Samhkhya in holding that bondage is due

to nondiscrimination (aviveka) between purusa and prakrti, and liberation is due to discrimination (viveka) between them. But it lays stress on the practice of yoga as an indispensable means to discriminative knowledge (vivekakhyeti). This is the special feature of theYoga system.

2. Substance and Mode: The Yoga holds that modes are modifications of a substance (dharmin), which persists in them. Vysaa defines a substance (dravya) as an aggregate of generic and specific qualities. An earthy substance has the generic quality of earthness and the specific qualities of smell, taste, colour, touch, and sound. These qualities are its modes. They subsist in it. It persists in them. Though the modes change, the substance abides. A substance (dharmin) is characterized by generic and specific qualities (samanyavieesatma), and it persists in its manifest and unmanifest modes (dharma). There are no qualities apart from a substance. There are no self-subsistent modes. They subsist in a permanent substance.

The Buddhists hold that there are only impermanent modes without any petmanent substance. They come into being and pass away. A substance is a mere aggregate of passing modes. It is identical with them. There is no permanent substance apart 'from the modes. Being is change. Change is momentary. Nothing is permanent. There is no permanent substance which persists in the midst of the changing modes. There is no permanent self apart from a stream of momentary cognitions. There is no permanent thing apart from an aggregate of changing qualities or modes. Vyasa urges that if there were no permanent self, there would be no reaping of fruits of one's actions and there would be no recollection. If the self were a stream of cognitions, one cognition would perform an action and another would reap its fruit, and onecognition would perceive an object and another would remember it.

Reaping the fruits of one's actions and recollection presuppose a permanent self. If there were no permanent thing, there would be no recognition of it (e.g., 'this is that jar'). But there is a distinct recognition of it as perceived in the past in spite of the change of its qualities or modes. This clearly proves that there is a permanent substance behind the changing modes. A substance is not identical with modes. It is not a mere aggregate of modes. The Buddhist view is wrong. The Vais'esika holds that substance is a substratum in which its qualities abide. At the first moment of its production it is devoid of qualities. It is endued with qualities at the second moment. Its qualities are destroyed when it is destroyed. So, it is a permanent entity in which qualities subsist. It is different from its qualities. Substance and quality are independent categories (padertha). Generic and specific qualities inhere in a substance. But the Yoga urges that though there is a permanent

substance apart from its qualities or modes, it is not entirely different from them. A substance is partly different from and partly identical with, its qualities. There is not only difference but also identity between them.

We distinctly Perceive; cloth as white. The cloth is different from its white colour but it is also identical with it. A substance is identical with its generic and specific qualities. It does not possess them. They do not inhere in it. There is identity between a substance and its qualities. The substance is sometimes spoken of as the generic character (samanya), since it is common to its qualities or modes (dharma). The qualities or modes are sometimes spoken of as the specific character (vis'esa), since they are its particular modifications.

The Yoga holds that there is identity in difference between a substance and its qualities or modes. If there were absolute difference between them, they would not be related as substance and mode. If there were absolute identity between them, a substance could not be its own mode. A cow and a horse are different from each other. So, they are not related to each other as substance and mode. A horse is identical with itself. So, it cannot be its own mode. But a cloth is partly different from its white colour, and partly identical with it. So, a substance is partly different from and partly identical with, its modes. Vyasa says: "A quality is merely the nature of the substance. it is the changes in the substance that are manifested by the qualities."Substance (Dharmin) and Mode (dharma) are relative terms. The five tanmatras of sound, touch, colour, taste, and smell produce the atom of earth. So, they are a dharmin in relation to earth, which is a dharma. Earth produces a jar. so earth is a dharmin in relation to a jar, which is a dharma.

3. Whole and Part: An object of perception is a complex product of atoms. It is a whole composed of parts. The Yoga regards the whole (avayavin) as partly different from, and partly identical with, its parts (aveyava). If the whole were different from its parts or atoms, it could not subsist in them, and share in their nature. If it were identical with them, it would be subtle and manifold like its constituent atoms. So it is neither entirely different from, nor entirely identical with, its constituent parts or atoms. If the whole were different from its parts, it could not be their product. If it were identical with them, they could not produce it. So the whole is partly different from, and partly identical with, its parts. There is identity in difference between them.

4. Different Kinds of Modifications: Sattva, rajas, and tamas are the constituents of all phenomena in the world. They are the constituents of all physical and mental phenomena. All aspects are particular arrangements of the gunas. They undergo modifications and

produce various effects. Modification is the production or appearance of one quality in a stable substance on the destruction or disappearance of another quality in it. Substance persists in the midst of its changing qualities. They constitute its nature whose change is manifested by them.

The modification of the non-specific modes (avis'esa) into the specific modes (vis'esa) is called tattvantaraparinama. When egoism ahamkara is evolved from mahat or buddhi, or when the tanmatras or the sense-organs are evolved from egoism, or when the five gross elements are evolved from the five tanmatras, the modification is called tattvantaraparinama. It is the evolution of an entirely new category of existence (tattvantara). When the tanmatras are evolved from ahamkara, there is not merely a change of quality, but a change of existence. Though the tanmatras are evolved from ahamkara, the traces of ahamkara are not easily traceable in them. They acquire properties which differ widely from those of ahamkara. They are wholly different from ahamkara from which they are evolved. So when the atoms are evolved from the tanmetras, they are wholly different from the latter, since they acquire sensible properties which are absent from them.

Thus the evolution of the specific modes (vis'esa) from the non-speciiic modes (avisesa) is called tattvantaraparinama. No independent categories of existence are evolved from the specific modes. They undergo modiiications by change of quality (dharmaparinama), change of mark (laksanaparinama), and change' of state (avastheparinama).

5. Power and Causation-Satkeryaviida: The Yoga advocates the theory of Satkaryavada or Parinamavada. There is no production of a non-existent thing. There is no destruction of an existent thing.A non-existent thing cannot be produced. What was existent in unmanifest condition appears in a manifest condition. Production is manifestation (avirbhava). Destruction is envelopment (tirobhava). A present cause contains its effect in a latent condition.' It is turned into what is already contained in its nature." Milk is turned into curd which it contained in a potential condition. All effects are particular collections of the gupas. Sattva, rajas, and tamas are the ultimate constituents of all phenomena.They are the material cause of all effects. They undergo various modifications but are neither generated nor destroyed. They appear to be generated and destroyed on account of their modes passing from the latent to the actual condition, and from the actual to the sublatent condition.

6. Non-existence: The Vaisesika regards non-existence (abhava) as an independent category. He recognizes four kinds of non-existence: (1) prior non-existence; (2) posterior non-existence; (3) mutual non-existence; (4) absolute non-existence. The Yoga does not recognize non-existence as a separate category. It identities nonexistence with a particular

state of its locus. It agrees with Prabhakara who denies nonexistence and identities it with its locus.

7. Particularity: The Vaisesika recognizes particularity (vis'esa) as an independent category. It is the distinguishing mark of an eternal substance. Time, space, self, manas, ether, and atoms have particularity. Complex substances like a jar and a cloth can be distinguished from each other by their parts. But one atom of earth can be distinguished from another atom of earth by its particularity (vis'esa). All eternal substances have particularities which distinguish them from one another. But the yoga rejects the category of particularity.

PSYCHOLOGY OF YOGA:

Stages of Chitta:

a. Ksipta (Restless)

In this stage citta is very much distributed and attached withworldly objects. For example, Citta of those intoxicated by the possession of power and money.

b. Mudha (Torpid)

In this stage, tamas dominates the other two gunas; sattva and rajas. This stage of citta is known as mudha. For example, citta of the intoxicated persons.

c. Viksipta (Distracted)

This is the third stage of citta where sattva guna dominates the other two gunas. In this stage yoga begins and citta tries to attain god or supreme soul. Due to the sattva dominance, it is found that there is temporary ceasing of the modifications of the citta.

d. Ekagra (concentrated)

In this stage, citta is fixed to some object. It is known as ekagra. For example, the flame of a candle light remains always pointing up without flicking hither and thither.

e. Niruddha (Restricted)

The fifth and final stage of citta is niruddha. In this stage the impressions remain in the cittaafterthe cession of modifications. This stage is known as yoga.

Out of these five stages the last two are very helpful and hence useful in yoga. But the remainingstages are harmful for practicing in yoga and thus, these may be removed by practice.

Forms of Citta

The mind and its modes: Vacaspati defined citta as internal organ of buddhi. It is composed of three gunus sattva, rajas and tamas. Cittva or mind is the evolute of prakriti.According to yoga philosophy modes are of three kinds:These are;

i) Prakhya and sukha: It is the principle of illumination (prakhya) and pleasure state of sattva.

ii) Pravrti and pain: It is the principle of activity by Rajas.

It is the principle of inertia when the mind is under control of tamas.

Modifications of Citta: Patanjali holds mind is the summation of different mental modes. These are,

i) Pramana or valid knowledge

ii) Viparyaya or illusion

iii) Vikalpa or imagination

iv) Nidra or sleep

v) Smrti or recollection

Pramana: Like Samkhya philosophy Yoga school believes in three pramanas and they are; perception, inference andsabda (verbal testimony).

a. Perception is the valid knowledge a pprehends a real object.

b. Perception apprehends an external object directly.

c. The form of cognition corresponds to the external object because it is not commimg out from buddhi but modified in to its form.

d. Perception is having both the quality of generality and particularity.

e. Inference and testimony both apprehend generality.

Viparyaya: Viparyaya is understood as doubt. It is not valid knowledge. To posses not determinate knowledge of anobject is known as doubt.

Vikalpa: It is the knowledge in which the object is known but the object does not exist. Thus, it is treatedit as merely a verbal cognition. For example, barren women's child, horses' horn, etc.

Nidra: Yoga regards sleep as a distinct mental mode having absence of any cognition. It is a distinct apprehension having absence of all determinate cognitions. It is a mental mode which apprehends tamas. Tamas overpowers sattva and rajas of the mind in sleep.

Smrti: Recollection or smrti is the recollection of past experiences. Recapitulation ispossible through our impressions that we left on the objects while cognized. Thus in this stagesome sorts of modifications are found in cittva.

Afflictions or Klesha

There are several causes responsible for the disturbances in the Citta. Among those a few are; attachment with objects of the world, cognizing the objects wrongly, inactivity, doubt, carelessness, etc. These causes arise because citta imagines itself as the agent and the enjoyerbecause of Purusa's reflection on it. Hence, we find the earthly sufferings (klesas).

The Yoga philosophy mentions that there are five kinds of klesas or suffering. These are;

1. Avidya or False Knowledge

2. Asmita or egoism

3. Raga or attachment

4. Dwesa or aversion

5. Abhinivesa or fear of death

Avidya arises when we cognizing the self as non-eternal and material. But the real nature of theself is bliss, eternal, and possesses pure consciousness. Asmita is wrongly identifying PurusaandPrakrti, and further, bringing them in an equal platform. But in reality, purusa and Prakrti are twodistinct entities, thus, can't be equated with each other. Raga is the craving to get worldlypleasure like power, money, etc. Dwesa is anger in the means of suffering. The last, abhinivesaisfear of death which finds among all living beings in the earth.

Epistemology - The Yoga Theory of Knowledge: Patanjali was the founder of the yoga system. The yoga is closely allied to the Sankhya system. It is the application of the theory of the Sankhya in practical life. The yoga mostly accepts the Sankhya epistemology and admits the three Parmanas of perception, inference and scriptural testimony.

There are two kinds of perception, namely nirbikalpaka or the indeterminate and

savikalpaka or the determinate. The first arises at the first moment of contact between a sense and its object, and its antecedent to all mental analysis and synthesis of the sense data.

The modification of the seif is the apprehending mental mode which is considered as valid knowledge. The self is the knower and the object apprehended through the mental mode is the reflection of valid knowledge of an object. It admits external objects are real by which mental modes are modified and reflected through valid knowledge.

Valid Knowledge (Prama) is a definite and an unerring cognition of some object through the modification of buddhi or the intellect which reflects the consciousness of the self in it. Consciousness or intelligence really belongs to the self. But the self cannot immediately apprehend the objects of the world. The self knows objects through the intellect, the manas and the senses. We have a true knowledge of objects when, through the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the light or consciousness of the self.

In all valid knowledge there are three factors, namely, the subject (Pramata), the object (Pramaya), and the ground or source knowledge (pramana). The modification (vritti) of the intellect, through which the self knows an object, is called Pramana. The object Presented to the self through the modification is the prameya. Prama or valid knowledge' is the reflections of the self in the intellect as modified into the form of the object.Perception is the direct cognition of an object its contact with some sense. Just as a mirror reflects the light of a lamp and thereby manifests their things, so the material principle of buddhi, being transparent and bright, reflects the consciousness of the self and illuminates or cognizes, the objects of knowledge.

There are two kinds of 'Perception' namely, nirvikalpaka or the indeterminate and savikalpaka or determinate. The first arises at the first moment of contact between a sense and its object, and is antecedent to all mental analysis and synthesizes of the sense-data. It is accordingly called alocana or sensing of the object. The second kind of perception is the result of the analysis, synthesis and interpretation of sense-data by manas or the mind. So it is called vivecana or a judgment of the object.Inference is the knowledge of one term of a relation, which is not perceived, through the other which is perceived and known to be invariably related to the first.

Axiology:

1. The performance of eightfold path of yoga manifests right knowledge able to

differentiate between prakriti and itsevaluates, Practising yoga can liberate human being leading to focused values in the way of life.

2. The yoga enjoins the path of action and the path of knowledge for the attainment of liberation by means of kriyayoga and jnanayoga.

3. The path of mental discipline and cultivation of right knowledge can led to liberation.

4. The path of right knowledge includes yogic practices can liberate human being in terms of eight-fold path given below already discussed before:

The Eight-Fold Path (Astanga Yoga) For Axiological Stand Point:

We the human beings have body, sense organs, and mind, hence, it is obvious to have sensual attachment and passion towards worldly objects. As a result, we have drawn in the river of bondage and worldly sufferings. To get rid of earthly suffering and to remove the ignorance that find within us, we have to conquer our sense organs, mind and even our bodily act. To do so the citta needs to be controlled. In this respect, yoga philosophy prescribes eight-fold path which helps to control our passions and craving for worldly pleasures.

These eight-fold path are as follows.

• Yama

• Niyama

• Asana

• Pranayama

• Pratyahara

• Dharana

• Dhyana

• Samadhi

Now let us discuss these points one after another in a sequential manner.

1. Yama: It is the control of mind, body, and speech. The five yamas are:

a) Ahimsa: It means non-violence. Violence is the root of all evils. So absolute non-injury is required for attaining controlling of mind.

b) Satya: Truthfulness in thought and speech is required for absolute control over mind. A truthful personmust have valid thoughts in his mind and have a pattern of life based on truthfulness.

c) Asteya: It means the principle of non-stealing. This includes not desiring on others' wealth and lack of greed from others object.

d) Brahmacharya: It is known as celibacy. It is based on education life and controlling over sexual organ. Sex restraint consists in restraining the sex organ and all other sense organs with regard to its object.

e) Aparigraha: Non-acceptance of gifts and abstaining from acquiring objects of enjoyment.

2. Niyama: Niyama consists of the following points:

a) Sauch: It is very much related to cleanliness which includes both external cleaning (e.g. bath, pure diet, hair cutting and cleaning, nail cutting etc.) and internal cleaning (e.g. friendliness, empathy, happiness, smile, etc.

b) Santosh: It means contentment by satisfyingwith yourself whatever you attain or posses. In other word we should happy with what we are.

c) Tapa: Tapa means the power of tolerance. To tolerate extreme and maximum cold and heat, one needs to do the hard practices and, this is possible throughtapa.

d) Swadhyaya: To study religious scriptures to develop spiritual knowledge. It is considered as one of the good principles to possess good conduct.

e) Iswara Pranidhan: We have to remember God is the supreme authority and all mighty to surrender to him which helps for the development of good conduct by yoga philosophy.

3. Asana: Asana related to do various bodily postures which helps toretain concentration of citta and even helps to control the body as well as mind. There arevarious types of asana. The reason is, it not only controls the body such as keeps the body flexible, increase the immunity, etc. but also keeps the body free from diseases and make it strong and healthy. By doing regular asana one can control the different external and internal organs of the body.

4. Pranayam: Pranayama is understood as control of our breathing system. It suggests that practicing pranayama through inhaling and exhaling by the controlling time of inspiration,

the time of retention and the tine of expiration of breath. This helps the cittva to remain concentrate and focused. Pranayama has three steps. These are;

- Puraka

- Kumbhak

- Recaka

The first step puraka conveys to take as much air as possible. It is known as inhaling. The second step Kumbhak expresses after inhaling as much air as possible tries to retain it for half of the time taken in inhaling. The third step' recaka' states that gradually exhale the air by taking the same time that you had consumed while taking inhalation. These three steps will gradually accelerate, so that in due course of time the agent may control his/her breath which helps the citta to remain concentrate and not disturbed.

5. Pratyahara: In this stage, one should withrraw himself/herself from sense organs for not being attracted by theworldly objects. If the mind is withdrawn from external sensible objects reversiblythe mind will follow that approach. The restraint of the external senses depends upon the restraint of mind.

6. Dharana: The sixth discipline is Dharana which means concentrating our mind towards a particular object. It is one of the cognitive aspects of our mental discipline.

One cannot have mental peace without proper cognition.

7. Dhyana: It is the continuous flow of the same cognition. Meditation is a process of fixing mind towards an object and complete exclusion of allother objects. Here we consider meditation is the complete withdrawing of all kinds of external objects.

8. Samadhi: The eighth disciplineof yoga is known as samadhi. In thisstage one can not differentiate between subject and object, realizes the true natureof the cittva that how it attains the form of the object. Here, the process of concentration andthe object becomes one and identical. This stage is known as cessation of modification of thecittva and highest level of eight-fold path for attaining liberation.

2.4.7 Educational Implications According to Yoga Philosophy:

Some educational implications of the Yoga systems are:

i) Pragmatic view of life is supported by yoga philosophy. Educational objectives should be application based and activity oriented.

ii) Physical development is given priority for concentrating oneself for gathering knowledge.

iii) Moral development is being given highest priority in yoga philosophy reflected through the eightfold path to be followed in educational measures.

iv) Self realization is the ultimate target in Yoga Philosophy. So educational objectives are also based on to develop self potentiality.

v) Methodology - Moral training will be given for mental and physical development for awakening cognition. Methodology should be activity based.

2.4.8 Concept of Nyaya philosophy:

The Naya and Vaisesika Philosophy are the alike philosophy admitting pluralistic realism.

For explaining reality, they admitted reality of God, the finite souls, physical things, atoms of earth, water, fire and air, space time and ether.They admit the same views regarding axiological stand point.Both the philosophy able to differentiate distinctness of finite souls and physical objects.

Besides their similarity they differ in the following grounds:

1. Naya emphasizes Epistemology and logic and vaisesika given thirst on metaphysical aspects.

2. Naya philosophy recognizes four means of valid knowledge perception, inference, comparison and testimony but the vaisesika recognizes perception and inference as valid source of knowledge.

3. The Naya advocates sixteen categories while vaisesika recognizes seven categories.Kanada considered six categories for explaining reality. They are the Substance (dravya), quality (guna), action or motion (karma), generality (samanya), particularity (visesa), Inherence (samavaya). Later on non existence was added as seventh category.

Naya advocates sixteen categories for explaining reality given below:

1) The instruments of valid knowledge (pramana) are perception, inference, comparison and testimony.

2) The objects of valid knowledge (prameya) are self, body, sense-organs, objects, knowledge, manas, voluntary actions, faults, transmigration, fruits of actions, pain and liberation. Self comprises God and finite souls. Objects are the physical elements and their sensible qualities.

3) Doubt (samsaya) is indefinite knowledge of an object as either one or ' the other, in which the mind oscillates between two alternatives.

4) Motive (prayojana) is the end of voluntary actions, which is the attainment of good or the rejection of evil.

5) An example (drstanta) is an instance in which a probans is found to be accompanied by a probandum, and which is admitted to be ' valid by a disputant and an opponent.

6) A tenet (siddhanta) is proved by pramanas and accepted as true.

7) The members (avayava) of a demonstrative inference are proposition, reason, exemplification, application, and conclusion.

8) Hypothetical reasoning (tarka) favours one of the two alternative hypotheses by showing the absurd consequences of the other.

9) Ascertainment (nirnaya) of the real character of an object is due to the consideration of a disputant's argument for a thesis and an opponent's counter argument for an antithesis.

10) Discussion (Vida) is a logical debate between a disputant and an opponent with the help of five-membered inferences for the ascertainment of truth without a desire for victory.

11) Wrangle (jalpa) is a debate actuated by a desire for victory, in which sophistical arguments are employed to vanquish an opponent.

12) Cavil (vitanda) is a wrangle in which a person merely refutes a disputant's thesis but does not establish his antithesis.

13) Faulty reasons (hetvabhasa) are non-reasons which appear to be valid reasons and correspond to fallacies of the middle term in western logic.

l4) Quibble (chala) is refutation of an argument by taking a word in a sense different from what is intended by the speaker.

15) Futility (jati) is sophistical refutation of an argument on the ground of mere similarity or dissimilarity of the subject with an example.

16) Ground of defeat (nigrahasthana) is sophistical refutation due to non-comprehension of miscomprehension of the real character of an object.

Ref: Indian Philosophy: Jadunath Sinha

Reasoning in harmony with perception and Vedic testimony yields the knowledge of reality which leads to liberation. It should be stated in the form of five members, employ valid reasons, and avoid faulty reasons. Hypothetical reasoning is subordinate to it and conducive to the ascertainment of truth; Ascertainment is preceded by doubt, hypothetical reasoning, logical inference, and discussion. Wrangle and cavil are the means of protecting the knowledge of reality from attacks. Quibble, futility and ground of defeat are the means of sophistical refutation of an opponent's antithesis, which should be avoided in establishing one's thesis. Liberation is the highest end.'

The methodology of the Nyaya consists of enunciation (uddesa), definition (laksana) and examination (pariksa). A subject is first enunciated, then defined, and finally examined by valid reasoning. Enunciation is the statement of a subject in a. general way. It comprises division (vibhaga) which is the enumeration of its different kinds. A subject in general is stated first, and then its subdivisions are stated.

Metaphysics of Naya Philosophy:

Naya theory of causation is known as 'astkaryavada' or 'armbhavada'. They viewed that effect is produced by a cause but the effect and the cause are not one and the same. The effect is a new product comes to the existence which was not their earlier in the cause. Hence, every effect is a new product which was not found previously in the cause. For example, a pot is made by clay. Here 'clay' is the cause and 'pot' is its effect. According to Nayikas, pot is a fresh creation, a new beginning which did not exist before in the clay. In this way they uphold the theory 'asatkaryavada'.

Naya defend pluralistic realism and believing in metaphysics through the conception of Padartha having different categories are substance, quality, action, universal, inherence and absence.

2.4.9 Characteristics of philosophy of Nyaya – Epistemology:

The Naya Philosophy was founded by the great sage Goutama. It is primarily concerned with the conditions of correct thinking and the means of acquiring a true knowledge of reality. The ultimate reality of this- philosophy deals with the objects through which knowledge is possible because all knowledge in any way related to objects but with an independent entity. In this reason Naya Philosophy described as pluralistic realism. Knowledge or Cognition is the manifestation of objects through our senses. In Naya Philosophy objects are nine —

(1) Prthibi (earth), (2) Ap (water), (3) Tejas (fire), (4) Vayu (air), (5) Akasa, (6) Kala (Time), (7) Dik (Space), (8) Ataman (Self), (9) Manas (Mind).
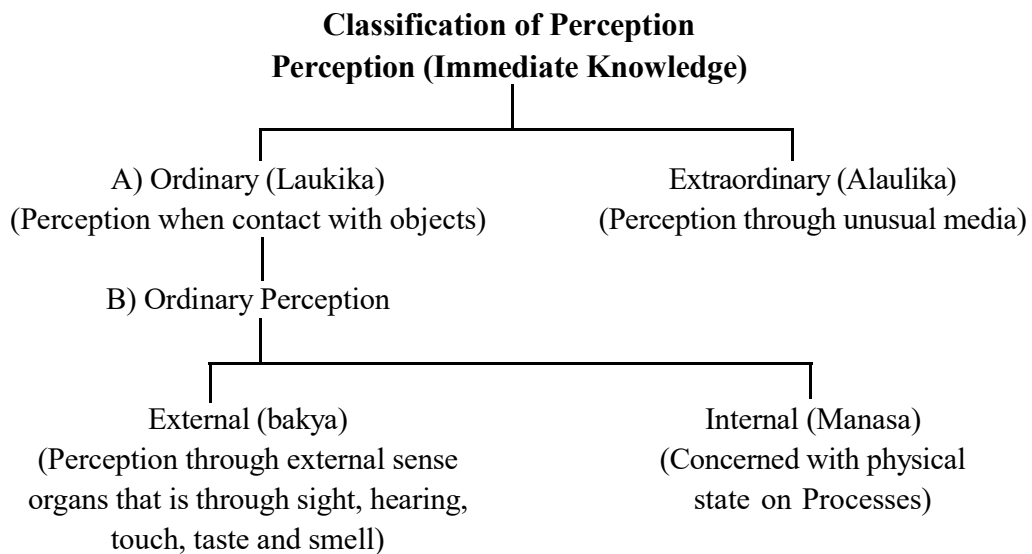
The different objects (dravyas) with their attributes can explain the universe and that is the fundamental aspects of acquiring true knowledge in Naya Philosophy.

The Naya theory of reality is based on the Naya theory of Knowledge. There are four distinct and separate sources of true knowledge. They are

- Perception,

- Inference,

- Comparison and

- Testimony.

Now we are going to discuss different sources of knowledge from Naya Philosophy—

(1) Perception: Perception is immediate Cognition. It is a form of knowledge which manifests by contact of a sense organ with an object.

Classification of Perception
Perception (Immediate Knowledge)

A) Ordinary (Laukika)
(Perception when contact with objects)

Extraordinary (Alaulika)
(Perception through unusual media)

B) Ordinary Perception

External (bakya)
(Perception through external sense
organs that is through sight, hearing,
touch, taste and smell)

Internal (Manasa)
(Concerned with physical
state on Processes)

The ordinary or Laukika Perceptions are of six forms - Visual, auditory, tactual, gustatory, alfactory and the internal or mental.The extraordinary or alaulika perception are of three kinds - Samanyalaksana, Janaalaksana, Yaogaja. Three modes of ordinary Perceptions

(i)   The First is Nirvikalpa or indeterminate which is cognition of things without any explicit interaction or characterization.

(ii) The second is Savikalpaka or determinate in which the object is judged as passed by some characters.

(iii) The third is Pratyabhijna i.e. recognition in its literacy meaning. It is recognition of some object i.e. cognition which was cognized before.

In another classification it is divided into three kinds of inference —

•   Kevalanuayi (Cause and effect positive relationship)

•   Kevalavyatireki (Besides causes and effect relationship)

•   Anavayavatireki (both Positive and Negative relationship present here)

Comparison: Comparison is the third source of valid knowledge which means to place things together to estimate their similarity and dissimilarity. It is the relationship between a name and things.For example, a man who does not know what is a buffalo may be told that it is an animal like the cow. If the man meets faces such an animal in a place and can able to recognize it as a buffalo will be due to comparison with his previous knowledge of analogy between two things.

Verbal Testimony (Sabda): Testimony or Sabda means Verbal knowledge which can communicate information to other. In Nyaya philosophy it is considered as a Pramana as an independent entity. The Naya admits verbal statement is valid when it works from a trustworthy person.

Verbal knowledge may be classified in two ways —

Testimony or Sabda are of two kinds according to another classification:

(1) The scriptual - It is the words of GOD. It is thus perfect and infallible by its very nature.

(2) The Secular - It is not valid knowledge. It is the testimony of human being and may be true or false. Only that which proceeds from trustworthy person is valued.

Inference: The conception literary means cognition or knowledge which follows another knowledge (anu means after and mana means knowledge). To explain the conception of inference we can consider the following syllogism:

o   The hill is fiery, because it smokes and whatever smokes is fiery. Here we pass

from perception of smoke in -the hill to the knowledge of the existence of the fire in it. On the ground of our previous knowledge of the universal relation between smoke and fire, it ascertains the presence of fire due to smoke as it confirms the presence of smoke is the medium through which attributes of fire is being confirmed.

The constituent of the above syllogism is given below

• The hill is the minor term i.e. subject under consideration.

• Fire is the major term i.e. which we have to prove.

• Smoke is the middle term indicates the presence of fire.

The first step (The hill is fiery) in inference is the apprehension of the hetu (smoke) in the Pakasa. The second step (Because the hill is smokey) is recollection of the universal relation between hetu and Sadhya (Smoke and Fire). The last step is the cognition of Sashya (fire) as related to Pakasa.

Gautama suggests to three types of Inferences —

• Puravat (Reasoning based on resemblance)

• Sesavat(Reasoning based on .elimination)

• Samayatodrasta(Reasoning based on inner support)

Besides this, we have two kinds of classification for inference of Nyaya

• Svartha (Inference for self)

• Parartha(Inference for others)

These are the four valid sources through which knowledge can be attained. The greatest contribution of Naya Philosophy is in its methodology which is almost accepted by the other systems.The Naya view is undoubtedly a natural and necessary platform for the evolution of thought anjj its practice for humanizing the betterment of self and society.

Axiology:

1. Liberation is absolute cessation of pain and sufferings according to Naya Philosophy.

2. True knowledge of the self ultimately leads to liberation. It destroyes egoism and able to differentiate of the self with the body.

3. Liberation cannot be achieved by the performance of duties only.The practice of yoga, austerities, the performance of duties and abstention from sins subsidiary to the acquisition of true knowledge.

4. According to Naya, the self can neither be identified with mind (manas) nor can be identified with pure consciousness, but understood as consciousness belonging to an individual/subject.This is so because mind is atomic and unperceivable and hence devoid from perceive equalities. On the other hand, consciousness belongs to the individual self but not same as self.

5. Thus, consciousness is not the self but only an attribute of the self. It is an accidental attribute of the self. The self in its original state has no consciousness and hence devoid of cognition and knowledge. But when it comes to contact with sense organs it acquires consciousness.

6. Liberation is the state refrain from all kinds of sufferings and bondage those arises because of the self's association with body and sense organs. Nayikas uphold association and attachment are the sources of pain and suffering.Hence, as long as self is attached with body and sense organs, it goes through the cycles of birth and death. This implies Nayikas believe in law of karma. Liberation, according to Naya, can be achieved when there is cessation of karmic chain or karmic influx. It is a state where self is detached from body and sense organs.

7. Voluntary actions only are the objects of moral judgments. The Naya seems to advocate the doctrine of self determinism. The self freely wills and acts to realize its own good.

2.4.10 Educational Implications of Naya Philosophy

Aims: Emphasis should be given on:

• Development of perception.

• Development of argumentations through cause and effect relationship.

• To promote verbal knowledge through real objects.

• To develop reasoning ability among learners.

• Learners will be able to compare different sources of knowledge.

• Development of creative thinking by applying the process of inference.

• Development of values through proper cognition.

• The Nyaya epistemology deals with the nature of valid knowledge, its instruments, extrinsic validity and invalidity of knowledge and the tests of truth.

- The Nyaya definitions of knowledge are realistic. Truth is correspondence of an apprehension with its object.

Curriculum:

According to Naya Philosophy curriculum should be based on realistic approach. To know the world through the objects is the ultimate reality of this philosophy. So the curriculum must follow the basic principles of the realistic world and the values of life.

Methodology:

Education is provided through discussion method. It helps learners to determine reasoning ability. Both inductive and deductive reasoning are used during argumentation to prove the; logic of any particular topic.

2.5 Epistemological Characteristics of Jainism, Buddhism and Islamic thoughts:

We have shared with you some general ideas about the Indian Philosophy: Theism and Atheism. We hope, you would like to understand these two concepts more critically as well as to extent your knowledge. We also discuss the Basic Epistemological charecteristics of Samkhya, Naya and Yoga schools (Arthodox Schools) of Philosophy and their Applications in Education. Now we are going to discuss the heterodox schools of philosophy like Buddhism and Jainism in terms of their Epistemological Characteristics and their educational Implications. After that Islamic school of philosophy will be discussed.

2.5.1 Epistemological Characteristics of Buddha Philosophy:

Introduction:

Buddhism is one of the prominent schools of Indian philosophy. It originated as a result of revolt against the Vedic practices. It was against the violence, animal sacrifices, caste and class distinction and exploitations of the Vedic period. It was based on the principles of equal treatment of the people, non-violence and peace. Gautam Buddha, the propounder of Buddhism believed that the world is full of miseries. Sight of old age, disease and dead body gave a great shock to the conscience of Gautam Buddha. He engaged himself in solving the problems of suffering and death by trying to discover their causes through meditation and yoga so as to attain Nirvana. All these gave rise to the philosophy of Buddhism.

Basic Principles of Buddhism:

Buddism is different from many other faith traditions in that it is not centered on the relationship between human and his God. Buddhism is a religion without God like Jainism. It believes in transmigration and future life, though it does not believe in the permanent self.

It emphasizes the law of Karma or moral causation. It aims at the extinction of suffering by extinguishing desire. It aims at inner and outer purity of life, the purity of the heart and the purity of external conduct. It rejects rites, ceremonies, sacrifices and penances. It stresses like Jainism the ethics of ahimsa, non injury in thought, word and deed. It enjoins extraction of egoism and ignorance.

It aims at enlightment and Nirvana on earth. Nirvana is insight, peace and selfless will. Buddhism is a religion of self help. Liberation does not depend on the grace of God. It has to be worthy by one's own moral efforts.

Basic principles of Buddhism are placed below—

   I.   Enlightenment is the goal of Buddhism. It aims at removal of ignorance and achievement through enlightenment.

  II.   The world is without beginning and end. All phenomenons are subject to the law of Causation. There is no first cause.

 III.   All is transitory, impermanent.

 IV.   There is no being. There is only becoming.

  V.   There is no permanent ego of self. There is only an impermanent stream of consciousness.

 VI.   Transmigration is due to Karma. Actions in empirical life produce Karma. Transmigration leads to suffering.

VII.   Eightfold Noble Path and the perfections destroy ignorance.

Buddhism is more than a religion; It is a tradition that focuses on personal spiritual development. To many; it is more of a philosophy and a humanistic way of life which can be summed up as striving to lead a moral life; being aware of one's thoughts and actions; and developing wisdom, compassion and understanding.

Metaphysics, Epistemology and Axiology of Buddhism:

Metaphysics of Buddhism: As far as it is concerned with Buddha, he did bot spend

his energy in elaborating the metaphysics. He clarified that in relation to the topic of beings and world, and soul and god, nothing can be said in definite form, and in order to make human life successful and acquiring nirvana, his knowledge is of no help, therefore it is useless to think over them. On the topic of world, he just said this much that in this world no object is everlasting and not altogether mortal. On the topic of world, his this moral is known as 'Pratitysamutpad'.

Epistemology of Buddhism:

In Buddhism there is feat conflict in the form of knowledge and the methods of acquiring it.

From the hinyanbuddhist school, 'Vebhashik' (brahmarthpratyakshvad) and 'Sotrantik' (brahmarthanumeyavad), these two philosophical groups were developed.

According to Vebhashiks there are two ways of acquiring knowledge—absorb and adhyavsay. Absorb means to accept through the organs, through this we get the knowledge about the common form of the material. To relate the material with a name and class etc is known as adhyavsay. Sotrantik on the basis of organs emphaise on approximating with chit. Yogachar and madhyamik Buddhist philosophies do not believe in the independent power of the world, they only believe in its physical dominance.

Generally in epistemology, the Buddha seeks a middle way between the extremes of dogmatism and skepticism, emphasizing personal experience, a pragmatic attitude, and the use of critical thinking toward all types of knowledge.

Axiology of Buddhism :

Buddhism accepts the inexorable law of karma. Though the world is a transient process and the self has no unity but only continuity, the continuity of a series entails and sustains the law of Karma. Thus each individual is responsible unto himself.

The Buddha propounded 'Four Noble Truths about suffering'. They are dhukha-dhukhasamudays, dhukhanirodha, and dhukha-nirdhamarga (Suffering, the cause of suffering, possibility of the eradication of suffering and the path of liberation from suffering.).

Dhukha-ninirodhamarga, the path of liberation from suffering in turn consists of Astangika-marga (an eight-fold noble path). The 'Four Noble Truths' and Eightfold noble Path' comprise the quintessence of Buddha Ethics.

Salient Features of Buddhist Philosophy:

The central doctrine of Buddhism is based upon the causal theory involving the formula 'this happening, that happens', which proceeds in a cyclic order in a sort of chain-reaction'. The start is made from the idea of ignorance (Avidya). From this proceeds greed, action, birth and rebirth and so on until the ultimate ignorance and greed are destroyed by knowledge. The salient features of Buddhist philosophy are–

Four Noble Truths:

One of the basic characteristics of the Buddhist philosophy is the four noble truths as consisted in the teachings of Lord Buddha. They are–

- There is suffering (dukha),

- There is a cause of suffering (dukhasamudaya),

- There is cessation of suffering (dukhanirodha),

- There is a way leading to the cessation of suffering (dukha-nirodhmarg).

Under first noble truth, he emphasized that this world is full of sufferings. Old age, disease, death, etc. are all painful. He had also explained that the cause of distress, cause of pain and sufferings in human life is Trishna(thirst). He had also suggested the means of complete deliverance from all the pains and sufferings of human life.

Eight-Fold Path of Buddhism:

In order to be freed from the lust of life and materialism, he discovered the Eight-Fold path of the Aryas. The Eightfold Path is expressed as the roads to the cessation of suffering and to enlightenment for the purpose of personal happiness and the happiness of all others. They are:

1. Right understanding for realization of life (sammadhitti);

2. Right thought for realization of life (sammasankappa);

3. Right speech for realization of life (sammavacha);

4. Right Action for realization of life (sammakammantha);

5. Right Livelihood for realization of life (sammaajeeva);

6. Right Effort for realization of life (sammavayayama);

7. Right Awareness for realization of life (sammamathi);

8. Right Concentration for realization of life (samma samadhi).

The above eight paths consist of conduct, concentration and knowledge harmoniously cultivated. In Indian philosophy knowledge and morality are thought inseparable simply because morality or doing of good, depends on the knowledge of what is good, about which all philosophers would agree, but also because perfection of knowledge is regarded as impossible without morality perfection, control of passions and prejudices. Buddha explicitly states in one of his discourses that virtue and wisdom purify each other and the two are inseparable. In the eight fold path one starts with 'right' views - a mere intellectual apprehension of the four fold truth. The mind is not yet purged of the previous wrong ideas and the passions or wrong-emotions arising therefore; moreover, old habits of thinking, speaking and acting also continue still.

The last step of perfect concentration is thus made possible by the removal of all obstacles. The result of this unhampered concentration is perfect insight or wisdom, to which the riddle of existence stands, is clearly revealed once for all. Then ignorance and desire are cut out from their roots and the source of misery vanishes. Perfect wisdom, perfect goodness and perfect equality and complete relief from suffering are simultaneously attained.

Non-existence of Soul and God:

Buddha believes that all things are transient. So, there cannot be any permanent soul or God. Though denying the continuity of an identical substance in man, Buddha does not deny the continuity of the stream of successive states that compose his life. In Buddhist philosophy, the place of God is taken by the universal doctrine of Karma, which governs the universe in such a way that every individual gets the mind, the body and the place in life that he deserves by his past deeds.

Karma and Rebirth:

According to this doctrine, the present existence of an individual is, the effect of its past Karma and its future would be the effect of its present Karma. It believes that a person is happy or miserable only because of his actions. It believes in rebirth too.

Nirvana:

Buddhist philosophy believes that attainment of Nirvana is the ultimate aim of life. Attaining Nirvana implies attainment of salvation, i.e. freedom from the attachments or bondages of ignorance.

Non-violence:

Non-violence is a basic value of Buddhism. It spreads the message of non-violence and peace. It is dead against the animal sacrifices performed in the Vedic practices.

Against the caste (Varna) system:

Buddhism is against the rigid classification on the basis of Varnas, as prevalent in the Vedic system. He established equality among the people.

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

Characteristics of Buddhist Education:

The Buddhist system of education is the most important system of education in medieval period. Buddhist education came into the existence in the 5th century B.C. when in the later part of Vedic system of education deprived the common people of their right to education. Hence the emergence of Buddhism provided the opportunity to obtain education. Buddhist system of education was monastic. All castes were admitted to Buddhist Sangha, which served as the religious centres of Buddhism as well as educational institutions during the Buddhist period. The main characteristics of the Buddhist education system are–

1) Education in Monastery: Monasteries were the centre for imparting education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikshuk in the monastery.

2) Pabbajja: Pabbajja was an accepted ceremony of the Buddhist monasteries. Pabbajja means going out. According to this ceremony the student after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. After admission he had to change his old clothes and all old ways and the manners of living. For the Pabbajja ceremony the minimum age was eight years.

3) Upasampada: After the Pabbajja ceremony education continued for 12 years.

When the students receive 12 years education he had to undergo the Upasampada ceremony. This ceremony was democratic in nature. The Shraman had to present himself before all other monks of the monastery. One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favor of the same. After the Upasampada ceremony the Shraman was regarded as a full-fledged member of the monastery. On this occasion all his worldly and family relationship ended.

4) Qualities and Responsibilities of the Teacher: The teacher himself must spend at least 10 years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill.

5) Daily Routine of Students: The daily routine of the students starts with arranging everything for the daily routine of the teacher. They cook food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before the teacher. The students always obeyed the teacher and none other. They were also responsible to keep the monastery and its surroundings clean. The students had to prepare themselves to receive education at any time whenever the teacher required him. Board and Lodging of the Students: In Buddhist period, education was imparted through monasteries and viharas. The teacher and the students lived together in these institutions. They followed simple living and high thinking principle. Their lives were full of purity, nobleness, dutifulness and humanity.

Educational Implications of Buddhism:

The principles of Buddhistic philosophy have great educational implications. Therefore, Buddhist education system is revered as one of the prominent ancient educational systems of India.

Aims of Education:

The goal of Buddhist education is to attain wisdom. According to it, the main objective of our practice or cultivation was to achieve this ultimate wisdom. It believes that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature. The Buddhist education system aimed at regaining our intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. The aims of Buddhist system of education may be pointed out as–

1) Nirvana: Education should aim at achieving Nirvana or self realization. It refers to emancipation from the earthly worries and miseries. Education should aim at giving eternal peace of mind and relieve oneself from physical sufferings.

2) Development of personality: Education was to control all the instinctive and physical needs and desires of man. Spiritual peace and happiness may be attained only through control of our senses. Education should train people to lead a simple life and a life of self discipline.

3) Physical and intellectual development: Jainism was in favour of both physical and intellectual development of the individual.

4) Religious and spiritual development: Another aim of Jainism was religious and spiritual development. Buddhist education aimed at propagation of the teachings of Buddhist religion as well as it emphasized on giving spiritual training to the learners.

5) Preservation and spread of culture: One of the main aims of the Buddhist education system was to propagate Buddhism in different parts of the world.

6) Development of attitude of non-violence: Education should generate the sense of non-violence in human mind. It should remove the narrow sense of killing of life for personal gain through the rituals of sacrifice.

Curriculum

The major objective of education being the spiritual development, study of religion naturally dominated the curriculum. It includes the study of the Tripitaka– Suttanta, Vinaya (precepts or rules) and Dhamma (Commentaries) which emphasize on meditation, discipline and wisdom respectively. The curriculum of Buddhist education system may be divided into two types– primary and higher education. In primary education, reading, writing and arithmetic were taught. Pali and regional languages were used as the medium of instruction. In order to fulfill the vocational needs of the common people spinning, weaving, tailoring, dyeing, printing, agriculture, commerce, accountancy and cottage industries were included.

In higher education, curriculum had covered wide ranging subjects both intellectual and professional. They include philosophy, literature, logic, law, astronomy, medical science and warfare. Sanskrit used to dominate the higher studies. Provision was made for study of the four Vedas, Vedangas, Purana, Samkhya, Yoga, Tantra, Ayurveda &Vedanta, study of animals like elephants, horses and snakes. Everyone was free to choose his subject without any restriction.

Methods of Teaching:

The methods of teaching followed in the Buddhist education system are almost same as those used during Vedic period.

Following were the methods of teaching of Buddhist period–

1) Oral Teaching: The art of writing had been well developed up to the Buddhist period. But due to the shortage and non availability of writing material verbal (oral) method of teaching was still more prevalent. The teachers used to give lessons to the students who learnt them by heart. The teachers used to put questions on learning the lesson by heart.

2) Discussion: Discussion was one of the methods of teaching in Buddhist period because it impressed the general public. Scholars discussed the important questions. Discussion continued till every kind of doubts is cleared. To establish the disputes point the following evidences of eight kinds were required theory, cause, example, parallelism, contradiction, evidence, argument and induction. The important of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical arguments.

3) Tours: To fulfill the aim of propagating Buddhism and to give the students real and practical knowledge, tour was used as a method of teaching. Tours were given importance for educating people. After completion of the education the students were encouraged to undertake long tours.

4) Conferences: Conferences were arranged on full moon and first day of the month in Buddhist Sangha. The monks of different Sangha assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conferences. An annual conference was arranged in which a well-renowned monk would challenge the whole Sangha to disprove his purity.

5) Meditation: Meditation was used as a method of attaining Nirvana.

Women Education:

Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So, he had advised during his life time not to admit women in monasteries. But after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and

reservations. Strict rules were enforced for women monks. The first two years was their probation period. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the Sangha. Some monks could give them religious instruction twice a month in the presence of another monk.

Critical Analysis of Buddhist Education:

Merits of Buddhist Education:

1) Buddhist education was imparted in well organizedcenters, monasteries and Vihara which were fit places for educational purpose. Education was more democratic in its structure as well as function.

2) Buddhist education was free from communal narrowness. It was given to all sections of people irrespective of caste and creed. It gave more importance to genuine personality of the students while giving admission. It was also secular in nature.

3) The teachers and the students lived together and they led a simple life in the monasteries. The students were kept away from the life of temptation and public impurities. This kind of life had helped them for ideal education and meditation.

4) Buddhist education laid much emphasis on balanced physical, mental and spiritual development of the students. It aimed development of high moral character and ideal personality in the students.

5) Both the teachers and students led a controlled and disciplined life. They kept themselves away from instinctive pleasures like music, dance, fragrance, receiving gifts from others, etc. They were not allowed to contact women in the Sanghaa.

6) There was a cordial and pampered relationship between the teacher and the students. The teacher considered the students as his own sons and took all care and responsibility of them. The students also revered the teachers like their father.

7) There was no system of corporal punishment. The teachers completely trusted the personality of the students. The students also exhibited the sense of politeness, obedience and simplicity in their educational life.

8) Education was imparted through local languages which made education easily

accessible to the common masses. No undue importance was given to Sanskrit which was used only by a small section of the society.

9) Buddhist education helped to gain international importance. Students used to come from other countries for higher education. It developed cultural exchange between India and other countries of the world.

Demerits of Buddhist Education:

1) Buddhist education could not give the proper attention to the occupational, industrial and technical education.

2) It neglected social development because the Buddhist scholars devoted their whole lives to Sangha and Buddhism leaving their family life.

3) Following the principle of non-violence, Buddhist education system avoided military training which affected national defence.

4) The sanctity of the Sangha as an educational institution was destroyed as anti-social people were also given shelter in the Sangha.

5) Buddhist education system is considered undemocratic in nature as it totally discouraged women education. Girls were not allowed to get education in the Sanghas.

2.5.2 Epistemological Characteristics of Jainism:

Concept of Jainism

Jainism is considered as Non-Brahmanic or Sramanic system. It is a heterodox system in the sense that it is non-Vedic, ascetic and monastic in character. The basic ideas of Jainism are radically different from those of the so-called traditional and orthodox Brahmanism. It is quite independent of the Brahmanical system. Jainism does not acknowledge the authority of Vedic tradition. It is a system, which believes in non-theistic. Many scholars attempt to describe it, as an atheistic, religion discussing its origin and antiquity of Jainism. Jainism represents an important branch of Sramanic system of ancient India. Jainism is believed to be one of the oldest indigenous religions ofIndia, probably to be a pre-Vedic religion.

A Brief Account of Jainism:

The origin of the Jaina faith can be traced out in the pre-historic time. The Jaina system

believes in 24 Tirthankaras or the liberated propagators of the faith. Mahavira, the last Tirthankara, is not regarded as the founder of the system, because even before him Jaina teachings were existent. Although Mahavira is not regarded as the founder of the system, still his teachings gave a new outlook to Jaina system. Mahavira, who is also known as Vardhamana, was contemporary to Gautam Buddha.

Jainism emphatically asserts that every soul is capable of attaining perfection if it wilfully exerts in that direction. But the real situation is that from time eternal the soul is bound with matter and it is the aim of every person to get the soul rid of matter so that soul can assume its true state. This spiritual emancipation requires the knowledge of the beatific condition and of the causes which stand in the way of its attainment. To find out these causes it is necessary to understand what are the existing elements or substances of nature and mode of their interaction.

Basic Ideas of Jainism:

Jainism believes that the whole universe can be divided into two categories, viz., Jiva, i.e., soul and Ajiva, i. e. non-soul. These two - Jiva and Ajiva - exhaust between them all that exists in the universe and Jaina philosophy is based on the nature and interaction of these two elements. It can be said in short that the living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death and various experiences of life; this process could be stopped, and the energies already forged destroyed, by a course of discipline leading to salvation.

A close analysis of this brief statement shows that it involves following seven propositions.

1. Firstly, that there is something called the living.

2. Secondly, that there is something called the nonliving.

3. Thirdly, that the two (i. e. the living and nonliving) come into contact with each other.

4. Fourthly, that the contact leads to the production of some energies.

5. Fifthly, that the process of this contact could be stopped.

6. Sixthly, that the existing energies could also be exhausted; and

7. Lastly, that salvation could be achieved.

These seven propositions are called the seven tattvas or realities in Jainism.

Tattvas of Jainism:

These seven tattvas are termed as follows:

1. Jiva (i. e. Living substance)

2. Ajiva (i. e. matter or non-living substance)

3. Asrava (i. e., the influx of Karmic matter in the soul

4. Bandha (i. e., bondage of soul by Karmic matter)

5. Samvara (i. e., the stopping of Asrava)

6. Nirjara (i. e., the gradual removal of Karmic matter).

7. Moksha (i. e., the attainment of perfect freedom or salvation).

It is clear that the first two of the tattvas deal with the nature and enumeration of the external substances of nature and the remaining five tattvas deal with the interaction between these two substances, viz., Jiva, i. e., spirit and Ajiva, i. e., matter.

1. Jiva: As regards the characteristics of Jiva, i.e., the soul, it is stated that there is an infinite number of souls; in fact, the whole world is literally filled with them. The souls are substances and as such they are eternal. Again, their characteristic mark is intelligence, which can never be destroyed. Further, the soul is ever all perfect, all powerful; but by ignorance it identifies itself with the matter and hence its degradation and troubles start.

Furthermore, souls are of two kinds, viz.,

1. Samsari, i. e., mundane souls and

2. Siddha or Mukta, i. e. liberated souls.

Out of these, the samsarijivas, i. e. the mundane souls, are the embodied souls of living beings in the world and are still subject to the cycle of Births and Deaths and the Siddha or Mukta Jivas are the liberated souls and as such

1. they will not be embodied in future,

2. they have accomplished absolute purity,

3. they dwell in the state of perfection at the top of the universe,

4. they have no more to do with worldly affairs,

5. they have reached Mukti or Nirvana or Nivrtti, i. e. liberation, and in their condition they have four enjoyments, viz., Ananta-darsana, i.e.,. unlimited perception, Ananta-jnana, i. e., perfect knowledge, Ananta-Virya, i.e., infinite power, and Ananta-sukha, i.e., unbounded happiness.

In addition, from the Metaphysical point of view the difference between the Samsari-Jiva, i.e., the mundane soul, and the Mukta Jiva i.e. the liberated soul, consists in the fact that the former is permeated with subtle matter known as Karma, while the latter is absolutely pure and free from any material alloy.

2. Ajiva: Jaina philosophy starts with a perfect division of the universe into living and non-living substances, Jiva and Ajiva. The non-soul substances are of five kinds, viz.,

1. Pudgala, i.e., matter,

2. Dharma, i.e., medium of motion,

3. Adharma, i.e., medium of rest,

4. Akasa, i.e., space, and

5. Kala i.e., time

These six living and non-living substances are called Dravyas in Jaina Philosophy.

A Dravya has got three characteristics. First, Dravya has the quality of existence. Secondly, it has the quality of permanence through origination and destruction. Thirdly, it is the substratum of attributes and modes.

The Dravya is thus un-created and indestructible, its essential qualities remain the same and it is only its Paryaya or mode or condition, that can and does change.

3. Asrava: The third principle Asrava signifies the influx of Karmic matter into the constitution of the soul. Combination of Karmic matter with Jiva is due to Yoga. Yoga is the activity of mind, speech and body. Thus Yoga is the channel of Asrava. The physical matter which is actually drawn to the soul cannot be perceived by the senses as it is very fine.

4. Bandha: When the Karmic matter enters the soul, both get imperceptibly mixed with each other. Bandha or bondage is the assimilation of matter which is fit to form Karmas by the soul as it is associated with passions. The union of spirit and matter does not imply a complete annihilation of their natural properties, but only a suspension of their function, in varying degree, according to the quality and quantity of the material absorbed.

Thus, the effect of the fusion of the spirit and matter is manifested in the form of a compound personality which partakes of the nature of both, without actually destroying either.

5. Samvara: Effective states of desire and aversion, and activity of thought, speech or body are the conditions that attract Karmas, good and bad, towards the soul. When those conditions are removed, there will be no Karmas approaching the Jiva, that is complete Samvara — a sort of protective wall shutting out all the Karmas is established round the self.

Thus Samvara is the stoppage of inflow of Karmic matter into the soul. There are several ways through which the stoppage could be effected.

6. Nirjara: Nirjara means the falling away of Karmic matter from the soul. The soul will be rendered free by the automatic falling out of the Karmas when they become ripe. But this is a lengthy process. The falling away may be deliberately brought through the practice of austerities.

Thus, Nirjara is of two kinds. The natural maturing of Karma and its separation from the soul is called SavipakaNirjara and inducing a Karma to leave the soul, before it gets ripened by means of ascetic practices is called AvipakaNirjara.

7. Moksha: Moksha or liberation is the freedom from all Karmic matter, owing to the non-existence of the cause of bondage and the shedding of all the Karmas. Thus complete freedom of the soul from Karmic matter is called Moksha.
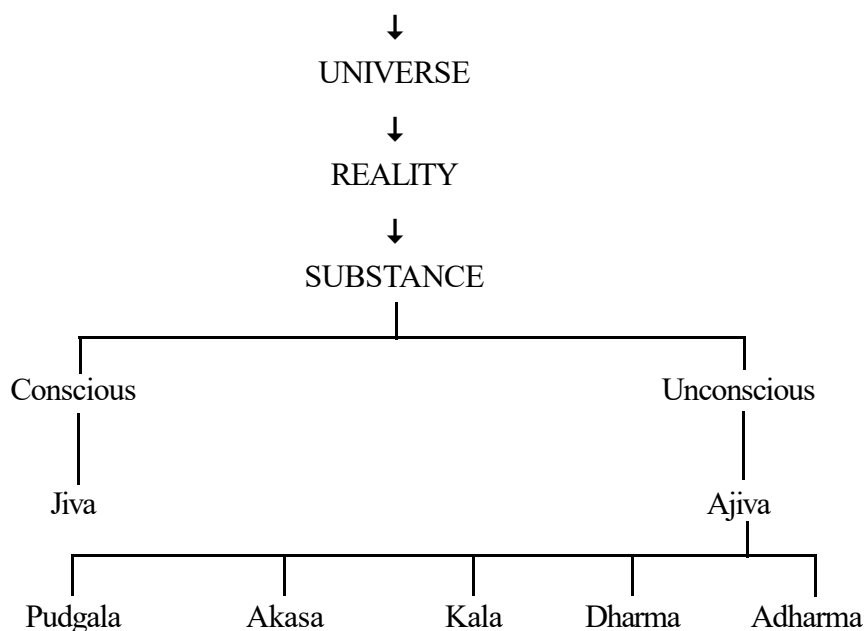
Metaphysics of Jainism:

The Jaina metaphysics holds that reality possesses innumerable qualities. So, an object possesses infinite number of characteristics of its own. Therefore, it is not possible for ordinary people to comprehend all the qualities of a thing. People can know only some qualities. Therefore, the Jaina metaphysics is relativistic pluralism. It is also called anekantavada in the sense that an object or a thing includes infinite number of characteristics. Ordinary people cannot cover all the aspects of a thing. So, different standpoints or statements of a thing are called anekantavada.

Again, Jaina metaphysics is relativistic in the sense that no statement or a standpoint of a thing can claim to be absolute. Therefore, all truths are relative in comparison to others. Every standpoints or statements are partially true. So, the Jaina metaphysics is called anekantavada or many ness of reality.

The six constituents of the existence of Realities

Soul or Consciousness	Jiva	Living Substance
Matter	Pudgala	Non-living Subatance
Space	Akasa	Non-living Substance
Time	Kala	Non-living Substance
Principle of motion	Dharma	Non-living Substance
Principle of rest	Adharma	Non-living Substance

↓

UNIVERSE

↓

REALITY

↓

SUBSTANCE

Conscious   Unconscious

Jiva   Ajiva

Pudgala   Akasa   Kala   Dharma   Adharma

Doctrine of Anekantvada:

Anekantavada is one of the most important and basic doctrines of Jainism. It refers to the principles of pluralism and multiplicity of viewpoints, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth.

• Consequently, no single, specific, human view can claim to represent absolute truth.

Application of Anekantavad:

Anekantavada teaches us that the kingdom of truth can be reached through different ways. It also teaches us that we should not impose our own thoughts or views on others, but should try to reconcile with the thoughts or view-points of others. This principle, therefore, if earnestly put into practice shows us

- How to remove our short-sighted, selfish and partial outlook.

- How to remove discord and disharmony and establish concord and harmony in life,

- How to respect candid opinions of all free thinkers of the world, and, therefore, the roots of modern democracy could be traced in this Jaina principle. It establishes unity in diversity.

It promises reconciliation of divergent or conflicting statements, thoughts, ideologies, systems, religions etc. It can be a great instrument to peaceful co-existence and unity in the world.

Epistemology of Jainism:

The Jainas admit three sources of knowledge. They are respectively: Perception, inference and testimony. The Jaina shows that inference produces valid knowledge when it obeys the logical rules of correctness. Like inference, testimony also produces valid knowledge when it is the report of a reliable authority. From these sources of knowledge, it can be held that Jainas admit two kinds of knowledge. They are immediate and mediate or direct and indirect. The Jainas admit the twofold classification of knowledge — immediate and mediate. But they point out that what is ordinary regarded as immediate knowledge is only relatively immediate perception of external or internal object through the senses or mind is immediate as compared with inference. Still such knowledge cannot be said to be absolutely immediate, because even here the soul knows through the medium of something else.

In addition to such ordinary or empirical immediate knowledge, there is also really or absolutely immediate knowledge, which a soul attains, by removing its Karma obstacles. In such knowledge the soul's consciousness becomes immediately related to objects, without the medium of senses, etc., simply by the removal of the Karmas that prevented it from reaching those objects.

There are three kinds of really immediate knowledge -

Avadhijana — when a person has partially destroyed and allayed the influences of Karmas, he acquires the power of knowing objects which have forms but are too distant or minute or obscure to be observed by the senses or manas. Such immediate knowledge by the unaided soul is, however, limited as its objects are limited and therefore, it is called avadhijana.

Manah-parayaya — when a person has overcome harted, jealousy, etc, he can have direct access to the present and past thoughts of others. This knowledge is called manah-Parayaya (entering a mind).

Kevalajana— When all Karmas that obstructed knowledge are completely removed from the soul, there arises in it absolute knowledge or omnia science. This is called Kevalajana. Only the liberated souls have such knowledge.

According to Jaina system, knowledge is again, divided into two kinds.

• Pramana

• Naya

Pramana: The first one is Pramana. It imeans knowledge of a thing as it is. Prama.a are of five kinds:

Mati or "sensory knowledge",

Sruta or "scriptural knowledge",

Avadhi or "clairvoyance",

Manahparyaya or "telepathy", and

Kevala or "omniscience"

Naya: The second one is Naya. It means the knowledge of a thing in its relation. Naya means a standpoint of thought about a thing. Nyaya, as a pramana, holds that we can get partial knowledge of a thing. So, Partial knowledge of different aspects of a thing is called Naya. It is not at all possible to get complete knowledge of a thing. Therefore, according to Jaina, truth is relative to our different standpoints of thought about a thing.

The Jainas point out that the different kinds of immediate and mediate knowledge that we possess about objects show that every object has innumerable characters. It is viewed that an omniscient person is capable to obtain an immediate knowledge of an object in all its aspects but an imperfect being can not do so. Such partial knowledge about someone

is called 'naya'. Judgment based on such partial knowledge is also called a 'naya'. Judgment about any object is, therefore, true only in reference to the standpoint occupied and the aspect of the object considered.

The Jainas insist that every judgment should be qualified by some word like 'somehow' or 'in some respect', so that limitations of this judgment and the possibility of other alternative judgments from other points of view may be always clearly borne in mind. It implies, then, a principle — certainty under some conditions, i.e. the judgmental approach is perhaps open or flexible.

Doctrine of Syadvada:

Syadvada is the theory of relativity of knowledge. It is also called saptabhanginaya or the seven fold judgment. The word 'syat' literally means 'may be', 'probable', 'perhaps'. Therefore, it is also known as the probability theory of knowledge. Jainism through the theory of 'syadvada' holds that reality has infinite number of characteristics. People cannot know all the characteristics of a thing. Therefore, human knowledge regarding the absolute nature of a thing is probable.

The theory of Syadvada holds that all judgments are conditional, relative and limited. No judgment can be absolutely wrong or true. This indicates that judgments are partially true or partially false. It means that all affirmative judgments presuppose negations as well as all negative judgments presuppose affirmation. Affirmation and negation are the two edges of a judgment.

In case of explaining the nature of Syadvada, Jainas put forward a story of the six blind men and an elephant. The blind men put their hands on the different parts of the elephants in order to describe the whole animal. The first blind man who touched the ear of the elephant opined that the elephant was like a- country made fan. The second blind man who caught the leg of the elephant viewed that the elephant was like pillar. The third blind man who touched the trunk of the elephant said that the elephant was like a python. The fourth blind man who caught the tail of the elephant viewed that the elephant was like a rope. The fifth one who touched the side said the elephant was like a wall. The last one who touched forehead opined that the elephant was like the breast.

From the story of the six blind men and an elephant it is derived that each blind man thought that his explanation regarding the elephant was correct. But he, who can see the animal, can view that each explanation regarding the elephant was partially correct. Therefore, the syadvada theory of the jainas shows that our judgments or standpoints bring out the

different aspects of reality. Our judgments express only partial truth. No judgments are absolutely true. The word 'syat' should be incorporated to all judgments to point out the conditional character of judgments. The Jainas distinguish seven kinds of Judgment including these two and the Jaina logic recognizes the following seven kinds of conditional judgments:-

- Somehow, S is P (Syatasli)

- Somehow, S is not P (Syatnasti)

- Somehow, S is P, and is also not P (Syatastica, nastica)

- Somehow, S is indescribable (Syatavaktavyam).

- Somehow, S is P and is also indescribable (Syatasli ca, avaktavyamca).

- Somehow, S is not P, and is also indescribable (Syatnastica, avklavyamca),

- Somehow, S is P, and is also not P, and also indescribable (syatastica, nastica, avaktavyam ca)

Now, we can explain the seven fold judgments of syadvada:

Syadasti (Perhaps S is): This is an affirmative judgment. From the point of its own substance, place, time, and nature, a thing exists. The pot exists as an earthen substance possessing red colour in summer at Guwahati.

Syannasti (Perhaps Sis not): This is a negative judgment. From the point of view of substance, place, time, and nature, a thing does not exist as other things. The pot does not exist as watery substance possessing dark colour in spring at Nagaon.

Syadastinasti (Perhaps S is, is not): The third is an affirmative and negative judgment in succession. The pot exists as its own substance in its own place at a particular time with its own nature. It does not exist as substance in another place at another time with another quality. Syadavaktavyam (perhaps, S is indescribable): This is simultaneously both affirmative judgment, and negative judgment. The presence nature of the pot as an earthen substance with its red colour and absence of its watery substance with dark colour inhere in a substance. But it cannot be expressed. But in another sense it cannot be absolutely indescribable. Like the concept of maya of Advaita Vedanta it includes both the thesis and the anti-thesis at the same time.

Syadasti cha avaktavyam (perhaps, S is an indescribable): This is an affirmative judgment combined with simultaneous affirmative judgment and negative judgment. This indicates that when a predicate is affirmed of a thing with reference to its substance, place,

time, and nature, and a predicate is affirmed of it as decribed above and denied of other things as different substances in other places and times and with different natures simultaneously. Hence, we get affirmation and indescribability.

Syadnnasti cha avaktavyam (perhaps S is and indescribable): This is a negative judgment combined with simultaneous affirmative and negative judgment. It shows that when a predicate is denied of other substances in different places at other times and with different natures and a predicate is simultaneously affirmed of the thing and denied of other things. Hence, we get negation and indescribability.

Syadasti cha nasti cha avaktavyam: (Perhaps S is, is not, and indescribable): This is successive affirmative judgment and negative judgment combined with simultaneous affirmative and negative judgment. It indicates that when a predicate is affirmed of a thing as its own substance in its own place at its own time and with own nature, and the same predicate is denied of other substances in other places at other times and with other natures. So, affirmation and denial are made simultaneously. Here, we get affirmation, negation, and indescribability.

From these seven fold judgments it is clear that an affirmative judgment holds that a thing exists in its own substance, its own place, its own time, and with its own nature. On the other hand, a negative judgment holds that a thing is non-existent in its other substances, other places, other times, and with other natures. The five other judgments are the combinations of affirmative and negative judgment. Affirmation implies negation and negation implies affirmation. It shows that a thing is existent with its own nature and non-existent with other natures. Therefore, it is clear that Jaina's concept of Syadvada advocates relative pluralism or a many-sided of reality.

Seven Forms of Syadvada:

The Jaina doctrine of Syadvada is the system of safeguards which aims at maintaining the proper consistency in metaphysical thought. It proceeds to unravel the theory of contradiction and points out that contradictory speech is resolvable ultimately in seven limbs or forms, as follows:

- Affirmance (of a proposition)
- Denial (of a proposition)
- Indescribability (simultaneous affirmance and denial)
- Affirmance + denial

- Affirmance + indescribability

- Denial + indescribability

- Affirmanace + denial + indescribability

From the epistemological standpoint we can know only some characters of an object; this is called 'Syadvada'. Again, from the metaphysical standpoint this is called anekantavada, because an object has infinite number of characteristics. Indeed, the two doctrines like Syadvada and Anekantavada are the two sides of the same coin. We commit a mistake in Jaina metaphysics when we regard a statement or a standpoint as an ultimate or absolute view regarding an object. Then we commit a fallacy of ekantatavada.

Ethics of Jainism:

To govern the conduct of man in the society, ethics is emphatically considered to be a very important code of rules by all the great religions of the world. Ethics is the foundation of all religions indicating the relationship between man and the universe, and his goal in life. Jaina ethics is not merely only a way of thought but also a way of life. It forms the general basis among the basic principles of Jaina philosophy.

The central problem in Jaina ethics is liberation from misery. It finds greater emphasis among the religions of India because of their peculiar doctrine of Karma. Jainism believes that moral effort is sufficient for human progress. It doesn't consider personal God as necessary to fulfill all the desired demand of morality. The necessary is the isolation of the soul from the bondage of Karma. Therefore, in Jainism ethics assumes an over-riding importance over all other aspects of the religious life.

Thus, the formulation of Jaina ethical theory is stranded in Jaina metaphysics. The Jaina metaphysical outlook is known as Anekantavadaor non-absolutism. However, it is to be noticed that Jaina ethics is not only depending on the background of metaphysics but on epistemology also. According to Jainism, the universe is uncreated and real by virtue of its being existential and is, therefore, eternal everlasting, with a beginning and without an end.

The Concept of God in Jainism:

Jainism believes that universe and all its substances or entities are eternal. It has no beginning or end with respect to time. Universe runs on its own accord by its own cosmic laws. All the substances change or modify their forms continuously. Nothing can be destroyed or created in the universe. There is no need of someone to create or manage the affairs

of the universe. Hence Jainism does not believe in God as a creator, survivor, and destroyer of the universe.

However Jainism does believe in God, not as a creator, but as a perfect being. When a person destroys all his karmas, he becomes a liberated soul. He lives in a perfect blissful state in Moksha forever. The liberated soul possesses infinite knowledge, infinite vision, infinite power, and infinite bliss. This living being is a God of Jain religion. Every living being has a potential to become God. Hence Jains do not have one God, but Jain Gods are innumerable and their number is continuously increasing as more living beings attain liberation.

The Concept of Soul in Jainism:

The concept of soul has an enormous influence upon all the religious systems. It has become a curious important philosophical analysis in the history of human thought. According to Jainism, soul is a substantive reality. It is pure consciousness, that is to say, in other words, an embodiment of infinite knowledge, and a totally different kind of substance from matter.

Jainism believes in plurality of soul. It means that every living being has its own individual soul. Not only human beings and animals, even trees, plants, bacteria and microscopic organism have souls. According to Jainism, the differentiating characteristic of a living being is its being a substratum of the faculty of cognition, which is only a manifestation of consciousness. All living beings, whether big or small, has a soul. All souls are equal. Every soul from the lowest to the highest possesses consciousness. The degrees of consciousness may vary according to the obstacles of karma. The lowest souls which inhabit material atoms appear to be lifeless and unconscious, but in fact life and consciousness are present in them though in a dormant form. Purest consciousness is found in the emancipated souls, where there is no shred of karma. All souls are really alike. The degrees of consciousness are due merely to the karmic obstacles" (Sharma, 1987 :).

Jainism believes that the soul is absolute and permanent. The soul has the capability to obtain freedom elevating upwards to liberation through the destruction of its karma. Every soul in its essence and inherent nature possesses four infinities. These infinities are infinite knowledge, infinite intuition, infinite bliss and infinite power. Under some conditions, these characteristic are obscured by karma. Jainism, with its explicit believes that soul is potentially pure in its inherent form. The following are the qualities of soul:

1) The faculty of omniscience (Kevala-jnana)

2) The faculty of absolute undifferentiated cognition (kevala-darsana)

3) The superiority over joy and grief (avyababha)

4) The possession of complete religious truth (samyaktva) and irreproachable moral conduct (charitra)

5) The possession of eternal life (aksayasthiti)

6) Complete formlessness (amurtatva)

7) Complete equality in rank with other jivas

8) Unrestricted energy (virya)

The Concept of Karma in Jainism:

In Jainism, karma is the basic principle to reach the highest level. Karma is thought of as a kind of pollution that taints the soul with various colors. Based on its karma, a soul undergoes rebirth and impersonate in various states of existence—like heavens or hells, or as humans or animals.

The Jain theory seeks to explain the karmic process by specifying the various causes of karmic influx and bondage (bandha), placing equal emphasis on deeds themselves, and the intentions behind those deeds. The Jain karmic theory attaches great responsibility to individual actions, and eliminates reliance on supposed existence of divine kindness. The Jain doctrine also holds that it is possible for us to both modify our karma, and to obtain release from it, through the austerities and purity of conduct. There are many types of karma. However they are broadly classified into the following eight categories:

Mohniya karma: It generates delusion in the soul in regard to its own true nature, and makes it identify itself with other external substances.

Jnana varaniya karma: It covers the soul's power of perfect knowledge.

Darasna varaniya karma: It covers the soul's power of perfect visions.

Antaraya karma: It obstructs the natural quality or energy of the soul such as charity and will power. This prevents the soul from attaining liberation. It also prevents a living being from doing something good and enjoyable.

Vedniya karma: It obscures the blissful nature of the soul, and thereby produces pleasure and pain.

Nama karma: It obscures the non corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc.
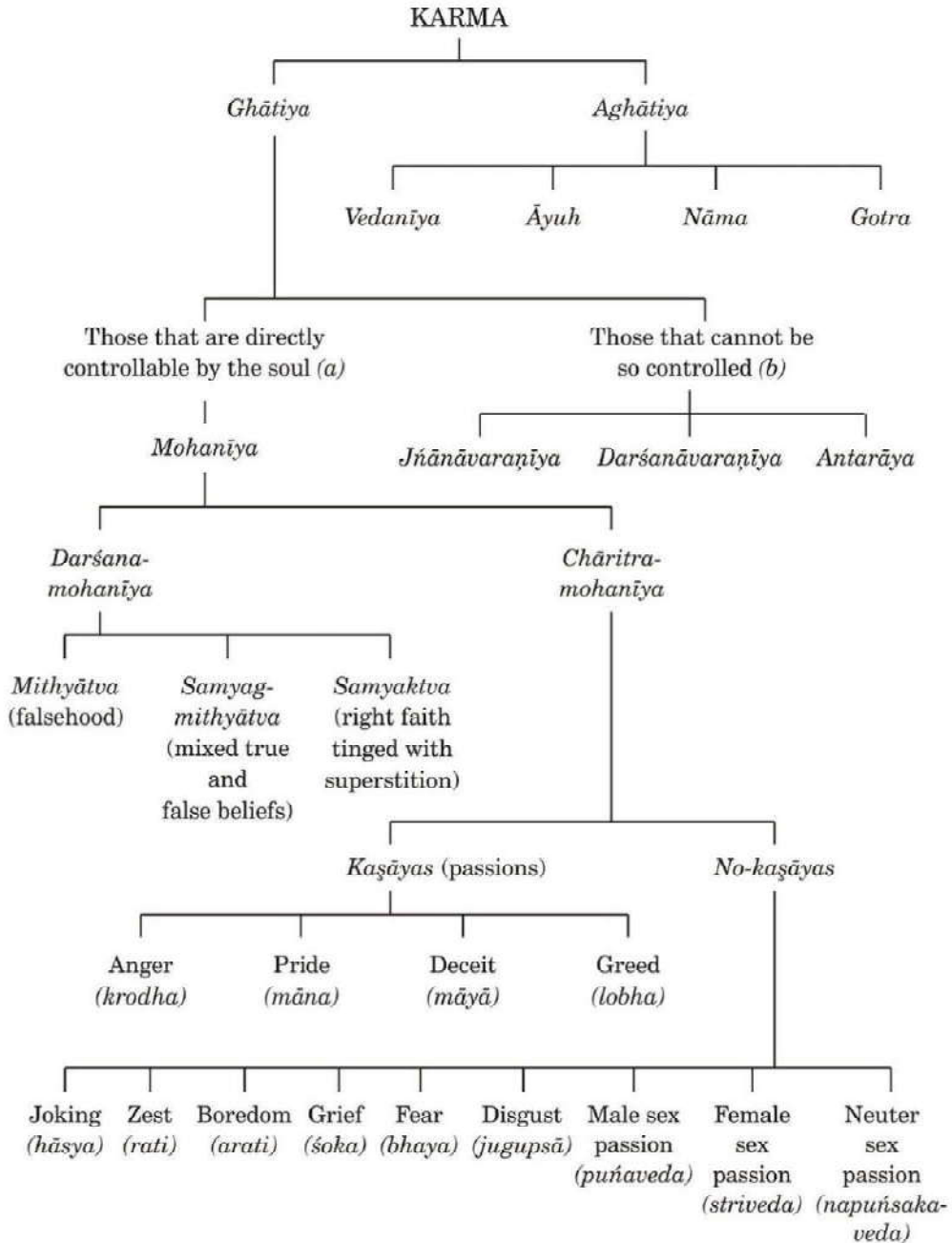
Gotra karma: It obscures the soul's characteristics of equanimity, and determines the family, social standing, and personality.

Ayu karma: It determines the span of life in one birth, thus obscuring soul's nature of eternal existence.

While traveling on the path of spiritual progress, a person destroys all eight types of his karmas in the following sequence:

First Mohaniya (delusion), then Jnana varaniya (knowledge), Darasnavaraniya (vision), and Antaraya (natural qualities) all three together. At this time, he attains Kevalgnan and he is known as Arihant, which is also known as Tirthankara, Jina, Arhat, Kevali, or Nirgantha. Lastly the remaining four karmas namely Vedniya (pleasure and pain of the body), Nama (body), Gotra (social standing), and Ayu (life span) are destroyed. At this time, he attains total liberation and he is known as Siddha.

BROAD CLASSIFICATION OF KARMAS

KARMA

Ghātiya — Aghātiya

Aghātiya: Vedanīya, Āyuh, Nāma, Gotra

Ghātiya:
Those that are directly controllable by the soul *(a)*
Those that cannot be so controlled *(b)*

(a) Mohanīya

(b) Jñānāvaraṇīya, Darśanāvaraṇīya, Antarāya

Mohanīya:
Darśana-mohanīya
Chāritra-mohanīya

Darśana-mohanīya:
Mithyātva (falsehood)
Samyag-mithyātva (mixed true and false beliefs)
Samyaktva (right faith tinged with superstition)

Chāritra-mohanīya:
Kaṣāyas (passions)
No-kaṣāyas

Kaṣāyas (passions):
Anger (krodha)
Pride (māna)
Deceit (māyā)
Greed (lobha)

No-kaṣāyas:
Joking (hāsya)
Zest (rati)
Boredom (arati)
Grief (śoka)
Fear (bhaya)
Disgust (jugupsā)
Male sex passion (puńaveda)
Female sex passion (striveda)
Neuter sex passion (napuńsaka-veda)

Source : wikimedia.org/wikipedia/commons/4/40/Types_of_Karma.JPG

Thus Jainism believes in the right faith, right knowledge, right conduct, non-injury, truthfulness, non-stealing, celibacy and non-adultery, non-acquisition of wealth, amity, appreciation, compassion, equanimity, forgiveness, humility, straightforwardness, purity of mind, control of senses, mercy, penance, renunciation, greedlessness, chastity, respect for other's view-points, etc. In short Jainism has advocated for all the best virtues required for peaceful and happy living for all the living beings and also required for the liberation of the soul from the cycle of birth and death. Jainism has thought of every possible situation in life, has elaborately analyzed them and has guided the followers of all categories towards the right path.

The salient features of Jainism philosophy are discussed as under–

Soul and Matter: According to the Jainism, the universe is eternal and uncreated and contains two types of entities– souls (jiva) and non-living matter (ajiva). The suffering individual is a Jivaor a living, conscious substance which is inherently perfect. But there are certain obstacles which rob the soul of it native perfection. The material body identifies itself with the soul. The body is made of particles of matter. This body seeks the guiding force in the soul's own passions. The inanimate aspect i.e. ajiva of the cosmos is basically made up of atomic matter, but Jainism also list four other substances– space, time, the medium of motion (dharma) and the medium of rest (adharma).

Anekantavada: Jainism holds that a real thing is endued with an infinite number of qualities and modes. All objects of knowledge are manifold or multiform (anekanta). They have infinite qualities and relations which distinguishes them from other objects. According to this principle, an object can be viewed from a number of perspectives. Jainism believes that perception gives only a partial view of what is perceived.

Syadvada: It has been observed that absolute judgements are not possible in the Anekantaphilosophy, because all objects are believed to be multiform. Therefore, every judgement expresses one aspect of reality and it is therefore, relative and subject to some condition.

Reality: According to Jainism, the world is composed of substances of different kinds. But every substance consists of two characters– essential and accidental. Essential characters (guna) are those which remain in the substance as long as the substance remains. Accidental Characters (paraya) come and go or they succeed one another.

Karma: The relationship between jivaand ajiva is considered as the real bondage. It is believed that this bondage is due to deeds (karma). The jivahas to face the consequences

of its deeds. Its colour, physical beauty, age and other senses are according to its deeds.

Salvation: It is the separation of the soul from the inanimate. Detaching oneself from attachment and malice leads to salvation. Salvation brings an end to all the miseries and pains and one becomes a master of the supreme knowledge.

Values: Ignorance is the cause of bondage. Right knowledge is the act of liberation. Right faith, right knowledge and right conduct are the three jewels of Jainism. So, it is primarily ethical. Discipline is enforced strictly. There are five vows– non killing (ahimsa), truth (Satya), non stealing (astaya), non possessing (aparigraha) and virtuous life (Brahmacharya).

Educational Implications of Jainism:

In view of Jainism, education is an important activity— a process of development, a path to the highest goal of life. Though Jainism has not directly propounded any educational theory, some educational implications may be derived from its principles.

Aims of Education:

Jainism does not have any predetermined absolute goals. It believes in the development of the self. The final aim is the development of personality. Individual and social aspects of Personality is equally emphasized. Some of the important aims of education propounded by Jainism are–

Self-realization or Exaltation of Personality: Jainism emphasizes the work of man's personality and spiritual nature. Man's soul is more important than his material structure. The aim of human life, according to Jainism, is to acquire the knowledge of his soul. Therefore, self-realization is admitted as the aim of education according to Jainism. The aim of education is to enable the child to realize the soul; recognize his real form, and proceed towards self knowledge.

Preservation and enrichment of cultural environment: The child's environment is not merely physical or material but cultural also. To Jainism, the spiritual or cultural environment is the fruit of man's own creative activities. It belongs to all and it is the common heritage of mankind. The aim of education should be to enter into this cultural heritage to the best of its capacity, preserve it and improve upon it.

Development of moral sense: Another aim of education according to Jainism is to develop the child's moral sense and thus enable him to distinguish right from wrong, to love good and despise evil. The goal of life as well as of education should be the realization of

moral values by developing the spiritual character of the learner.

Development of inventive and creative powers: Man is not helpless like other beings. He has got certain inventive and creative powers. Education should aim at developing these inventive and creative powers. Through these inventive and creative skills, he should change and modify the environment according to his needs and purposes.

Development of complete man: Education, according to Jainism, should aim at developing child into a complete man with full physical, intellectual, moral, spiritual, emotional and cultural uplift. Physically he must be stout; intellectually he must be alert and think like a philosopher, and scientist; morally he should have determination to follow good and to avoid evil; spiritually he should have the freedom of mind, freedom from ignorance, wants and passions. The aim of education should be to train the whole man completely and fully for manhood and not only some parts of man.

Simple living and high thinking: Jainism regards that simple living and high thinking should be another aim of education. More than the environment it is the mind that needs to be controlled. Education should aim at training the mind to control itself.

Curriculum

Jainism believes that curriculum should be constructed on the basis of the learner's environment. Knowledge is relative. By knowing different parts, we may hope to get all about one relatively. It is possible to allot some place in the curriculum for those activities which cannot be said to be perfectly true. The multi-dimensionality of personality should be taken care of. According to Jainism the final truth in this material world should be acquired. Spiritual environment is more important but natural environment cannot be neglected. So, the curriculum should include ethics, religion, and philosophy but should not oppose science. Man's intellectual, aesthetic, moral and religious activities are included in the spiritual environment. More aspect of individual's growth was emphasized in terms of right conduct.

Man is a combination of body and mind, of which the latter is more important. But even mental activity would be difficult if physical needs are not fulfilled. Man can proceed towards self realization only when he controls his physical needs. Therefore, the knowledge of the material world is also necessary. From this point of the curriculum would also include physical education. Knowledge of natural environment is acquired through natural sciences; therefore, Jainism does not condemn subjects like Physics, Chemistry, Biology, Geography, Astronomy, Geology, Botany and Zoology. For spiritual development subjects like the art,

literature, ethics, philosophy, religion, psychology and music are more important. The study of these subjects develops the soul of man.

Without the study of these subjects man would be confined to natural environment. The study of space and five elements are also emphasized in Jainism.

Methods of Teaching:

Jainism provides lofty aims of education but speaks very little about methods of teaching. It advocates concentration as a method of teaching by which to attain knowledge. The very essence of education is concentration of mind. According to Jainism the power of concentration is the only key to the treasure-house of knowledge. It advocates that the very essence of education is concentration of mind not the collection of facts. One of the fundamental principles of education that Jainism follows is to see the best in every person. It believes that seeing and emphasizing the strong points in an individual is the best way of building that individual.

Therefore, Jainism is against all negative attitudes and expressions. Religion is nothing unless it is practiced. The educational system should plan and provide activities which will develop such qualities. Progressive methods of education all over the world aim at making children active participants in the process of learning instead of being passive recipients. With this end in view, various kinds of activities have been devised. Jainism has suggested that our daily duties could become the basis of designing learning activities in the school and the home. Based on the philosophy of Jainism, the following may be listed as the characteristics of the methods of teaching–

- Teaching through senses
- Teaching should be tolerant and social
- Teaching should be ideally oriented
- Teaching should be action based
- Strong emphasis on memory
- Spiritual aspect stressed in teaching
- Mother tongue as the medium of instruction
- Debate and discussion as method of teaching
- Stressed residential life for students.

Critical Analysis of Education in Jainism:

Merits of Education in Jainism:

1) According to Jainism, education is free from any kind of discrimination. It was given to all sections of people.

2) Jainism emphasizes residential education which encourages students and teachers to live together. It helps the students to get more opportunities for learning.

3) The curriculum suggested by Jainism is comprehensive and includes both natural and spiritual elements.

4) Jainism gives a very important place to moral principles in education. It propagated the five vows.

Demerits of Education in Jainism:

1) Jainism over emphasize on moral and spiritual education.

2) Following the principle of non-violence, education in Jainism also avoids military training.

2.5.3 Epistemological Characteristics of Islamic Philosophy:

A Glimpse to Islamic Philosophy

You may start your journey to the present discourse just recalling the name of the West Bengal Board of Madrasah Education which is holding five public examinations like High Madrasah, Alim, Fazil, Kamil, and M.M. Examinations and administering Madrasah education in this State and in 2001 about 18,000 students appaered in all of the five examinations. Moreover, the famous Calcutta Madrasah is acting as Centre of Research in Arabic, Persian and Islamic studies under the patronage of this State Government. Similarly, in some other States of India there are Madrasah Boards of Education. All these academic activities are connected with a common thread of thoughts which is Islamic philosophy.

The cardinal points of the Islamic education as well as tradition are based on the Islamic Philosophy which is illuminating thoughts and beliefs of Muhammad (AD 571-632) embodied in the holy book Quran which means "The Reading". Originally written in classical Arabic it tells the followers of this great prophet (Muslims) that each person will be Tried in the Last Judgment, when Allah (one true God) will judge all souls. Those who have followed the will of Allah will be eternally rewarded. Islam is a comprehensive way

of life and "... after all, makes it a duty for everyone to seek knowledge and discover facts, and increase the welfare of mankind" (Sardar, 1989, p.25).

Some basic beliefs of the orthodox Islamic religion, according to Ozman& Craver consist of: One God; Sacred ground (All the earth belongs to Allah, so wherever one prays becomes holy ground); Equality before God; A life hereafter; Truthfulness; The sinfulness of adultery; Charity; Duty to animals; etc.

In this connection the religious dutites of Moslems are stated in the "Five Pillars" of Islam which govern the total life of its followers.

1. Belief: Moslems professes faith as, "I bear witness that there is no God but Allah, and that Muhammad is the prophet of Allah".

2. Prayer: Muhammad required formal prayer five times a day at sunrise, noon, midafternoon, sunset, and nightfall.

3. Fasting: A fast during the month of Ramadan is required for all. During that time one cannot take food or drink between sunrise and sunset.

4. Almsgiving: One is encourgaed to to share goods and money with the poor and to support Moslem schools and mosques.

5. Pilgrimage: Muhammad urged his followers to travel each year the sacred city of Mecca At the very least, one should do this once during his lifetime.

Like many other religions of the world Islamic religion has also experinced great reform but its cardinal faiths are more or less stable. Let us now advance into undersanding Islamic philosphy of education in the lenses of Mohammad Iqbal, a renowned poet, thinker and philospher of united India. In brief his reflections are presenetd in the next paragraphs.

Khudi (literally, Selfhood or Individuality) is a real and pre-eminently signiifcantenity which is the centre and basis of the entire organization of human life. The negation of Self, or its absorption into the Eternal Self should not be man's moral or religious ideal, he should, instead, drive to retain his infinitely precious Individuality and to strengthen it by cultivating his originality and uniqueness. In the word of Quran, man is held as the "trustee of a free personality which he accepted at his perii" and his unceasing reward consists in his "gradual growth in self-possession, in uniqueness and intensity of his activity as an ego3'. The Self or individuality is not a datum but an achievement, the fruit of a constant, strenuous efforts in and against the forces of the external environment as well as the disruptive tendencies within man himself. The life of man 'is a kind of tension caused by

the Ego invading the environment and the environment invading the Ego". Through this give-and-take between the individual and his many-sided environment, through establishing as many intensive and fruitful contacts with the surrounding reality as possible, the individual evolves the inner richness of his being. Moreover, life cannot unfold all its possibilities, nor can the individual develop his talent powers, except in an atmospheree of freedom-learning by direct, personal, first hand experience.

Individuality is not divorced from community or culture. Readily equipped with a free personality (trust) and actively in contact with his environment, man sets his journey to unlimited development which, in its essence is the process of his education through reflective observation as revealed to one's sense perception, man grasp Reality piecemeal, temporal aspects, on the contrary, through intution or Love or direct perception by the heart man apprehends and associate directly with Reality in its wholeness.

Purpose of life is to be a good man. Education aims at developing good characer. The good life must be a life of active effort and struggle, not one of withdrwal or seclusion or slothful ease. Secondly, the good man must learn to apply his intelligence increasingly to the exploitaion of the forces of Nature, thus adding progressively his knowledge and power but it wil be guided and controlled by Love (intution). In order to develop such a good charcater exemplified by sensitiveness and strength- sensiveness to the good of humanity and to ideal values, streangth in carrying one's purposes the appropriate education must inculcate

Courage, Tolerance and Faith (an inner attitude of detachment and superiority to man's material possession, a kind of intellectual and emotional asceticism which does not turn away man from the world as a source of evil and consumption but uses it for the pursuit of good and worthy end). "In power, it saves him from an attitude of arrogance and self-intoxication; in political subjection, it enbales him to spurn the tempataions, bribes, and snares with which the ruling power tries cynically to corrupt integrity and character of a subject people." (Saiyidain, 1965, 1988). From educational terms the characer of the good man-the true Believer, the Momin. "He is a man who develops all his powers and strengthens individuality with contact with his material and cultural environment. His self-respect gives him courage, his tolerance and respect for the rights and personality of others makes him sensitive to the claims which their common humanity makes on him." (Saiyidain, 1965, 1988). Iqbal puts it as :He is a flashing sword against untruth. And a protecting shield for truth!

Basic Tenets of Islamic Thought:

• Man is a creation of God who can choose to conform to hisordinates.

• Man has intelligence, will and speech. But man is also weak andforgetful.

• Conformity with God's will determine a man's destiny in this lifeand the next.

• The right way to live is according to God's will, which he hasrevealed though the prophets.

• Islam is a restatement of what God has to say to man as a set ofbeliefs.

• Right faith is essential for right action. Whether action is right orwrong will be judged on the basis of beliefs given in Quran andtraditions of Prophet.

• Islam has provided the social framework for a great culture formore than a thousand years.

• The purpose of Islam is to create peace in the world and toestablish sovereignty of God on earth.

• Five fundamentals of Islam are Shahada(faith), Namaz or Salat(prayer), Zakat (Charity), Sawm or Ramazan (Fast) and Hajj(Pilgrimage to Mecca). Namaz is for God, Zakat is for helpingpoor and needy, Ramazan (fast) is for self purification and Hajjis for establishing universality of Islam.

• Wiping out evils and flourishing good in the society are theimportant duties of Muslims on earth. It will be done in the sameway as Prophet used to do during his life time.

• Means and ends both should be pious and purpose of creatingMuslims on earth is to establish peace and justice amonghumans irrespective of caste, creed or colour.

• Jihad (Holy War) becomes incumbent on Muslims when peopleare not allowed to follow the fundamentals of Islam. Killing ofinnocent people even for the establishment of Islamic rule in thesociety is terrorism not jihad.

Features of Islamic Thought

• **Islam is universal:** The Islamic system is such that it makes all men as one community and does not make any destruction on the basis of language, race, colour, culture or history.

- **Islam is comprehensive:** It provides a complete code of conductfor living. It is not merely for individuals but nations as well.

- **Islam is eternal:** From the beginning of the universe, Islam hasbeen the only true religion. Islam is not a novel religion thatappeared in Arabia four countries ago, preached by the prophet Muhammad. It is the religion God made known on the day whenman first appeared on the earth.

- **Islam does not make any distinction on the basis of colour:** Islam considers all human beings on the same footing and doesnot discriminate on the score of colour. Islam promotes harmony between the individual and the society,faith and science, the material and spiritual.

- **Islam is misunderstood:** It has been the misfortune of Islamthat it has been misunderstood by various religion and theirfollowers. The causes of misunderstanding are improperinterpretations of Jihad, the alleged use of sword in spreadingIslam, imposition of Jizya, polygamy, divorce.

Basic Philosophy of Islamic Thought:

Islamic doctrine, law and thinking in general are based upon foursources or fundamental principles– (1) The Quran, (2) Sunnah, (3) ijma, and (consensus) (4) ijtihad (individual thought)

- The Quran is regarded as the verbative word, or speech, of God delivered to Muhammad by the archangel Gabriel divided into 114chapters of unequal length, it is the fundamental sources of Islamic teaching.

- Sunnah was used by pre–Islamic Arabs to denote their Tribal orcommon law. In Islam it came to mean the example of the prophet–i.e. his words and deeds are recorded in compilations known asHadith. Hadith provide the written documentation of the prophet'swords and deeds.

- The doctrine of ijma, or consensus, was introduced in the 2nd centuryAH. Though conceived as a "consensus of scholars, ijma was inactual practice a more fundamental operative factor Ijtihad, meaning"to endeavor" or "to exert effort" was required to find the legal ordoctrinal solution to a new problem.

- In the early period of Islam ijtihad took the form of individual opinionthere was a wealth of conflicting and chaotic opinions.The stream of Islamic education continued to flow in India for a periodalmost 500 years. Its system passed through the hands

and religiouseducation began and consequently a tendency toward professionalizationor vocationalisation emerged. During this period, a great attention was paidto the growth of history and the art of writing history.

The ethical philosophy of Islam is that God is one and he is supremeLord of all creation. He has created the Universe and Heavens to revealtruth. Everything good and evil in this world exists by His will. The root of thedoctrine of Islam is in the belief of–

1) Immorality of the soul.

2) The reality of a future life and

3) Predestination.

The present life is momentary, is sport and past time. When death approaches a person, on Divine command, separates his soul from thebody. The souls thus separated are preserved until the Last day i.e., "The Judgement Day" when the souls are reunited with the bodies for receivingthe eternal rewards or punishment and it will be decided by the Divine Tribunal.Again, Islam is a religion of practices consisting of–

a) The recitation of the confession of faith and serving God withoutassociating everything with him.

b) In performing the ritual prayer.

c) In giving begging alms.

d) In fasting during the month of Ramadan,

e) Visiting al-kaba in pilgrimage in the month of Dul-Haj.

These five duties are the real foundations of the Islam and known asthe Pillars of Islam (Arkan-Al-Din)

Five Pillars of Islam:

1) Al-Shahada (Declaration of Faith): All must pronounce their faithto enter into Islam. In front of witnesses they are required to declarethe following "I testify there is no God but Allah, and I testify thatMuhammad is the Messenger of God." Pronouncing these word, isnot enough however, one must believe in his or her heart that is true."I testify there is no God but Allah" is meant to mean that there is noone or thing worthy of worship but Allah, since there are many thingshuman might worship instead of one God. (Five pillars of Islam: Shahadatain). For Salat (prayer) to be valid there are several requirements.First,

purification, both spiritually and physically is of the utmostimportance. Physically, purification is achieved through a complete,careful and regulated both and tooth' brushing.

Secondly, the body must be sufficiently and properly coveredduring prayer. The covering is known as Niqab or Sitr. For femalethis means covering all except the face, feet and hands. Male mustonly be covered from the navel to the knees.

Finally when performing Salat, one must face Mecca. In mosquesthere is a marker showing them which way to face. This provides aunified focus for the Islamic nation.

2) Salat (Prayer): The word salat is thought to be derived from Persianword "Salwa". Salat means Du'a which is an important act of Islamic ceremonial prayer. Hence, the whole devotional exercise is calledsalat or worship. Salat is the first duty of a Muslim.

3) Zakat (Alms–giving): Muslims believe that all wealth belongs to God, and is only held by humans in trust. Therefore, Muslims are requiredto do with it what wishes and God wishes for a Muslim to be generous.

4) Sawm (Fasting): The fourth practical duty obligatory to the Faithfulfasting during the Ramadan, the 9th month of the Islamic lunarcalendar. Sawm is an Arabic word, means to the abandoning of thecravings of food for Allah's sake.Sawm is continued for one full month till the sighting of the moonof Shawwal. Next day is celebrated all over the Muslim Dom as oneof the important festivals i.e. Id-ul-Fitr".During Ramadan, many devote Muslim invite the poor for meals.Fasting and Zakat –these are the two glories of Ramadan. Thepopular belief is the fasting will burn away the sins of men.

5) Hajj (Pilgrimage): All Muslims, except for those physically or financially unable, must make a pilgrimage to Mecca at least once in their life. Before performing the Hajj, all debts must be paid one's willmust be order in case of death on the perilous journey, and there must be enough money to provide for one's family while gone.The annual Hajj takes place from the eight to the twelve days ofthe twelfth month of the Islamic calendar. People come from every continent in the world to perform theHajj. This means all races languages and ethnic languages arerepresented.

Educational Implication of Islamic Philosophy:

Some of the distinguishing features and constituent characteristicsof Islamic system of education may be described below:

1) Aim of Education: Islamic education was basically aimed atdevelopment of religion. System of education was dominated by theroyal authority for which their rulers were aiming

at the spread ofreligion and culture in their newly established kingdom. Educationwas aimed at teaching the principles of Islam through study of Quran.

In view of this aim every mosque or the place of worship had aneducational institution attached to it. In fact the mosques were servingthe purpose of schools. In order to propagate Islamic religion amongthe people, education was used as an instrument.' Accordingly thereligious leaders were playing the role of the teachers. Educationwas considered as act of developing the religious sentiment ofpeople; child's education was therefore made a religious compulsionfor the community people.

Formation of desirable qualities of character was another aim ofeducation. It believed that religious activity and behaviour canpromote the moral standard of life of an individual. Accordingly moreimportance was given on teaching of the rules and behaviour ofprayer.

Development of material life and culture of the people was anothersignificant aim of education. Education was not merely aimed atspiritual development but also for satisfaction of the material needsof life.

2) Curriculum: It should be noted that the Vedic and Buddhistcurriculum did not have any impact on Muslim curriculum. Their religion, language and culture being basically different, curricularcontents were prepared accordingly. Their curriculum may be broadlydivided into primary and higher.Primary curriculum was meant for the Maqtabs where reading,writing and arithmetic were taught. Besides these, the principles ofQuran and the procedures of worship were taught. The "Aiats" of Quran were committed to memory, children were given moraleducation through study of "Gulistan" and "Bastan of the famouspoet Sheikh Shaddi. Moreover the story of "Laila-Majnu, "Poetry ofYusuf and Zulakha and "Sikandarnama "were taught to children. Theroyal princesses were given training in administration and welfare intheir own families.

In Madrassa curriculum was of high order. It was divided intotwo types as religious and practical. Along with the study of Quransubjects like grammar, logic, science, medical,

economics, politics,law, history, philosophy and music were included. King Akbar hadmodified the curriculum to make it more secular, practical and usefulfor life. He also included Sanskrit language and culture for study ofthe Hindu students.

3) Method of Teaching: Teaching method could not rise to the scientificlevel. Importance was given merely on verbal learning and itsmechanical memory work. Most of the time and effort were spenton mechanically committing to memory of the "Kalimas" of

Quran.No attention was given to students understanding of them. Akbarthe great had realized futility of such mechanical learning and triedto introduce more objective method. He ordered that every studentshould at first learn to write letters and then try to understand themeaning of the words. Names and size of the letters should be learntwithin the two days. Such improved the method of teaching may beknown from the famous book "Ain-E-Akbari." He also tried to simplifythe method of writing letters.

In higher education also the method of learning was mostly verbal.The word "Madrassa comes from the word "Darsha" that means"delivering lecture." The learned scholars were invited to deliverlecture on different subjects. Method of experimentation was alsoused. One major characteristic of its teaching method was the useof the senior students to teach in the junior classes, popularly knownas the "monitorial system." In the absence of the teacher the juniorstudents were taught through this system. There was no method ofannual examination. Students were promoted to the higher classeson opinion and impression of the teacher received in the totalperformances.

4) Discipline: Method of discipline in Muslim education may be knownas repressive. It was the rule of rod in which the teacher believed inthe maintaining of discipline. He had the right to give punishment.Indisciplined students were physically punished by applying variousmethods. Principle of using punishment was preventive rather thanreformative. Punishment was given so that it may serve as anexample for others. Even the teachers were also subjected topunishment by the king. Although there were provision for givingreward to the meritorious students in their achievement for effectivemotivation. The royal authority used to give scholarship to suchstudents on successful completion of their education. Provision wasmade for giving medal and certificate of merit. The individual showingscholarliness in the royal court was appointed in the high post of thegovernment. So, it may be said that there was the system of givingreward and punishment in Muslim education.

5) Teacher-Pupil Relationship: As education was tempered by thereligious sentiment, relationship between the teacher and thestudents was based on moral ideals. They were like the father andthe son. Teachers were the religious leader and as such they wereresponsible persons in society. Their honesty and integrity ofpersonality were beyond doubt. It was thought that education of thestudents was not possible without the blessings and good wishesof the teachers. Students naturally showed respect to the teacherand their bond on relationship was based on moral and religioussentiment. Although Muslim education was not residential like thatof the Vedic and Buddhist system. As such cordial relation

betweenthem could reach the height of these system.

6) Women's Education: During the reign of Muslim rulers education of women in general was not encouraged. They had the Purdahsystem and the male members did not like the women going out ofhome for education a result women's education had suffered ingeneral. More particularly the rural women were largely sufferingfrom illiteracy. The British administration in the later period had alsorepeatedly drawn our attention to this situation.

Although education of the Muslim women cannot be said as completely absent. The members of the royal families were giveneducation privately. The girls were given education at home by privatetutors. Rezia Sultana was a clear example in this regard. She notonly got education of reading and writing but also had trained herselfin administration and warcraft. During the Mughal rule education ofthe royal princess and ladies was reaching a new height. Gulbadan the daughter of Babar, was highly educated who wrote the

Humayunnama, the royal ladies like Salima Nurjahan Mumtazmahal and Jahanara were highly educated and cultured Muslim women of the royal families. There was limited system of education for theladies in the middle class family also. The elderly ladies and the

Widows used to give education to the girls of the neighbourhood intheir houses. Such a system had served the need of woman's education to a considerable degree.

7) Useful Education: One significant feature of Islamic education wasthat their education was more practical and need based rather thanbeing religious and spiritual. More importance was given on study ofthe practical subjects that serve the need of individual and society.They included warfare, use of weapons singing, dancing, fine arts,handicraft, sculpture and architecture. The Muslim rulers had feltthe need of military education in order to conquer, expand and defendtheir kingdom. They were also lovers of music, art, culture andliterature for which provision was made for their training. A group ofartisans and sculpture were well trained and developed in order to construct buildings, royal palaces, mosques and tombs in the kingdom. The Tajmahal, Fatehpur-Sikri, Buland Darwaya, Lalkillah of Delhi etc. give clear evidence of this.

8) Organisational System of Education: Organisational set–up ofMuslim education was basically different from that of the Vedic and Buddhist system. Education was controlled and regulated by theroyal authority for which autonomy was absent. The king used toestablish. Maqtabs and Madrassa, offered financial assistance, gavescholarship prizes and recognition to students.

9) Development of Literature and History: Great attention was givento the growth of History and art of writing History infact tradition ofwriting history had its root in this period. Various forms of Literaturealso underwent significant growth.

10) Encouragement to Persian language and Science: Persianlanguage was the medium of education, so special emphasis wasgiven on the teaching of Arabic and Persian language, and the studyof science subject was emphasized.

WAVES OF REFORM IN MADRASAH EDUCATION

You must not think that Islamic education is deadwood and stable over ages and places. It has undergone many changes, modifications and reform and till it is undergoing reform. The issue of madrasah reform started about two hundred years ago has crucial implications for Muslim education, the nature of Muslim leadership, and for community agendas. The centrality of controversy lies on inclusion of two types of studies in the curriculum — "religious" {dint) knowledge and modem "worldly" {duniyavi) learning, Muslim advocates of reform in contemporary India include both trained ulema, products of madrassas, as well as men who have been educated in modem schools. While all of them seem agreed on the importance of the madrassas as institutions geared to preserving and promoting Islamic knowledge and Muslim identity, there is variation in their approaches and extent of the reform they advocate. The rationale for introducing modem disciplines in the madrassas is framed in principally three ways.

1. It is profitable to broaden the Islamic understanding of knowledge as all embracing, covering both 'ibadat (worship) as well as mu'amilat (social relations, worldly pursuits).

2. Introducing modem disciplines is valuable in order for Muslims to prosper in this world, in addition to the next.

3. It is seen as essential in order for the ulema to engage in tableeq, or Islamic missionary work.

Therefore, the ulema are no longer to remain restricted to teaching in the madrassas. Rather, they are to play an important role as leaders of the community...

Advocates for reform see the present syllabus used in the Indian madrassas is — generally stagnant, in many respects and hence no longer in tune with the demands and needs of the times.

Presently the government's desire for the reform and modernization of madrassas to

enable Muslims to enter the educational mainstream of the country puts the onus of Muslim educational backwardness largely on the madrassas themselves and to introduce modern subjects in the curriculum.

In India today, various State governments, e.g., West Bengal, Bihar, Orissa, Assam and Uttar Pradesh-have set up Boards of Madrassa Education that frame the syllabus of madrassas affiliated with them, consisting of both traditional Islamic as well as modem subjects. The boards also conduct the examinations, enabling the students to join secular schools after graduation. This has been welcomed by some, but others argue that in this way the religious content of the syllabus has been considerably watered down and that, burdened with the need to learn both religious as well as modem subjects, the students do well in neither. In recent years, the Government of India, as well as some State governments including West Bengal has launched some schemes ostensibly to assist some madrassas, such as providing them paid teachers to teach modem subjects.

These efforts have, however, failed to make much of an impact all over India and only a ripple effect is felt. Some apprehend that governmental interference and control, which they see-and probably rightly so-as aimed at weakening their Islamic identity by introducing the teaching of government- prescribed books appears motivated by other factors. If promoting Muslim education was indeed a primary concern of the government, it should have paid more attention to setting up more modem schools in Muslim localities... Promotion of alternative education of various kinds for lifelong learning opportunities for all-age groups both male and females are to be ensured. Some critics of this Information Era considers that the learning

2.6 Summary

We discussed the Basic characteristics of Indian Philosophy: Theism (Arthodox) & Atheism (Heterodox) schools of philosophy. In this unit also we discuss various Indian School of philosophy like: Samkhya, Yoga, Naya, Buddhism, Jainism and Islamic Philosophy and their application in Education.

- The term theism derives from the Greek Theos or theoi meaning "God". The term theism was first used by Ralph Cudworth (1617–1688). In Cudworth's definition, they are "strictly and properly called Theists, who affirm, that a perfectly conscious understanding being, or mind, existing of itself from eternity, was the cause of all other things"

- Theism refers to any kind of belief in any god or gods, so it is difficult to make any other generalizations about it. Two people may both say they believe in God, so they're both theists; but what they mean by "God" could be completely different. This does however raise the interesting question of what all gods have in common in order to be called gods; but since this is a matter of belief, not fact, we shall not attempt such a definition here. Belief in God is also normally attached to other beliefs, such as belief in an afterlife or the soul. However, theism can also refer to religions with extremely different beliefs, such as reincarnation. • The term "atheist" describes a person who does not believe that God or a divine being exists.Atheism is, in the broadest sense, the absence of belief in the existence of deities. Less broadly, atheism is the rejection of belief that any deities' exist.In an even narrower sense, atheism is specifically the position that there are no deities.Atheism is contrasted with theism, which, in its most general form, is the belief that at least one deity exists. The etymological root for the word atheism originated before the 5th century BCE from the ancient Greek atheos, meaning "without god(s)". In antiquity. it had multiple uses as a pejorative term applied to those thought to reject the gods worshiped by the larger society, those who were forsaken by the gods, or those who had no commitment to belief in the gods. The term denoted a social category created by orthodox religionists into which those who did not share their religious beliefs were placed.

- Metaphysically Samkhya Philosophy is regarded as dualistic realism. It believes two ultimate realities Prak.ti and Purusa. But that realty is plural .They differ form each other, as like, subject and object. Purusa is having subjective reality and prakriti can be characterized by objective realty. Epistemologically Samkhya philosophy believs in three types of knowledge source-perception, Inference and verbal testimony. The ultimate aims of samkhya philosophy are Liberation or Mokhsya.

- Sankhya has great relevance for contemporary education. If we consider the modern view of education as development, then Sankhya's postulate that development is only the unfolding of what already has potential existence needs no modification to suit today's world. Sankhya's psychological views also reflect modern learning theories. If knowledge leads to the modification of buddhi in the Sankhya system, then modern education aims at the modification of behaviour. If cognition is a function of buddhi or intellect in Sankhya, it is the formation of

intellectual structure in modern education. Sankhya's theory that generalisation is the result not only of observation of elements but also non-observation of non-elements reflects the modern view of concept formation.

- Patanjali was the founder of the yoga system. The yoga is closely allied to the Sankhya system. It is the application of the theory of the Sankhya in practical life The Yoga philosophy speaks about the theory and practice for the realization of the ultimate truth concerning human being and the world. In Vedanta, yoga is understood as 'union', i.e. spiritual union of the individual soul with the supreme soul. This view is not explained clearly. Patanjali, who is the founder of the Yoga System says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross body, subtle mind, intellect and ego. It guides to achieve the highest wisdom through spiritual realization. The yoga philosophy admits the metaphysics of Sankhya. In Sankhya we are discussing the twenty five principles including Prakriti, Mahat, Ahamkara, Manas, Tenexturnal sense organs, five tanmatras, five gross elements and purusas. In yoga the dualistic purusa and prakriti is connected by another concept that is the concept of God besides twenty five principles mentioned above. The yoga mostly accepts the Sankhya epistemology and admits the three Parmanas of perception, inference and scriptural testimony. In this respect, yoga philosophy prescribes eight-fold path which helps to control our passions and craving for worldly pleasures. These eight fold path are as follows.Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.

- The Sage Goutama is the founder of the Nyaya Philosophy. This school unlike other schools ofIndian philosophy concerns on the valid reasoning to acquire knowledge of the reality.Epistemology: According to the Nyaya Philosophy, knowledge manifests with objects. Thereare two sorts of knowledge, valid and invalid. Valid knowledge is further divided into four; perception, inference, comparison, and verbal testimony whereas, invalid knowledge comprisesmemory, doubt, error, and tarka. Perception: It is the knowledge arises due to the associationamong self, mind, sense organs and objects. Perception is of two sorts: Ordinary and Extraordinary.Inference: There are there premises and three different terms required for aninferential argument. The premises are respectively named as; major premise, minor premise andconclusion. The three different terms are; major term, minor term, and the middle term. Vyaptirelation subsists in an inferential argument. Comparison: Knowledge arises out of the relationbetween a name and

the object it denotes is regarded as comparison. Sabda: Sabda is a validsource of knowledge. The Nyaya explains sabda is a reliable statement of anyone. Sabda isdivided into two kinds: a) Drustartha and Adrustartha b) Laukika and Alaukika. Theory of Causation: The Nyaya Philosophy upholds astkaryavada which states that effect is not same asthe cause. Effect is a new creation or a new bringing of its existence. The effect did not exist in the material cause prior to its production. Self and Liberation: There are innumerable self existsin the universe. Since the self possesses consciousness, it is trapped by the law of karma.

- Hence, suffering and pain are the obvious phenomenon. To get rid from all sorts of sufferings the selfseeks liberation. Liberation can be achieved when there will be cessation of law of karma. God: God is the creator, sustainer and destroyer of the universe. He regulates the earth, solar systemsand the movements of planets and becomes identified as an omnipresent and omniscience beingin the cosmos. According to Nyayikas, the world is created out of the four eternal atoms as itsmaterial cause. These are; space, time, mind and soul. God is being the efficient cause ofuniverse is responsible for its maintenance, and destruction. Thus God, as the first efficient causeof the universal forces, is the creator of the world. God is one, infinite, eternal, and the universeof space and time, of mind and soul, does not limit him. God is said to possess six perfections:infinite glory, absolute sovereignty, unqualified virtue, supreme beauty, perfect knowledge, andcomplete detachment. The Nyaya philosophy offers an argument to establish the existence ofGod known as causal argument. On the line of this argument, it is stated that the entire universeis constituted of enumerable elements both subtle and gross. A human being by possessinglimited knowledge cannot be the creator of the vast universe. This implies the creator is one whois beyond space and time, must be eternal and devoid of all limitations. And, all these featuresare therein Supreme Being or God. Hence, God is the creator or designer of the universe.

- Jain philosophy attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of bondage and the means to achieve liberation. The metaphysics of Jain philosophy deals with the fundamental distinction between the living and non-living beings. The epistemology of Jainism is non-absolutistic and is with the specific logic of syadvada.They are respectively.

- Jainas admit perception, inference and testimony as the sources of knowledge.

- Jainas divide knowledge into two kinds: Pramana and Naya.

- Naya means knowledge of a thing in its relation.

- Pramana means knowledge of a thing as such or as it is.

- Jaina metaphysics holds that all judgments are relative.

- From the epistemological standpoint knowledge is relative in the sense that we can know only partial nature of reality. It is called syadvada.

- From the meaphysical standpoint reality has innumerable characteristics. It is called anekantavada.

- Syadvada is the theory of relativity of knowledge. It is also called sevenfold judgment.

- Jaina ethics is not merely only a way of thought but also away of life.

- Jainism does not believe in God as a creator, survivor, and destroyer of the universe.

- Jainism believes in plurality of soul. It means that every living being has its own individual soul. Not only human beings and animals, even trees, plants, bacteria and microscopic organism have souls

- The Jain karmic theory attaches great responsibility to individual actions, and eliminates reliance on supposed existence of divine kindness.

- Buddhism has been described as a very pragmatic Philosophy. It does not indulge in metaphysical speculation about first causes; there is no theology, no worship of a deity or deification of the Buddha. Buddhism takes a very straightforward look at our human condition; nothing is based on wishful thinking, at all. Everything that the Buddha taught was based on his own observation of the way things are. Everything that he taught can be verified by our own observation of the way things are.

- The eightfold path consists of moral conduct, concentration and insight. Insight includes right belief and right resolve. Moral conduct comprises right speech, right conduct and right livelihood. Concentration comprehends right effort, right mindfulness and right Concentration. The eightfold Path is the best way to freedom from suffering. It leads to complete extension of suffering. Buddhism is pessimism in so far as it looks upon life as suffering. But it is optimism in so far as it aims

at extinction of suffering in this life. These are the basic aims of education as well as of life.

• According to Buddhism Education is a developmental process as it believes in transient causation. Causation itself is development or transformation, education also being a dynamic process is the source of one's development technique. Education, then, facilitates individual development — continuous journey for attaining wisdom, perfect, knowledge in its entirety.

• In the last spell we have been acquainted with the Islamic philosophy and its educational derivatives very meticulously and of course some problems relating to madrasah education of ourcountry. Herein also the most precious aim of education is human well-being for all with the aid of two categories of knowledge: acquiring intellectual knowledge (through the application of reason and logic) and developing spiritual knowledge (institution or Love). Moreover, its curriculum is open to both theology and sciences- although from these two divisions controversy has originated to give momentum for incorporating necessary changes in curricula and methods of teaching. Finally, we have realised that the Islamic education is advocating equality, brotherhood and international understanding.

2.7 Self-Assessment Questions

1. Write the meaning and concept of Theism.

2. Discuss the basic features of Theism.

3. Write the meaning of Atheism.

4. Discuss the basic features of Atheism.

5. What do you mean by Panchabingsati tattva

6. Discuss the term Perception, Inference and Verbal Testimony.

7. Write the Axiological view of Sankhya Philosophy

8. Describe the Educational Implication of Sankhya Philosophy

9. What do you mean by Chitto?

10. What is Pancha Klesh

11. Discuss the Astangik Yoga

12. Describe the Educational Implication of Sankhya Philosophy

13. Discuss the Epistemological view of Naya Philosophy

14. What is Anu.

15. Describe the Educational Implication of Naya Philosophy

16. What do you mean by Nirban lav?

17. What is Probojja.

18. Discuss the Astangik Marg.

19. Describe the Educational Implication of Buddhist Philosophy

20. What do you mean by Anekantabad?

21. Discuss Syathbad in Jaina Philosophy.

22. Describe the Educational Implication of Jaina Philosophy

23. Explain the concept Islamic Philosophy?

24. Discuss the Epistemology Islamic Philosophy

25. Describe the Educational Implication of Islamic Philosophy.

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Unit 3 ❏ Western Philosophy

Structure

3.1 Objectives

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

♦ Describe the concept and characteristics of Western Philosophy

♦ Baic Features of Classical Western Philosophy

♦ Baic Features of Modern Western Philosophy

♦ To know the Epistemological Characteristics of Idealism.

♦ Understand the Educational Implication of Idealism.

♦ Elaborate the Epistemological Characteristics of Naturalism.

♦ To understand the Educational Implication of Naturalism.

♦ Explain the Epistemological Characteristics of Pragmatism.

♦ Understand the Educational Implication of Pragmatism.

♦ To know the Epistemological Characteristics of Humanism.

♦ Understand Educational Implication of Humanism.

3.2 Introduction

We are bearing with you some general ideas about two terms, Modern and Classical Western Philosophy and their Basic Characteristics.Also, infrom you some general ideas about Western schools of Philosophy like-Idealism, Naturalism, Pragmatism and Humanism & their Epistemological Characteristics. We hope, you like to understand these concepts more critically as well as to extent your knowledge about Epistemological Characteristics of Western Schools of Philosophy (Idealism, Naturalism, Pragmatism and Humanism).

3.3 Basic Characteristics of Western Philosophy

Western philosophy is a philosophy evolved from western civilization and its historical development. With changing socio- economic and political conditions, western philosophy too changed over a period of time. But it had maintained its continuity from Greek philosophy to the contemporary times. The approaches and styles of doing philosophy may vary, but we can identify certain features on which western philosophy got constructed. In the light of contemporary struggles, the very assumptions and foundations of philosophy are under

scrutiny. It does not mean that it dismissing the philosophical thought of western society, but arguing for new methods of inquirers in understanding the western reality against the dominant view of western philosophy.

Basic Features of Western Philosophy:

Though it is a difficult task to characterize or identify the specific features of western philosophy, but we may mark some common features marked with western philosophy. Philosophical traditions may vary from ancient Greek philosophy to contemporary western philosophy, but there are efforts to construct the essential features of western philosophy. The idea of west got its prominence and distinctiveness in relation to other Afro-Asian nations, which are under the control of colonial rule of west. The following are some of the features of western philosophy: Philosophy as an Intellectual Speculation From the beginning, western philosophy characterizes as an intellectual enterprises in understanding the social reality.

As Bertrand Russell viewed philosophy is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has so far, been unascertainable; like science, it appeals to human reason rather than to authority, weather that of tradition or that of revelation.

As Russell argues all definite knowledge belonged to science, and all dogma as to what surpasses definite knowledge belonged to theology. All the questions of the most interest to speculative minds are such as science can not answer, and the confident answers of theologians no longer seem so convincing as they did in earlier times.

Western philosophy from its very beginning maintained that philosophy is distinct from science and theology. Science is the realm of empirical investigation and attempts to understand the world explain the observable events and formulate the laws of nature, and a human experience has explained accordingly. We also find some of the questions answered differently from this. In some occasions the questions generated by science may pass beyond its ability to solve them. There are attempts to understand the world as whole and some times beyond this empirical phenomenon.

However, Western philosophy for the most part consists of insightful remarks about the nature of reality or human beings ('everything changes' or 'the unexamined life is not worth living', or no decision is a decision), analyses the fundamental concepts ('knowledge is justified true belief'), and systematic treatments of the basic structures of reality ('everything is a body' or 'Only minds and ideas exits')

The history of western philosophy reveals that, Plato has critically apprised. As Whitehead remarked that 'the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.' The earliest philosophers, the Milesians were concerned chiefly with the constitution of physical nature, not with foundations of morality. Similarly, the Eleatic philosophers Parmenides and zeno were interested chiefly in arguing that reality consists of changeless, single reality, the one. Heraclitus and Pythagorean, on the other hand, considered reality as always changing, full of flux, and consisting of a vast multitude of different things. Socrates and sophists showed less interest in physical nature and instead, steered philosophy into arena of morality.

Plato's great influence stems from the manner in which he brought all these diverse philosophic concerns into a unified system of thought. Plato argues that the kind of knowledge that helps one to distinguish between shadows, reflections, and real objects in the visible world is just the kind of knowledge that man needs to discriminate the shadows and reflections of the genuinely good life. Plato had argued that the truth of the world is not revealed to ordinary sense perception, but to reason alone; the truths of reason are necessary, eternal and a priori; that through the cultivation of reason man can come to understand him, God, and world as these things are in themselves, freed from shadowy overcast experience. Skepticism is doubting or denying the possibility of attaining true knowledge.

In ancient Greece, the sophists provide their argument based on skepticism. The modern skepticism is associated with Hume, and J.S.Mill. It is reaction against dogmatic metaphysics and is the logical consequence of a through –going empiricism. Descartes introduced the method of doubt, which has influenced the western philosophy significantly. He considered doubt is the source of knowledge. To doubt was not an end in itself; it was a process of purification, of eliminating various false hoods, and of ultimately arriving at an unshakable foundations of truth. In fact, our doubt implies the reality of our thoughts. Doubting means thinking, this implies a self consciousness.

Descartes regarded it as primary truth of reason. For Locke, skepticism was not an end in itself; it was prelude to a more scientific philosophy. Though out the western philosophy, one form or other skepticism has becomes one of its features. In fact, Western philosophy has progressed further with skepticism. Scientific Method Rational understanding of the world has one of the dominant features of philosophy. The rational understanding has enriched with scientific method against dogmatic and orthodox religious traditions. Descartes was a founder of seventeenth century continental rationalism. It was Descartes, Spinoza and Leibniz fashioned a new ideal for philosophy. In the wake of developments in science,

it was inevitably philosophy was affected by this new ways of discovering facts. The early modern philosophers considered the methods of science a fresh way of developing knowledge. As Fredirich Mayer out lined in A History of Modern Philosophy, modern philosophy has reflecting the spirit of science. In 16th and 17th century's philosophy was influenced a lot by the dev elopement of natural and physical sciences. It has changed the perspective of philosophers. In 18th century the growth of the social sciences changed the outlook of philosophers. The optimism of 18th century philosophers was based on belief that progress can be achieved by making the world more rational, by eliminating obsolete traditions, and by destroying the spirit of prejudice. In 19th century, the growth of new biological concepts stimulated philosophical thinking, but the conclusions of biology were less comforting. The new scientific theories of Copernicus, Kepler, and Galileo revolutionized man's concept of the physical world. There is no doubt that the scientific discoveries and scientific methods of looking at world have changed the direction and conception of western philosophy in a significant way.

Descartes described reality as dualism consisting of two basic substances, thought and extension; Spinoza proposed monism, saying that there is only a single substance, Nature, which has various attributes and modes; Leibniz was pluralist, saying that although there is only one kind of substance, the monad, there are nevertheless different kinds of monads accounting for the various elements in nature. It is evident that there are different philosophical methods adopted in the tradition of western philosophy.

In modern philosophy, empiricism and rationalism are come with a distinct view of knowing the reality. The empiricists draw their model from empirical experience of everyday life. The rationalists draw their model from mathematics.

3.3.1 Basic Characteristics of Classical Western Philosophy:

Greco-Roman Philosophy

The early Greek philosophers are concerned about the nature of things. What is everything made of, or what kind of stuff goes into the composition of things? What is permanent in existence? Thales considered the element 'water' as the foundation of all physical reality. Others were following Thales with alternative solutions. The Pythagoras came with mathematical basis of all things. There are attempts to explain change and permanence. Heraclitus came with a proposition that ' all things are in flux'. Parmenides, the founder of Eleatic school of philosophy is critical about both Heraclitus and Milesian philosophies that all things emerge out of something else. He rejects very notion of change

and considered phenomenon of change is basically an illusion. For him, the concept of change was logically neither thinkable nor expressible. Whatever exists 'must be absolutely, or not at all. Thales believes that every thing is made up of water, Anaximenes believes everything is made of air, Anaximander believes that everything s made up of 'boundless', Democritus believes everything is made up of atoms.

Ancient Greek philosophy may be divided into the pre-Socratic period, the Socratic period, and the post-Aristotelian period. The pre-Socratic period was characterized by metaphysical speculation, often preserved in the form of grand, sweeping statements, such as "All is fire", or "All changes". Important pre-Socratic philosophers include Thales, Anaximander, Anaximenes, Democritus, Parmenides, and Heraclitus. The Socratic period is named in honor of the most recognizable figure in Western philosophy, Socrates, who, along with his pupil Plato, revolutionized philosophy through the use of the Socratic Method, which developed the very general philosophical methods of definition, analysis, and synthesis. While Socrates wrote nothing himself, his influence as a "skeptic" survives through Plato's works. Plato's writings are often considered basic texts in philosophy as they defined the fundamental issues of philosophy for future generations. These issues and others were taken up by Aristotle, who studied at Plato's school, the Academy, and who often disagreed with what Plato had written.

The postAristotelian period ushered in such philosophers as Euclid, Epicurus, Chrysippus, Hipparchia the Cynic, Pyrrho, and SextusEmpiricus.

Medieval Philosophy:

The medieval period of philosophy came with the collapse of Roman civilization and the dawn of Christianity, Islam, and rabbinic Judaism. The medieval period brought Christian scholastic philosophy, with writers such as Augustine of Hippo, Boethius, Anselm, Robert Grosseteste, Albertus Magnus, Roger Bacon, Bonaventure, Thomas Aquinas, John Duns Scotus, William of Ockham, Nicholas of Cusa, and Francisco Suárez. The philosophy of this period is characterized by analysis of the nature and properties of God; the metaphysics involving substance, essences and accidents. That is, qualities that is respectively essential to substances possessing them or merely happening to be possessed by them. Many of these philosophers took as their starting point the theories of Plato or Aristotle. Medieval philosophy had been concerned primarily with argument from authority, and the analysis of ancient texts using Aristotelian logic.

The philosophy of medieval age was an attempt to construct religious thought with

reasoned account of its various doctrines. In other words, it characterizes with synthesis of theology and philosophy. The doctrines of Plato and Aristotle were reinterpreted to fulfill their religious demands. In medieval age to a large extent the speculative theories of Aristotle combined with theological presuppositions in the Bible. The state has been subordinated to spiritual dominion, to the power of the Pope.

Renaissance:

The Renaissance saw an outpouring of new ideas that questioned authority. Roger Bacon (1214– 1294) was one of the first writers to advocate putting authority to the test of experiment and reason. Niccolò Machiavelli (1469–1527) challenged conventional ideas about morality. Francis Bacon (1561–1626) wrote in favor of the methods of science in philosophical discovery. Renaissance, embracing the classical tradition, highlighted the Greek culture as supreme achievement in western civilization, and also had a stressing the importance of this world, by emphasizing the dignity of man, by championing the possibilities of reason and pointed to a new scientific age. The ideal of Humanism was the most important intellectual development emerged out of renaissance. It has belief in man and a passion for learning. Humanists believed that reason is self –sufficient and more important than faith. Though the ideals of humanism in renaissance age mostly confined to aristocratic class, it stresses exact knowledge, the validity of reason and need for moderation in making intellectual assertions.

Interestingly, the period of renaissance coincided with an expansion of Western Europe. Nature was regarded as the standard of all things. The Machiavelli, the renaissance thinker believed that religion should be dominated by the state. It did not matter whether a religion were true or false. Machiavelli, the realist viewed man not an image of God but as a creature governed by self-interest. In philosophy, the Renaissance refers to the period of the break-up of feudalism (15th to early 17th century), when trade grew up around the merchants and craftspeople of Northern Italy particularly, and a bourgeois society began to flourish and gave rise to a humanist culture in opposition to the official scholasticism.

3.3.2 Modern Western Philosophy:

The modern western philosophy has not only critical about orthodox religion but also came with ideals of secularism, humanism, scientific temperament, progress and development. Skepticism, rationality, individualism and scientific methods are influenced the human conception in understanding the world.Characteristics of the Modern Philosophy is a huge blanket term referring to roughly everything after Descartes. But it's good for a student to

review his subject field. Here's a smattering of trends, subject and and features of modern philosophy I can think of. I'll try not to be too 20th century biased, and probably fail. Faction in the 20th Century - Analytic Philosophy vs. Continental Philosophy It should be well known to a modern student of philosophy that house currently stands somewhat divided on itself. In England and America, analytic philosophy in the tradition of Russell and others dominates. It has essentially taken over. But in the 20th century we saw the rise of philosophers rejecting "scientism", particularly in continental Europe. Names like Husserl, Kierkegaard and Sartre stand out prominently as examples of philosophers not plugged into the American/English tradition.

Modern Logic:

Between great thinkers like Frege, Gödel, Tarski, Kripke and Quine, in the 20th century we developed an unparalleled understanding of philosophical and mathematical logic. Model theory remains a hot topic in mathematical and philosophical circles. A basic understanding of the nature of incompleteness and completeness is becoming standard for student of philosophy and computer science. With the advance of logic philosophy over all has become a more formal discipline.

Thinking in Terms of Language:

Much of modern linguistics has philosophical fathers. Frege and Grice spring to mind, a strong case could also be made for Tarski. But the architect of a takeover of language analysis in the 20th century was Wittgenstein. His Philosophical Investigations lead philosophers to the idea that by analyzing so called language games, we could solve paradoxes and understand the world. This was something of a pre-occupation of philosophers in the 20th century.

Epistemology - Empiricism vs. Rationalism before the 20th century: The early modern philosophers were deeply concerned with questions of epistemology. History class usually breaks them up into two approaches. One approach put "self-evident" truths into the center stage. This approach is called rationalism. The other approach put sense data as the primary source of knowledge. This approach is known as empiricism. The subject of many treatises has been based on argument for one side against another. Some of the great rationalist of history are Descartes and Leibniz. Some of the great empiricists are Hume and Locke. It is worth mentioning that Kant argued against rationalism on the basis of arguments with equal a priori support, which he dubbed "antinomies".

Philosophy of Government:

The idea of what makes a good government takes center stage from the enlightenment all the way to modern day. Hobbes, Rousseau, Locke, John Stuart Mill, Karl Marx, Robert Nozick and John Rawls are just a few names in a long, rich history of political philosophers. It might be worth mentioning that enthusiastic readers of author Ayn Rand, who go under the self-proclaimed name of Objectivists, count themselves as political philosophers (as well as philosophers of epistemology and ethics). As of right now, most philosophy departments ignore Objectivists.

Science - What is it? What is Causality? What is a Scientific Explanation? In the 20th century, the philosopher Karl Popper raised the question "What makes something scientific?" and argued that Freudian psychology and Marxism are not scientific modes of thought, but that relativity, which were cutting edge at the time, is. His arguments were based on a principle of "falsifiability", namely that in order for some hypothesis to be scientific, it must be falsifiable. Other philosophers have grappled with the subject of causality, the earliest account I can think of in the 20th century belonging to Hume. Still others such as Hempel grappled with the notion of what is an explanation, giving rise to the idea of a Deductive-Nomological account of scientific explanation. Modern philosophers of science include Nancy Cartwright and Bas van Fraassen.

Modern Epistemology - Justified True Belief:

The subject of epistemology has been hot and remains hot throughout all of Modern philosophy. I have already mentioned some of the classical approaches to epistemology, namely rationalism and empiricism. The modern approach barrows from the seminal critique of modern epistemology by Edmund Gettier. Read up more on "Gettier cases" if you are curious. Much of epistemology is devoted to the question of "What makes a belief justified?"; but also shares topics in ontology (namely the question, "What is true?") and philosophy of mind (namely the subject, "What is a belief?"). A pioneer in our modern theory of knowledge would be W.V. Quine, who suggests that beliefs form webs with peripheries we are more likely to abandon in the face of conflicting evidence and cores we would essentially never abandon.

Ethics - Cognitive (Utility vs. Obligation) vs. Non-Cognitive:

In the 20th century the field of Meta-Ethics was formed, to answer the question "What is ethics anyway?" An early name in this subject was G.E. Moore. Essentially the question is split between ideas that ethical truths can be discerned objectively somehow, versus the

idea that ethical statements mean "something else". An early Cognitivist contrast to Moore was the philosopher W.D. Ross, who gives the idea of candidate duties one must decide between in situations of seeming conflict of duty, or as he calls them prima facia duties. The Non-Cognitivist philosopher Ayer did not believe that there was any way of resolving ethical disputes. The Non-Cognitivist philosopher Stevenson thought that ethical statements were supposed to evince another person of some position.

Philosophy of Mind:

Another subject and perennial question of modern philosophy is "What is the thought?" The discussion almost always starts with Descartes Meditations. The view is typically split between Materialism, which holds that thoughts can be explained in terms of matter, and Dualism, which holds that thoughts can be explained in terms other worldly matter. Almost all 20th century analytic philosophers reject this view.

Rationality and Economy:

Ever since Adam Smith, we have been interested in asking what motivates people in economies, and what is best. A closely related question is "What is rationality". I will be honest, this subject matter is the focus of my study. Great reading can be found classically in Malthus and Hobbes and Smith, great modern reading would be in Von Neumman& Morgenstern, Luce &Raiffa, Kripke, David Lewis, Auman, Kreps, Rubinstein, Amartia Sen, Schelling and Kahneman to mispell a few names off the top of my head.

3.4. Epistemological Characteristics of Idealism

Philosophy 'Idealism' is an age-old school of thought originating in human nature itself. It has started its career since the down of human civilization and it continues till today in some modified form or the other. Greek philosophers Socrates and Plato were the great Idealist. It has exercised a potent influence on the mind of man through the age.

Concept and Definition of Idealism:

some concepts and definitions of Idealism are given below:

a) Etymologically, 'Idealism' may be derived from the words 'idea' and 'ideals'. Idealism has the root from Greek word 'idein' meaning 'to see'. From the epistemological standpoint it is better called idealism, implying thereby that thought or idea has greater validity than the physical objects. From the normative standpoint, idealism attaches greater importance to ideal than facts. Thus, the term Idealism

connotes different meanings when places in different contexts. Whatever it may be, in the philosophy of Idealism, both ideas and ideals are its central points.

b) "Idealism means representation of things in an ideal form, imaginative treatment, system of thought in which the objective of external perception is held to consist of ideas."—The Oxford English Dictionary

c) "Idealism contends that the material and physical universe known to science is an incomplete expression of reality that is exists but to sub serve, it requires to completement it a higher type of reality, a spiritual universe."—Rusk

d) "The idealists point out that it is the mind that is central in understanding the world. To them nothing gives a greater sense of reality than the activity of the mind engaged in trying to comprehend its world. For anything to give a greater sense of reality would be a contradiction in terms because to know anything more real than the mind would itself be a conception of the mind."—Brubacher

e) In India, its origin may be traced to the Vedas, the Upanishads and the Bhagawad Gita a very comprehensive analysis of Idealism. In the West its echo is found in the writings of Plato.

1. Chief Exponents of Idealism:

* The all Vedic Rishis and the authority of the Upanishads and the Bhagabat Gita.

* Plato –a Greek philosopher (427-347 BC)

* Kant- a German philosopher (1724-1804 AD)

* Hegel-a German philosopher (1770-1831 AD)

* Froebel- a German philosopher (1772-1852 AD)

* William T. Haris-an American philosopher (1825-1890 AD)

* M. K. Gandhi-an Indian statesman (1869-1948)

* S. Dayananda- an Indian philosopher (1825-1883AD)

* R. N. Tagore - an Indian philosopher (1861-1941AD)

* Rishi Aurobindo Ghosh- an Indian philosopher (1872-1950AD)

* Swami Vivekananda-an Indian philosopher (1863-1902AD)

3.4.1 Basic Tenets of Idealism:

a) Ultimate reality is mental and spiritual. The real world of the mind-the realism of ideas and external qualities.

b) Ideas are more important than objects.

c) Man is a spiritual organism and is a supreme creation of God.

d) Higher knowledge is the product of interactive thinking and reasoning-a product of mind.

e) There is an essential unity in the scheme of things.

f) Man is a part of this universe and it is the essence of his nature to work towards a rational unity in himself.

g) Man has an innate capacity to apprehend the moral value of principles.

h) The test of a good moral principle is its universal validity.

i) Values are absolute and unchanging.

j) The ultimate aim of life is to realize the ultimate values-truth, beauty and goodness.

k) There is divine power behind all things in the world.

2. Forms/Types of Idealism: There are basically three types of Idealism. These are:

a) Subjective Idealism: Famous philosopher of Ireland Bishop Berkeley is the chief exponent of Subjective Idealism. Subjective Idealism contends that things exist and have reality only when they are being perceived and that they have no existence. A part from my mind, your mind or a Universal mind perceives them. It says that individual perceives according to his mind and mental power. That is why phenomenon and appearance of physical world are observed on the basis of perceptibility of mind. In this way, an individual's sensation is so great and comprehensive and as per the sharpness and broadness of one's mental eye. So existence and reality of a thing depends on perceptibility of mind; things do not exist at all beyond the mental eye of the individual.

b) Phenomenalistic Idealism: The chief exponent of phenomenalistic Idealism is Kant. He says things exist in themselves. He regards them as unknowable and unknown. We can see the phenomenal appearance of things throughout own forms and categories.

c) Objective Idealism: Plato laid much stress on the Subjective Idealism. Hegel also

extends his support to Plato in this respect. Biological need is fulfilled easily but cultural needs are to be fulfilled by education. Culture makes a man an individual. Human nature is divine and spiritual. Therefore, education is a complete essential requisite for the child to realize the divinity and spirituality in man.

3.4.2 Educational Implication of Idealism on Education

Idealism and aims of Education:

a) Exaltation of Personality: Aims of education are influenced by the aims of life. Idealism attaches greater importance to man. If human personality is of supreme value and constitutes the noblest work of God, the aim of education should be the exaltation of self. So, the aim of education should be the development of an integrated personality of the child. Education should enable an individual to become perfect pattern after his own self.

b) Self-realization: When idealism stress on self, the aim of education is to enable the individual to realize his self. So, self-realisation is the aim of education. Individual should realize his self and should try to establish harmony with his own self and the universal Self i.e. God. According to the Upanishads, this means union of Jibatma to Paramatma. Indian idealists point out that the aim of education is emancipation of soul, i.e. salvation, mukti or nirvana or moksha

c) Universal Education: Idealism advocates for self-realisation or salvation and education should not be confined to a chosen few or a monopoly of an elite group rather it should be meant for all irrespective of caste, creed, colour, sex or social status. Therefore, the aim of education is universal in character to enable one to go on the path of salvation.

d) Enrichment of culture and its transmission: Idealists believe in man's superiority to other animals. Man has created his culture at a great cost of time and labour. It is the long-term product of his intelligence and mental power. He must not only preserve the inherited culture but also make his own contribution to the enrichment of culture to enlarge the spiritual realm. At the same time, he should transmit it to the generation to come.

e) Development of morality: The aim of education should be to develop moral sense in child to enable him to differentiate between right and wrong, good and evil, and beauty and ugliness. Education should enable the child to follow the good and reject the evil, accept the right and disapprove the wrong, appreciate the beauty and avoid the ugliness.

f) Realisation of higher values: The higher values are truth, beauty and goodness

(Satyam, Sivam and Sundaram). These can be attained by spiritual activities-intellectual, aesthetic and moral. Truth, Goodness and Beauty are not different entities. Existence is only one; the same id truth, the same is Goodness and the same is Beauty. According to individual ability, someone acquires the knowledge of truth, someone realizes goodness and others worship beauty. For example to philosophers, the knowledge of absolute existence is in the form of Truth. To social workers, absolute Truth appears in the form of Goodness. It appears to poets and men of literature as beauty. The poet lives in beauty, thinks beauty, and worship beauty. The poet sees the nature is beautiful but man is even more beautiful, so he attaches more importance to personality of man than to nature.

g) Sublimation of animal instincts: At the time of birth, the child has certain natural instincts. Education should sublimate the animals' instincts and develop spiritual qualities in students. This is the truest, highest and fullest development of human personality.

h) Development of complete man: Fullest development of child can only be possible if there is harmonious development of the individual-religious, moral, intellectual, aesthetic, physical, etc. idealists do not give priority to the development of physical health but for pursuing spiritual values. Physical fitness of the body is no doubt inevitable. Can the mind be healthy if body is sick? Sound mind can only be found in a sound body. Therefore, one must have physical ability necessary for making one's spiritual pursuit.

i) Development of inventive and creative power: The physical world is in a state of change. In order to change and modify the physical environment according to his needs and purposes, man should try to be creative and inventive. Thus, aim of education is to enable the child develop such powers in him to change the physical environment according to his needs.

Idealism and Curriculum:

The curriculum according to Idealism is give below:

a) Plato believes that the highest idea of the attainment of the highest good. Hence, the curriculum should impart eternal values in order to enable the students to attain his highest good. The eternal values are truth, beauty and goodness.

b) According to Rusk, morality and religion are peculiar to man and differentiate him from animals. So, religion and moral instruction should have a prominent place in school curriculum.

c) Ross talks two types of activities in curriculum which would be as under:

- Physical Activities-Physical care and Physical skill

- Spiritual Activities- Intellectual, Moral, Religious and Aesthetic

So, the Idealists attach importance to the study of gymnastics, athletics, physiology and hygiene. The Idealists attach greater importance to the study of humanities rather than positive sciences. Therefore, the idealistic curriculum should include subject s like art, history, music, philosophy, literature, moral sciences and religion.

Method of teaching and Idealism:

Different idealists advocate different method of teaching. These are:

a) Socrates advocated 'question-answer' method. This method may also call 'Socratic Method'.

b) Plato, a great disciple of Socrates, advocated 'Inductive and Deductive' method of teaching.

c) Rene Descartes suggested 'Simple to Complex' method in teaching learning process.

d) Hegel recommended 'Logical method'

e) Froebel supports 'Kindergarten' method.

f) Pestalozzi suggests 'Self-activity' method and 'Play-way' method.

g) In addition to the methods, other idealists suggest Lecture method, Debate method, Discussion method, Memorization method, Imitation method etc.

h) In ancient India, in the ashrams, education was based on Listing, Thinking and Meditation.

So, the idealists do not favour any specific methodology. They have given lofty aims of education but failed to satisfy the reason so far as methods of teaching are concerned. However, the teacher can follow any method to suit him to direct the student towards the attainment of the goal of life.

3. **Role of Teacher and Idealism:** The role of a idealistic teacher are:

a) It assigns a social role to the teacher;

b) It considers teacher as a spiritual guide for the child;

c) It accepts teacher as an ideal person;

d) It regards the teacher as the priest of man's spiritual heritage;

e) It holds the teacher as a friend, philosopher and guide etc.

4. **Discipline and Idealism:**

a) Idealism believes in inner discipline of pupils;

b) This philosophy advocates cultivation of higher values of life through moral religious instruction to students;

c) It accepts restraint of freedom to students;

d) It requires the teacher to present good examples because the child considers teacher to be an ideal person to be emulated by his pupils.

5. **Contribution of Idealism to Education:**

a) Idealism has given higher place to mental and spiritual than to physical world. Thus the aim of education is the perfection of the individual.

b) It requires that the past culture must be given its due place and accordingly education aims at primary the means of acquainting the students with great achievement in literature, art, mathematics and science.

c) It holds that every human being must receive a chance to be educated and the goal of idealists is universal education.

d) It gives emphasis on humanities and ideals in life.

e) It emphasis spiritual side of human life which is the greatest contribution to the field of spiritualism.

f) It lays stress on higher values of life viz. truth, beauty, goodness, wisdom, honesty, etc.

g) It sounds a note of urgency of universal education which is inevitable to modern state.

h) It highlights and glorifies the human and personal elements of life.

3.4.3 Critical Analysis of Idealism

Limitations of Idealism:

a) Though the aims of education are well laid, it lags behind in educational method.

b) It is a rigid and dogmatic philosophy with immutable and fixed aims allowing the mental and moral energies to freeze instead of retaining an increasing impetus.

c) It offers little in the practical fields of developing workable curriculum, organizing educational institutions and developing efficient methods.

d) Idealistic education pays less attention to modern, industrial, social and economic environment. It is considered to be outmoded in the prevailing scientific world.

e) Idealism maintains that ideals and morals are eternal and fixed.

f) It neglects real possibilities, real ends and real moral life.

g) It is based on mere intellectualism.

At last Idealism is the most intellectual and oldest philosophical doctrine. According to the idealists the spiritual nature of man is to be unfolded by means of education. Idealistic education emphasizes the exaltation of personality of self-realization. The idealistic school curriculum should include subjects like Art, History, Philosophy, Literature, Religion and Morality. Idealism believes in inner discipline. The function of the teacher is to guide the child towards his utmost possible perfection. Idealism regards the teacher as the priest of man's spiritual heritage. However, in spite of lofty aims propounded by idealism, it is considered by some as outmoded in modern scientific world.

3.5 Epistemological Characteristics of Naturalism:

The oldest philosophy in the West is Naturalism. It regards human life as a part of the scheme of nature. This is a type of philosophy to which 'nature is the whole reality'. Matter is supreme. Naturalism relegates man as a spiritual being to the background and disregards the existence of any spiritual potentialities in him. Naturalism is a philosophical doctrine. It is concerned with natural self or real self. It does not believe in spiritualism. According to it the material world is the only real world. This material world is being governed by a system of natural laws. The naturalists have regard only for the actual facts, actual situation and realities. For them nature is everything. 'Return to nature', 'break the chains of society' are its important slogans.

Concept and Definition of Naturalism:

a) "Naturalism is a philosophical position adopted by those who approach philosophy from purely scientific point of view".—Rusk

b) "Naturalism is a metaphysics which considers nature as the whole of reality. It excludes what is supernatural of the world".—Hocking

c) "Naturalism is a system whose salient characteristic is the exclusion of whatever is spiritual or indeed whatever is transcendental of experience from our philosophy of nature and man".—George Haward Joyce.

d) "Naturalism is the philosophical generalisation of science, the application of the theories of science to the problems of philosophy". —R.B. Perry

e) "Naturalism is an attitude rather than a specific system of philosophy". – Prem Nath.

f) According to Ward, "Naturalism is the doctrine which separates nature from God, subordinates' spirit to matter and sets up unchangeable laws as supreme".

1. Chief Exponents of Naturalism:

a) Democritus, a Greek philosopher (About 400BC).

b) Epicurus, a Greek philosopher (342-270BC).

c) Francis Bacon, an English philosopher (1561-1626AD).

d) J.A. Comenius, a Czechoslovakian philosopher (1592-1670AD).

e) Herbert Spencer, an English philosopher (1820-1903AD).

f) Thomas Henry Huxley, an English Biologist (1825-1895).

g) Jean Jacques Rousseau, a Swiss philosopher (1712-1778AD).

3.4.4 Basic features of Naturalism

a) Nature is the base and essence of naturalistic philosophy. Nature is the final or ultimate reality.

b) All things come from matter, and are ultimately reduced to it. Matter in different proportion takes different names.

c) It does not approve the existence of soul or spirit.

d) Mind is brain functioning. Brain is matter, experience, imagination; reasoning and mental activities are nothing but the functions of brain.

e) Laws of nature are unchangeable. The entire universe is governed and guided by

natural laws. Science unfolds the mysterious of nature. So, scientific knowledge is the real knowledge.

f) Real knowledge comes through sense organs. In order to maintain effective learning, sensory experience should be performed.

g) Naturalism sanctions utmost freedom to the child. For complete development of child's personality, freedom is an essential characteristic feature.

h) Naturalism believes in evolution. Everything in nature is subject to change.

i) Naturalists do not believe in the existence of God.

j) They do not believe in higher spiritual values or eternal values. Man through his interaction with nature creates values.

k) It does not give much importance to teacher and discipline.

l) Individual is the real entity in nature. Society is merely an artificial structure for living together.

m) It stands for the doctrine, 'follow nature', 'go back to nature' in education.

n) Nature is the best book. Teacher has an insignificant place in naturalism.

o) Man is essentially born good. It is the society that makes him bad.

p) There is no God or any supernatural being.

2. Types/forms of Naturalism: Naturalism exists in different forms. From educational point of view naturalism may be grouped into:

a) Physical Naturalism: Physical naturalism or material naturalism lays emphasis on physical nature. Man is only one of the objects of physical nature. He is governed by natural laws. The child should learn by himself in the lap of nature. Let him learn by his own experience. Follow nature is the watchword of naturalism.

b) Biological Naturalism: Man is the highest form of living organism in the process of evolution. Like animals, man is endowed with instincts and impulses. Through education these animal instincts are to be sublimated.

c) Mechanical Naturalism: This type of naturalism considers man as merely a machine. This machine is run by natural principles. The purpose of education should be to make this machine as capable and efficient as possible.

d) **Psychological Naturalism:** Man is endowed with interests, urges, instincts and certain abilities. Instead of repression, these inherent natural qualities are to be developed properly through the right type of education. The school curriculum is to be framed according to the capacity of the child with proper attention to individual differences. The principles of naturalism have given birth to the school of Behaviourism.

3.4.5 Educational implication of Naturalism

3. Aims of education and Naturalism: If we analyse the tenets of different forms of naturalism, we find several aims of education. In short, the aims of education are:

a) **Make the human as machine:** Man is a machine and the aim of education is to make the human machine as perfect and efficient as possible. With this end in view the students should learn some healthy habits which are useful in daily life.

b) **Self-preservation:** Self-preservation constitutes the highest good in life. So, the aim of education should be to prepare the child for future struggle in life.

According to Darwinian school of Naturalism, the aim of education should be to equip the individual for struggle for existence.

c) **Self-expression:** The aim of education should be self-expression. According to P. Nunn, "Development of individuality is the central aim of education".

d) **Sublimation of the native instincts:** According to McDougall, the aim of education should be the sublimation of the native instincts and energies of the individual.

e) **Development of child:** According to Rousseau, the aim of education should be the development of the child in conformity with his nature.

f) **Adjustment with the environment:** The education should aim at developing such ability as to achieve adjustment with the environment. The ideal of education is to produce well-adjusted happy being.

g) **Happiness in mankind:** The education should aim at establishing happiness in mankind. The education should create such an atmosphere in which children may enjoy their present as well as future happiness.

h) **Citizenship training:** Development of qualities of successful citizenship is the aim of education.

    i)   **Proper utilization and enjoyment of leisure time:** Education should train the child the manner how to spent leisure time profitably. Pleasure seeking should be the aim of education.

4. Curriculum and Naturalism: Aim of education determines the nature of the curriculum. The naturalists favour neither rigid nor fixed curriculum rather they support flexible and changeable curriculum. Different naturalists prescribe different curriculum.

a) Naturalistic curriculum is based upon the psychology of the child. It gives importance to different age and stage of development.

b) Naturalists advocate teaching of science which deals with nature e.g. Physics, Chemistry, Botany, Zoology along with art, craft and physical activities.

c) For understanding science subjects better, study of Mathematics and languages are to be recommended.

d) They give importance to subjects like nature study, Agriculture, Gardening, Craft, Art, Geology, Geography and Astronomy because these are in keeping with the nature of the child. These subjects are to be correlated with the play activities of the child and with the life around him.

e) Conventional subjects, ideas, importance and knowledge built by sophisticated society should not be give any place in the curriculum.

f) Naturalists' disfavour bookish education.

g) For development of sense perception and practical judgement agriculture and carpentry are preferred.

h) Astronomy and Geography are not to be studied from books but from the nature.

i) Naturalists prefer the study of history and social studies to other subjects because they are the study of past experiences of the race. Past experiences explain the origin of the present.

j) As the naturalists lay emphasis on the present life of the child, they want to include such subjects in curriculum which contribute directly to the development of health, vocational life, family life and social life.

k) Physiology and hygiene are to be included in the curriculum for knowledge of body and health.

l) For experimental activities, Arithmetic and Geometry are recommended.

m) Naturalism does not give importance to spiritualism. Thus, there is no place for teaching about God and religion in school.

n) According to naturalism, children do not like classical music and painting. These subjects should have no place in curriculum in curriculum because these are beyond their comprehension. But there are certain subjects like science, History, Geography, Language, Nature study, etc., which are to be given priority in mathematic curriculum.

o) Rousseau favoured 'negative education' during childhood. The child should be sub-ordinate to the natural order. When the child is left free to develop his body and senses, it is 'Negative Education'.

5. Methods of Teaching-learning process and Naturalism:

a) Naturalism regards the child as the supreme centre of educational procedure. Methods of teaching in naturalistic school are guided by the principle of growth, pupil-activity and individualism.

b) On the basis of the basic principles, teacher is not to impose anything even his teaching on the pupils. The child should be encouraged to discover things by himself.

c) Child's need and interests should be given top priority in teaching process.

d) Naturalists prefer self-education or auto-education.

e) Naturalism employs no direct method of teaching through lecture or textbook.

f) Emphasis is given laid on learning by doing.

g) For teaching of science and mathematics, they advocate Heuristic method in place of Chalk and talk method.

h) Prem Nath says, "Play-way is the supreme and valuable technique of teaching". Through play, the child acquires various competences.

i) In addition to play-way method, naturalism advocates modern method of teaching like Kindergarten Method, Montessori Method, Activity Method, etc.

j) Naturalism favours open door education or open air schools for natural development child's education.

k) Naturalists do not support unnatural classroom method under the pattern of fixed timetable.

l) Coercive or Deductive method is not preferred by naturalists.

m) They favour lecture method for teaching of language and literature subjects.

n) Experience, Observation, Learning by doing, Experiment in laboratory etc., are considered best method of teaching-learning process by naturalists.

o) It favours students' self-government and co-education. Self-government will give direct experience of social life whereas co-education will develop right attitude towards community and family life.

p) Learning through experience is one of the best method teaching-learning processes in naturalism. Regarding the method of teaching Rousseau advised, "Give your scholar no verbal lessons, he should be taught by experience".

q) Rousseau encouraged Negative education. When the child is left free to develop his body and senses it is Negative education.

6. Role of Teacher and Naturalism:

a) The teacher should not interfere in the natural development of the child.

b) He should not impose ideals or ideas on students.

c) He is only to help the child in the discovery of truth.

d) Rousseau (1712-1778) and Fichte (1762-1814) are in favour of non-intervention of the teacher in the education of the child. They think that the child's nature is essentially good, and any intervention is, therefore, harmful. The teacher should treat the child as a small plant. His duty is like that of a gardener only.

e) Ross thinks that the teacher has only to set the stage, supply the materials and opportunities provide an ideal environment and create conditions conductive to natural development, and then he is to recede in the background.

3.4.6 Critical Analysis of Naturalism

Limitations of Naturalism:

a) Naturalism keeps the child in the forefront of the entire process of education. It has sanctioned freedom to the child. It has succeeded in freeing the chid from the

tyranny of teachers, rigidity, interference and strict control of society.

b) It favours child-centric education instead of bookish and teacher-centred education.

c) Child study movement or importance of study of child psychology has gathered momentum due to the naturalistic thought.

d) Naturalism emphasizes the all-round development of child's personality in a natural way.

e) Inflicting punishment on children is disfavoured and discarded by naturalistic education.

f) Methods of teaching are the best contribution of naturalism. The methods like heuristic method, play-way method, learning by doing, etc. are recommended.

g) Child-centred and diversified curriculum of naturalism have enriched and contributed a lot to modern education thought and practice.

h) Open-air school is favourable for natural development which really deserves eulogy in underdeveloped countries.

i) Residential school system advocated by naturalism has a complete bearing on modern public school system.

j) It emphasizes practical knowledge than bookish knowledge. Knowledge gained through experiences is, beyond doubt, better than theoretical knowledge.

k) Naturalistic methods of education are highly psychological as they are base on growth and development of the child, his interests and needs, his aptitudes and activities.

In fine, it may be said that naturalism has secured freedom for the child. It has given an impetus to new psychological methods of education. Self-expression, follow nature, auto-education, play-way, paedacentricism, sense-training, self-discipline and learning by doing are some of the main features of modern education.

But the concept of negative education cannot be fully accepted. It is said that whenever you carelessly leave the earth to nature, it bears weeds and thistles. Naturalism does not give any lofty ideal of education. For this we need to look at Idealism. Ross has rightly said, "Naturalism needs supplementing and correcting by Idealism because it is only Idealism that can give a clear vision of a satisfactory goal for educative effort.

3.4.7 Basic features of Pragmatism

The word 'Pragmatism' is of Greek origin. It is the product of practical experiences of life. Itarises out of actual living. It does not believe in fine and eternal values. It is dynamic and everchanging. There are no established systems of ideas, which will be true for all times.

Pragmatism means action, from which the words practical and practice have come. Pragmatistsare practical people. They face problems and try to solve them from practical point of view. Unlikeidealists they live in the world of realities, not in the world of ideals. Pragmatists view life as it, is, while idealists view life, as it should be. The central theme of pragmatism is activity.

Exponents of Pragmatism

Pragmatism accepts everything that has practical consequences. The chief exponents of pragmatismare Charles S. Peirce, William James, Schiller and John Dewey.

Basic Principles of Pragmatism

Some basic principles of Pragmatism are given below which will help make you the concept of. Pragmatism clearer:

1. The pragmatists believe that man is primarily a biological and social organism.

2. There are three inseparables - man & nature, individual & society & thought & action (or mind and body).

3. To the pragmatists, human beings are essentially active and incidentally contemplative. Action- not mere contemplation -is the aim of life. Activity is the means to attain the end of Knowledge, hence pragmatists believe in experimentalism.

4. There is no ultimate unchanging reality. Reality is that which is "experienced" by man. Sincethe experience of man is constantly changing; truths and reality are also changing constantly. Reality is manifold.

5. The pragmatists do not believe in any standard values in the world. Values are changeable.

   They change with the times, with the philosophy and with the circumstances. Values are testable.

6. To the pragmatists, mind is a dynamic process, which happens or functions within a man.

7. There are many forms of pragmatism, a theory about reality, such as : humanistic pragmatism,experimental pragmatism, nominalistic pragmatism, biological pragmatism, American pragmatism,British pragmatism, etc.

3.4.8 Educational Implications of Pragmatism:

Pragmatism and Aims of Education:

1. **Education should be child centered:** The child is a potential creator of values in theenvironment. So we should start with the child as he is, and provide suitable experiences andactivities in which he can participate and thereby modify his original nature.

2. **Education should be both for the child and the society:** The social aspect of educationshould be emphasized.

3. **Respect for child's freedom:** The child's freedom must be respected. There should be noimposition of adult standard of authority.

4. **Education should be based on child psychology:** Education should be planned on the basicof psychological finding.

Pragmatism and Curriculum:

Pragmatists favour an educational curriculum which permits the educand to develop all hisqualities and obtain all knowledge which may help him in creation of values, gaining social efficiency, developing harmonious personality, making proper adjustment and solving theproblem of life. They have suggested the following principles in determining a curriculum:

1. **Principle of Utility:** Pragmatists state that curriculum should be utilitarian. Those subjectsshould be stressed in the curriculum which is useful in solving human problems and meeting lifesituations. For this reason, technical scientific education forms an important part of thePragmatic curriculum.

2. **Principle of child's nature and interests:** Curriculum should be governed by child's naturalinterests, aptitudes and testes at the successive stages of his development. In the words of JonDewey,"These natural interestsare the natural resources, the uninvested capital upon the exerciseof which depend on the actual growth of the child."

Pragmatism and Methods of Teaching:

Since Pragmatism emphasized the theory underlying successive practice, it makes significantcontribution to the methods of teaching rather than its aims. Pragmatists detest all traditionalmethods, ready-made knowledge, and the notion of authority, bookish and passive learning.

Traditional methods of teaching should not be dogmatically accepted. The following should bethe principles or essential of teaching method:

1. **Principle of Action or Learning by Doing:** Pragmatists stress on action rather thanreflection. They believe that the child learns best only through his activities or his experiences,he does not learn so much from books.

2. **Principle of establishing relation with the life of the child:** Pragmatists believe that methodsof teaching should not be dogmatically accepted but they should be forged afresh in the light ofreal life situations.

3. **Principle of Integration:** The principle of integration is needed in the whole of the learningprocess. The human mind itself is a unity. There are not water-tight compartments in it.

3.4.9 Critical Analysis of Pragmatism

The philosophy of pragmatism has been severely criticized on various grounds. Pragmatism doesnot advocate any absolute standards. Education is to help man to create his new standards of life.Eternal values create social cohesion and harmony. Without values, human conduct cannot be evaluated.Pragmatism neglects cherished values of humanity.

Pragmatism opposes the spiritual values. It advocates extreme type of utilitarianism. Too muchexperimentalism is as bad as too much of faith and traditionalism. Pragmatism appears to be too radicalandsceptical. It works towards denial of authority. Man has his limitations and to describe humanpurpose as the yardstick to perform actions, cannot be accepted as the whole story of human existence.The pragmatic aims of education are vague. Pragmatic methodology of teaching is also not free fromcriticism. Pragmatism tries to build knowledge through projects and experiments. The curriculum may begiven or vocational and social efficiency bias, but wholesale condemnation of liberal studies and culturalsubjects is not justified. Accomplishment of a task cannot be judged by results alone.Nevertheless, the philosophy of pragmatism has made important contributions to educational theoryand practice and will continue to do so.

3.5 Epistemological Characteristics of Humanism

Humanism, a system of philosophical beliefs, that recognize man as the only worthy object of knowledge, has been the synthesis of ideas formulated by various great master thinkers like Socrates, Plato, Aristotle, Darwin, Maslow, etc. in the West and Buddha, Arabindo, Gandhiji, Tagore, etc. in the East.

The concept of humanism is derived not from the experimental sciences, nor from the mathematical statistics, but from the great minds and works in oriental as well as western history and literature. Humanism is a movement to gain for man in a proper recognition in the universe. The English word humanism has been derived from the Latin term "Homo" which means human being. Thus literally meaning of the world "Humanism" is the philosophy in which man occupies a central place. Etymological meaning, however, is not the sufficient meaning of a term; it includes its historical usage as well. Thus in order to understand the full implication of the term "Humanism" one must take into account of historical evolution. In the historical evolution whatever has been, found to be useful for human welfare, has been attached with the concept of humanism such as the idea of social welfare, scientific attitude, progress of democratic institutions. Humanism is a very old philosophy. It has been interpreted in various ways, such as - a reasonable balance in life, vivid interest in all sides of life, freedom from religiosity, responsiveness to all human passions, a philosophy which holds that man is the centre and measure of all activities. In terms of the humanist thought, man is an end and not a means.

3.5.1 Basic features of Humanism

The assumptions of humanism have distinctive connection with the conception of knowledge, truth and human values. Humanism believes that man's intelligence and conscience separate him from other animals and it is education in which such separation can be judged and maintained. This discussion concentrates mainly on rational humanism. Types of Humanism

Secular Humanism: The branch of Humanism that rejects theistic religiousbelief and adherence to belief in the existence of a supernatural world. Secular Humanists (who are often scientists and academics) generally believe that following humanist principles leads to secularism (which asserts the right to be free from religious rule and teachings), on the basis that supernatural beliefs cannot be supported using rational arguments, and therefore the supernatural aspects of religiously associated activity should be rejected. The term "humanism" in general usually refers to Secular Humanism as a default meaning.

Religious Humanism: The branch of Humanism that considers itself religious, or embraces some form of Theism, Deism or supernaturalism, without necessarily being allied with organized religion. It is often associated with artists, scholars in the liberal arts and liberal Christians (especially Unitarian Universalists, Quakers, Anglicans and Lutherans). Religious Humanists feel that Secular Humanism is too coldly logical and ignores the full emotional experience that makes humans human.

Renaissance Humanism (often known as Classical Humanism or simply Humanism): The initial flowering of humanist thought in the 15th and 16th Centuries, in opposition to the dominant Scholastic philosophy of the day. Renaissance Humanists promoted human worth and individual dignity, and believed in the practice of the liberal arts for all classes.

Post-Humanism (or Posthumanism): A late 20th Century philosophy which attempts to bring Renaissance Humanism up to date in a modern technological world, and to counter the allegations of speciesism (discrimination in favor of one species, usually the human species, over others) and anthropo centrism(the belief that human beings and human society are, or should be, the central focus of existence) which have been leveled at Humanism.

Educational Humanism: A current in education which began to dominate school systems in the 17th Century. It held that the studies that develop human intellect are those that make humans "most truly human". It was based on the concept of faculty psychology (which views the mind as a collection of separate modules or distinct intellectual faculties, such as the analytical, the mathematical, the linguistic, etc), which has been largely discredited in the 20th Century.

Marxist Humanism: A branch of Marxism that primarily focuses on Marx's earlier writings, (especially the "Economic and Philosophical Manuscripts"of 1844 in which he develops his theory of alienation), as opposed to his later works, which are considered to be concerned more with his structural conception of capitalist society.

Integral Humanism: The political philosophy developed by the Jana Sanghmovement in India in the 1960s, in opposition to Western political philosophies which it sees as preoccupied with materialism and over-looks of the social well-being of the individual. It sees both Capitalism and Socialism as essentially flawed, and as stimulating greed, class antagonisms, exploitation and social anarchy.

Basic Principles of Humanism:

Today the term "Humanism" is used to convey a philosophical belief, which believes in rendering service for the greater good of all humanity according to the demands of reason and democracy. Below, we mention the principal postulates of Humanism:

1. Humanism does not believe in supernaturalism. It regards nature as a system of Constantly changing events.

2. Humanism believes in science and thinks that man, being a product of nature is a part of it.

3. Humanism considers that human thinking is a result of the interaction between the complex living organism and the environment.

4. Humanism thinks that man is competent to solve all his problems on the basis of his own reason and scientific method.

5. Humanism believes that man is the maker and master of his own destiny.

6. Humanism believes that man's happiness lies in this world. For the achievement of this happiness he should be free in this world to progress culturally, economically and ethically.

Humanism as a philosophy - is social in origin and development. Education must preserve civilization through a concern for absolute values, and for the intellectual basis on which civilization stands. Humanists suggest that this respect must be inculcated in the young through three main directions. These are —

(1) Respect for language,

(2) Respect for ancient cultures, and

(3) Respect for intellectuals and for literary scholarship.

(1) Respect for Language

The language used and taught at home and school should not be a fluctuating one. Correct form of language, which is found in ancient languages like Greek, Latin, Sanskrit and others should be taught to the student. Education must stress the use of correct and appropriate vocabulary and sentence structure through grammar and composition.

(2) Respect for Ancient Cultures

Education should foster on admiration and understanding of ancient cultures, which have contributed to the growth of human civilization. It is in these cultures that man finds the origin of his humanistic background, and hence it is essential for him to re-discover it for himself.

(3) Respect for Intellectual and for Literary Scholarships

The younger generation must learn to respect the wisdom of the scholars as it relates to the more important field of human values. Intellectual through their vast knowledge and intellectual ability are in favorable position to set goals for the society. These intellectual leaders and scholars must judge music, literature, religion and education. Society must learn to respect the wisdom of these scholars and it must realize that literary scholarship is on a higher intellectual.

3.5.2 Educational Implications of Humanism

Aims and Ideal: If we analyse the tenets of different forms of naturalism, we find several aims of education. In short, the aims of education are:

- According to humanism education aims at man making.

- It attempts to be secular, rational and scientific.

- It aims at the realizing human values in the individual and society. According to it the education aims at complete development of human personality.

- It directs man to solve individual and social problems. Its purpose is to increase efficiency and happiness of human beings.

- It supports democratic philosophy of education since the values of liberty, equality and fraternity are fundamental human values. Thus, the educational institutions should be based upon democratic principles. It seeks to realize peace upon the earth.

- The humanist tendency is rationalist and integral.

- It is positivist since it supports meliorism.

- Science alone can provide more leisure for cultural development. The individual and society are intimately related. Therefore, the children should develop team spirit and co-operation through play way method.

- Community programmes should make community living easy and spontaneous. The society should be made conductive to all-round human progress.

Integration of other Tendencies

The humanist trend integrates psychological, sociological and eclectic tendencies in education. It makes human nature the basis of education. It emphasizes the value of individual differences in education. It makes education child-centered. While on the one hand the aim of education is the propagation of knowledge, social control, social development and preservation of social heritage, it also seeks to integrate all these. Thus, it is an integral approach to education. Its aim of education is integral. This aim of education is based upon integral psychology. Man according to the humanists, is a self having body as well as intellect. All these should be integrated.

Curriculum:

The humanist believes that in all educational endeavours the accent will be also social rather than only individualistic. This will imply more emphasis on the study of social studies, such as; sociology, politics and economic Ethics will be included in the curriculum in order to help the youth to imbibe broad humanist attitudes, which will imply loyalty to the social group and to mankind. The teaching of Science and Scientific method is also greatly emphasized. The curriculum is both liberal and extensive.

Methods of Teaching:

The humanist method of teaching is based on educational psychology. The teacher educates according to the principles of child psychology, developmental psychology and educational psychology. Besides, the theoretical instruction methods for development of social virtues are emphasized.

Education is provided through the vernacular, since it encourages originality and creativity. National and international languages are also taught at higher stages since the humanist seeks to encourage human communications on national and international stage.

Essentials of Humanism:

The above discussion makes it clear that humanism is obviously against all types of super-naturalism or super-humanism. It cannot consider any man to be essentially greater than other human beings. In it the term human welfare means the welfare of ordinary human beings. It does not aim at superman but only at man. Its control standpoint is faith in the dignity of man. Since man is the creature of this earth, humanism is this - worldly and

against all types of other - worldly theories. The humanist ethics is not governed by any religious faith other than faith in human dignity. So far as human welfare has been advanced by science, the humanist respects science but if science becomes an impediment in his progress he would not hesitate in criticizing it and fixing its limitations. The western humanists have been lagging behind in this particular function through today many Western thinkers have started pointing out to the evils and dangers of a cult of science. Since each human being is important for the humanist, humanism is against all distinctions among human beings on the basis of country, nation, race, class, caste, sex, religion, economic status, scholarship and abilities. As humanism supports the idea of world citizenship. But as has been already pointed out, the concept of humanism does not negate other human loyalties but fulfils them because unity in diversity is the basis of the richness of the human culture.

3.5.3 Critical Analysis of Humanism

Merits of Humanism

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

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

- Humanistic education is not psychotherapy. It is not the goal of humanistic education to help students overcome deep-seated emotional problems. Rather, humanistic education seeks to help students to lean useful skills for living and to deepen their understanding of issues relevant to their academic and social development. Teachers

do not need to be trained psychologists to conduct humanistic education activities. They do require sensitivity to students, classroom management skills, and the ability to conduct a class discussion. These skills are within the grasp of all good teachers.

• Humanistic education is supported by years of research and experience. One of the strongest reasons for supporting humanistic education is that, when done effectively, students learn! Considerable evidence shows that cooperative learning structures higher self-concepts, and the student's motivation and interest in learning all are related to greater academic achievement. Studies also show that humanistic education can lead to fewer discipline problems, less vandalism and reduced use of illegal drugs…Such research findings do not prove that particular humanistic education methods should be used in all situation.

• Humanistic education encourages parent involvement in the schools. What parent does not sometimes wish his or her children would listen more respectfully, choose less impulsively, calm down when overexcited, learn to be assertive without being aggressive, or make better use of their time? Many humanistic education methods teach students how to do these things.. Several humanistic education approaches teach students to relax and control their nervous energy and to plan and take more responsibility for their time

• Humanistic educators believe that schools have a role to play in the "values education" of students. While the home and religion have the major responsibility in the value development and moral development of children, the school also has a legitimate role. Few parents have ever questioned the school's role in encouraging the values of punctuality, fairness, health, courtesy, respect for property, neatness and the like. Humanistic educators believe schools also should encourage the democratic and humanitarian values of tolerance, self-respect, freedom of thought, respect for others, social responsibility and the like. Schools cannot and should not be "value-free."

Limitations of Humanism:

• Humanism is often depicted as denying spiritual values and is accordingly "represented as discarding morality, and preaching what is reproachfully described as the principle of 'good and no conscience'". However, some scholars believe, however, that this is a misunderstanding of the Humanism position since "no serious

thinker could have included such a teaching" Humanism believes not in the notion of stringent philosophy, but in liberal beliefs. Hence, they refute most of the already-established rules in the context of philosophy

• Another criticism often leveled at the Humanism movement is that it is essentially anti-intellectual. While this is perhaps an overstatement, it is true that the main area of concern for Humanists is the marketplace of daily life. Thus, those philosophies oriented toward a rather rationalistic a priori type of thought will find the Humanists empirical and anti-intellectual.

3.6 Summary

The above educational implications of humanism reveal that it is the best blue print for the planning of future education. It is the solid basis for development of values and culture. It is an integral approach to aims and ideals, means, curriculum and organization of education. In fact, humanism may be called the future philosophy of education acceptable and required everywhere.

We discussed the basic Characteristics of Western Philosophy: Classical and Modern. Also discuss the Epistemological Characteristics of Idealism, Naturalism, Pragmatism, & Humanism and their Applications on Educaion.

• The present Unit has attempted to give you the basic meaning and concept of some Westernschools of philosophy. We have seen in detail that the exponents, principles, characteristics, aims,methods of teaching and curriculum, etc. deduced from Idealism, The present Unit, hence, providesyou the necessary perspectives as well as the basic foundations of thoughts on 'Education' in theWestern world. You have been able to understand that the intimate relations of philosophy andeducation, to what extent those relationships are valuable to you as a student ofeducation,. Your present understanding, you may keep in your mind, will help you learn other Units of this Block.

• The present Unit has attempted to give you the basic meaning and concept of Westernschools of philosophy - Naturalism. We have seen in detail that the exponents, principles, characteristics, aims,methods of teaching and curriculum, etc. deduced from Naturalism, The present Unit, hence, providesyou the necessary perspectives as well as the basic foundations of thoughts on 'Education' in theWestern world. You have been able to understand that the intimate relations of

philosophy andeducation, to what extent those relationships are valuable to you as a student ofeducation,. Your present understanding, you may keep in your mind, will help you learn other Units of this Block.

• The present Unit has attempted to give you the basic meaning and concept of Westernschools of philosophy - Pragmatism. We have seen in detail that the exponents, principles, characteristics, aims,methods of teaching and curriculum, etc. deduced from Pragmatism.The contributions and weaknesses of each have also been discussed. The present Unit, hence, providesyou the necessary perspectives as well as the basic foundations of thoughts on 'Education' in theWestern world. You have been able to understand that the intimate relations of philosophy andeducation, of Western schools of Pragmatism.

• The present Unit has attempted to give you the basic meaning and concept of Westernschools of philosophy - Humanism. We have seen in detail that the exponents, principles, characteristics, aims, methods of teaching and curriculum, etc. deduced from Humanism.The contributions and weaknesses of each have also been discussed. The present Unit, hence, providesyou the necessary perspectives as well as the basic foundations of thoughts on 'Education' in theWestern world. You have been able to understand that the intimate relations of philosophy andeducation, of Western schools of Humanism.

3.7 Self-Assessment Questions

1. Describe the basic characteristics of Western Philosophy.
2. Explain the characteristics of Classical Western Philosophy..
3. Explain the characteristics of Modern Western Philosophy.
4. Explain the Epistemological Characteristics of Idealism
5. Discuss the aims of education and curriculum of Idealism.
6. Describe the Educational Implication of Idealism?
7. Discuss the Epistemological Characteristics of Naturalism?
8. Discuss the Aims of Education & Curriculum of Naturalism.
9. Discuss the basic tenets of Pragmatism Philosophy?
10. Describe the Aims of Education according to Pragmatism Philosophy.

11. Describe the Educational Implication of Pragmatism.

12. What is Humanistic Philosophy?

13. Explain the Epistemological Characteristics of Humanism

14. Discuss the Educational Implication of Humanism

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Unit 4 ❑ Values and Education

4.1 Objectives

After going through this unit, the learners will be able to-

♦ Gain an understanding of Education for inculcation of values

♦ Enumerate Values and Social Philosophy Enshrined in Indian Constitution

♦ Delineate and explain major provisions of Education in the Indian Constitution

4.2 Introduction

You are bearing with you some general ideas about Education through Inculcation Values, Values and Social Philosophy Enshrined in Indian Constitution, Major provisions of Education in the Indian Constitution, We hope, you like to understand these two concepts more critically as well as to extent your knowledge about these content.

4.3 Education for Inculcation of Values

Values are defined in literature as everything from eternal ideas to behavioral actions. As used here values refer to criteria for determining levels of goodness, worth or beauty. Values are affectively-laden thoughts about objects, ideas, behavior, etc. that guide behavior, but do not necessarily require it (Rokeach, 1973). The act of valuing is considered an act of making value judgments, an expression of feeling, or the acquisition of and adherence to a set of principles. We are covering values as part of the affective system. However, once they are developed they provide an important filter for selecting input and connecting thoughts and feelings to action and thus could also be included in a discussion of the regulatory system.

Values are a person's

(a) Fundamental preferences and commitments,

(b) Standards for determining worth or merit, and

(c) Basic concepts of goodness, rightness, and fairness.

Values serve as criteria that guide three kinds of choices an individual makes: What is preferable here? What is of highest quality?& What is right? The answers to these questions in specific instances the choices and conclusions and judgments a person makes, the actions she takes in her day-to-day life reflect this person's basic values. They represent them. They concretize them. As human beings, each of us has the power and, I believe, the responsibility to choose our values and then use them to guide our life. Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals.

4.3.1 Types of Values

1. Human Values:

Preparation of text-books and resource materials about environmental education can play an important role in building positive attitudes about environment. The basic human value 'man in nature' rather than 'nature for man' needs to be infused through the same.

2. Social Values:

Love, compassion, tolerance and justice which are the basic teachings of most of our religions need to be woven into environmental education. These are the values to be

nurtured so that all forms of life and the biodiversity on this earth are protected.

3. Cultural and Religious Values:

These are the values enshrined in Vedas like 'Dehi me dadamite' i.e. "you give me and give you" (Yajurveda) emphasize that man should not exploit nature without nurturing her. Our cultural customs and rituals in many ways teach us to perform such functions as would protect and nurture nature and respect every aspect of nature, treating them as sacred, are it rivers, earth, mountains or forests.

4. Ethical Values:

Environmental education should encompass the ethical values of earth-centric rather than human-centric world-view. The educational system should promote the earth-citizenship thinking. Instead of considering human being as supreme we have to think of the welfare of the earth.

5. Global Values:

The concept that the human civilization is a part of the planet as a whole and similarly nature and various natural phenomena over the earth are interconnected and inter-linked with special bonds of harmony. If we disturb this harmony anywhere there will be an ecological imbalance leading to catastrophic results.

6. Spiritual Values:

Principles of self-restraint, self-discipline, contentment, reduction of wants, freedom from greed and austerity are some of the finest elements intricately woven into the traditional and religious fabric of our country. All these values promote conservationism and transform our consumeristic approach.

4.3.2 Emerging Perceptions in Value Education

Values education is an explicit attempt to teach about values and/or valuing. Superka, Ahrens, &Hedstrom (1976) state there are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning. Let us briefly look into these perspectives. Inculcation Most educators viewing values education from the perspective of inculcation see values as socially or culturally accepted standards or rules of behavior. Valuing is therefore considered a process of the student identifying with and accepting the standards or norms of the important individuals and institutions within his society. The student "incorporates" these values into his or her own value system. These

educators take a view of human nature in which the individual is treated, during the inculcation process, as a reactor rather than as an initiator. Extreme advocates such as Talcott Parsons (1951) believe that the needs and goals of society should transcend and even define the needs and goals of the individuals.

However, advocates who consider an individual to be a free, self-fulfilling participant in society tend to inculcate values as well, especially values such as freedom to learn, human dignity, justice, and self- exploration. Both the social- and individualistic-oriented advocates would argue the notion that certain values are universal and absolute. The source of these values is open to debate. On the one hand some advocates argue they derive from the natural order of the universe; others believe that values originate in an omnipotent Creator.

In addition to Parsons (1951), the theoretical work of Sears and his colleagues (1957, 1976) and Whiting (1961) provide support for this position. More contemporary researchers include Wynne and Ryan (1989, 1992). The materials developed by the Georgia Department of Education (1997), the work of William Bennett (e.g., 1993) and The Character Education Institute (CEI) also promote the inculcation viewpoint.

Moral Development:

Educators adopting a moral development perspective believe that moral thinking develops in stages through a specific sequence. This approach is based primarily on the work of Lawrence Kohlberg (1969, 1984) as presented in his 6 stages and 25 "basic moral concepts." This approach focuses primarily on moral values, such as fairness, justice, equity, and human dignity; other types of values (social, personal, and aesthetic) are usually not considered. It is assumed that students invariantly progress developmentally in their thinking about moral issues. They can comprehend one stage above their current primary stage and exposure to the next higher level is essential for enhancing moral development. Educators attempt to stimulate students to develop more complex moral reasoning patterns through the sequential stages. Kohlberg's view of human nature is similar to that presented in the ideas of other developmental psychologists such as Piaget (1932, 1962), Erikson (1950), and Loevinger et al. (1970).

This perspective views the person as an active initiator and a reactor within the context of his or her environment; the individual cannot fully change the environment, but neither can the environment fully mold the individual. A person's actions are the result of his or her feelings, thoughts, behaviors, and experiences. Although the environment can determine the

content of one's experiences, it cannot determine its form. Genetic structures already inside the person are primarily responsible for the way in which a person internalizes the content, and organizes and transforms it into personally meaningful data. The moral development technique most often used is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Students are presented with alternative viewpoints within these discussions which is in hypothesized to lead to higher, more developed moral thinking. There are three critical variables that make a dilemma appropriate:

- The story must present "a real conflict for the central character", include "a number of moral issues for consideration", and "generate differences of opinion among students about the appropriate response to the situation."

- A leader who can help to focus the discussion on moral reasoning.

- A classroom climate that encourages students to express their moral reasoning freely (Gailbraith & Jones, 1975, p. 18).

The analysis approach to values education was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of the analysis approach is to help students use logical thinking and the procedures of scientific investigation in dealing with values issues. Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the personal moral dilemmas presented in the moral development approach. The rationalist (based on reasoning) and empiricist (based on experience) views of human nature seem to provide the philosophical basis for this approach. Its advocates state that the process of valuing can and should be conducted under the 'total authority of facts and reason' (Scriven, 1966, p. 232) and 'guided not by the dictates of the heart and conscience, but by the rules and procedures of logic' (Bond, 1970, p. 81). The teaching methods used by this approach generally center around individual and group study of social value problems and issues, library and field research, and rational class discussions. These are techniques widely used in social studies instruction.

A variety of higher-order cognitive and intellectual operations are frequently used (similar in many ways to those advocated members of the critical thinking movement). These include:

1. Stating the issues;

2. Questioning and substantiating in the relevance of statements;

3. Applying analogous cases to qualify and refine value positions;

4. Pointing out logical and empirical inconsistencies in arguments;

5. Weighing counter arguments; and

6. Seeking and testing evidence.

Values Clarification:

The values clarification approach arose primarily from humanistic psychology and the humanistic education movement as it attempted to implement the ideas and theories of Gordon Allport (1955), Abraham Maslow (1970), Carl Rogers (1969), and others. The central focus is on helping students use both rational thinking and emotional awareness to examine personal behavior patterns and to clarify and actualize their values. It is believed that valuing is a process of self-actualization, involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one's choices. Values clarification is based predominately on the work of Raths, Harmin& Simon (1978), Simon & Kirschenbaum (1973), and Simon, Howe & Kirschenbaum (1972). Whereas the inculcation approach relies generally on outside standards and the moral development and analysis approaches rely on logical and empirical processes, the values clarification approach relies on an internal cognitive and affective decision making process to decide which values are positive and which are negative. It is therefore an individualistic rather than a social process of values education. From this perspective, the individual, if he or she is allowed the opportunity of being free to be his or her true self, makes choices and decisions affected by the internal processes of willing, feeling, thinking, and intending. It is assumed that through self-awareness, the person enters situations already pointed or set in certain directions.

As the individual develops, the making of choices will more often be based on conscious, self-determined thought and feeling. It is advocated that the making of choices, as a free being, which can be confirmed or denied in experience, is a preliminary step in the creation of values (Moustakas, 1966). Within the clarification framework a person is seen as an initiator of interaction with society and environment. The educator should assist the individual to develop his or her internal processes, thereby allowing them, rather than external factors, to be the prime determinants of human behavior; the individual should be free to change the environment to meet his or her needs. Methods used in the values clarification approach

include large- and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but unlike the inculcation and developmental approaches it does not posit any universal set of appropriate values. Action Learning

The action learning approach is derived from a perspective that valuing includes a process of implementation as well as development. That is, it is important to move beyond thinking and feeling to acting. The approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning experiences. In some ways it is the least developed of the five approaches. However, a variety of recent programs have demonstrated the effectiveness of the techniques advocated by this approach (e.g., Cottom, 1996; Gauld, 1993; Solomon et al., 1992). Advocates of the action learning approach stress the need to provide specific opportunities for learners to act on their values. They see valuing primarily as a process of self-actualization in which individuals consider alternatives; choose freely from among those alternatives; and prize, affirm, and act on their choices. They place more emphasis on action-taking inside and outside the classroom than is reflected in the moral development, analysis, and values clarification processes. Values are seen to have their source neither in society nor in the individual but in the interaction between the person and the society; the individual cannot be described outside of his or her context. The process of self-actualization, so important to the founders of the values clarification approach, is viewed as being tempered by social factors and group pressures. In this way it is more related to Maslow's (1971) level of transcendence which he discussed towards the end of his career.

A problem-solving/decision making model and related techniques that can serve as a sound beginning for this approach is presented by Huitt (1992):

Input Phase--a problem is perceived and an attempt is made to understand the situation or problem

1. Identify the problem(s) and state it (them) clearly and concisely

2. State the criteria that will be used to evaluate possible alternatives to the problem as well as the effectiveness of selected solutions; state any identified boundaries of acceptable alternatives, important values or feelings to be considered, or results

that should be avoided 3. Gather information or facts relevant to solving the problem or making a decision. Processing Phase-alternatives are generated and evaluated and a solution is selected

4. Develop alternatives or possible solutions

5. Evaluate the generated alternatives vis-a-vis the stated criteria

6. Develop a solution that will successfully solve the problem (diagnose possible problems with the solution and implications of these problems; consider the worst that can happen if the solution is implemented; evaluate in terms of overall "feelings" and "values"Output Phase--includes planning for and implementing the solution

7. Develop plan for implementation (sufficiently detailed to allow for successful implementation)

8. Establish methods and criteria for evaluation of implementation and success 9. Implement the solution Review Phase--the solution is evaluated and modifications are made, if necessary.

10. Evaluating implementation of the solution (an ongoing process).

11. Evaluating the effectiveness of the solution 12. Modifying the solution in ways suggested by the evaluation process

4.4 Values and Social Philosophy enshrined in Indian Constitution

4.4.1 Constitutional Values

The Constitution of any country serves several purposes. It lays down certain ideals that form the basis of the kind of country that we as citizens aspire to live in. A country is usually made up of different communities of people who share certain beliefs, but may not necessarily agree on all issues. A Constitution helps serve as a set of principles, rules and procedures on which there is a consensus. These form the basis according to which the people want the country to be governed and the society to move on. This includes not only an agreement on the type of government but also on certain ideals that the country should uphold. The Indian Constitution has certain core constitutional values that constitute its spirit and are expressed in various articles and provisions. But do you know what is the meaning of the word, 'value'? You may immediately say that truth, non-violence, peace,

cooperation, honesty, respect and kindness are values, and you may continue to count many such values. In fact, in a layman's understanding, value is that which is very essential or 'worth having and observing' for the existence of human society as an entity. The Indian Constitution contains all such values, the values that are the universal, human and democratic of the modern age.

Constitutional Values and the Preamble of the Constitution Have you read the Preamble to the Indian Constitution printed in the beginning of this material? As has been stated above, the constitutional values are reflected in the entire Constitution of India, but its Preamble embodies 'the fundamental values and the philosophy on which the Constitution is based'. The Preamble to any Constitution is a brief introductory statement that conveys the guiding principles of the document. The Preamble to the Indian Constitution also does so. The values expressed in the Preamble are expressed as objectives of the Constitution. These are: sovereignty, socialism, secularism, democracy, republican character of Indian State, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation. Let us discuss these constitutional values:

Sovereignty: You may have read the Preamble. It declares India "a sovereign socialist secular democratic republic". Being sovereign means having complete political freedom and being the supreme authority. It implies that India is internally all powerful and externally free. It is free to determine for itself without any external interference (either by any country or individual) and nobody is there within to challenge its authority. This feature of sovereignty gives us the dignity of existence as a nation in the international community. Though the Constitution does not specify where the sovereign authority lies but a mention of 'We the People of India' in the Preamble clearly indicates that sovereignty rests with the people of India. This means that the constitutional authorities and organs of government derive their power only from the people.

Socialism: You may be aware that social and economic inequalities have been inherent in the Indian traditional society. Which is why, socialism has been made a constitutional value aimed at promoting social change and transformation to end all forms of inequalities. Our Constitution directs the governments and the people to ensure a planned and coordinated social development in all fields. It directs to prevent concentration of wealth and power in a few hands. The Constitution has specific provisions that deal with inequalities in the Chapters on Fundamental Rights and Directive Principles of State Policy.

Secularism: We all are pleased when anyone says that India is a home to almost all

major religions in the world. In the context of this plurality (means more than one or two; many), secularism is seen as a great constitutional value. Secularism implies that our country is not guided by any one religion or any religious considerations. However, the Indian state is not against religions. It allows all its citizens to profess, preach and practise any religion they follow. At the same time, it ensures that the state does not have any religion of its own. Constitution strictly prohibits any discrimination on the ground of religion. 4. Democracy: The Preamble reflects democracy as a value. As a form of government it derives its authority from the will of the people. The people elect the rulers of the country and the elected representatives remain accountable to the people. The people of India elect them to be part of the government at different levels by a system of universal adult franchise, popularly known as 'one man one vote'. Democracy contributes to stability, continuous progress in the society and it secures peaceful political change. It allows dissent and encouragestolerance. And more importantly, it is based on the principles of rule of law, inalienable rights of citizens, independence of judiciary, free and fair elections and freedom of the press.

Republic: India is not only a democratic nation but it is also a republic. The most important symbol of being a republic is the office of the Head of the State, i.e. the President who is elected and who is not selected on the basis of heredity, as is found in a system with monarchy. This value strengthens and substantiates democracy where every citizen of India is equally eligible to be elected as the Head of the State. Political equality is the chief message of this provision.

Justice: At times you may also realise that living in a democratic system alone does not ensure justice to citizens in all its totality. Even now we find a number of cases where not only the social and economic justice but also the political justice is denied. Which is why, the constitution-makers have included social, economic and political justice as constitutionalvalues. By doing so, they have stressed that the political freedom granted to Indian citizens has to be instrumental in the creation of a new social order, based on socio-economic justice. Justice must be availed to every citizen. This ideal of a just and egalitarian society remains as one of the foremost values of the Indian Constitution.

Liberty: The Preamble prescribes liberty of thought, expression, belief, faith and worship as one of the core values. These have to be assured to every member of all the communities. It has been done so, because the ideals of democracy can not be attained without the presence of certain minimal rights which are essential for a free and civilized existence of individuals. Equality: Equality is as significant constitutional value as any other.

The Constitution ensures equality of status and opportunity to every citizen for the development of the best in him/her. As a human being everybody has a dignified self and to ensure its full enjoyment, inequality in any form present in our country and society has been prohibited. Equality reflected specifically in the Preamble is therefore held as an important value.

Fraternity: There is also a commitment made in the Preamble to promote the value of fraternity that stands for the spirit of common brotherhood among all the people of India. In the absence of fraternity, a plural society like India stands divided. Therefore, to give meaning to all the ideals like justice, liberty and equality, the Preamble lays great emphasis on fraternity. In fact, fraternity can be realized not only by abolishing untouchability amongst different sects of the community, but also by abolishing all communal or sectarian or even local discriminatory feelings which stand in the way of unity of India.

Dignity of the individual: Promotion of fraternity is essential to realize the dignity of the individual. It is essential to secure the dignity of every individual without which democracy can not function. It ensures equal participation of every individual in all the processes of democratic governance.

Unity and integrity of the Nation: As we have seen above, fraternity also promotes one of the critical values, i.e. unity and integrity of the nation. To maintain the independence of the country intact, the unity and integrity of the nation is very essential. Therefore, the stress has been given on fostering unity amongst all the inhabitants of the country. Our Constitution expects from all the citizens of India to uphold and protect the unity and integrity of India as a matter of duty.

International peace and a just international order: The value of international peace and a just international order, though not included in the Preamble is reflected in other provisions of the Constitution. The Indian Constitution directs the state (a) to promote international peace and security, (b) maintain just and honourable relations between nations, (c) foster respect for international law and treaty obligations, and (d) encourage settlement of international disputes by arbitration. To uphold and observe these values is in the interest of India. The peace and just international order will definitely contribute to the development of India.

Fundamental Duties: Our Constitution prescribes some duties to be performed by the citizens. It is true that these duties are not enforceable in the court of law like the fundamental rights are, but these duties are to be performed by citizens. Fundamental duties have still greater importance because these reflect certain basic values like patriotism,

nationalism, humanism, environmentalism, harmonious living, gender equality, scientific temper and inquiry, and individual and collective excellence.

The discussion on the Preamble embodying constitutional values clearly demonstrates that these are important for the successful functioning of Indian democracy. Your understanding of these values will be further reinforced, when you will find in the following discussion that constitutional values permeate all the salient features of Indian Constitution. The main features of the Constitution as shown in the illustration are as follows:

1. Written Constitution: As has been stated earlier, the Constitution of India is the longest written constitution. It contains a Preamble, 395 Articles in 22 Parts, 12 Schedules and 5 Appendices. It is a document of fundamental laws that define the nature of the political system and the structure and functioning of organs of the government. It expresses the vision of India as a democratic nation. It also identifies the fundamental rights and fundamental duties of citizens. While doing so, it also reflects core constitutional values.

2. A Unique Blend of Rigidity and Flexibility: In our day-to-day life, we find that it is not easy to bring about changes in a written document. As regards Constitutions, generally written constitutions are rigid. It is not easy to bring about changes in them frequently. The Constitution lays down special procedure for constitutional amendments. In the unwritten constitution like the British Constitution, amendments are made through ordinary law-making procedure. The British Constitution is a flexible constitution. In the written constitution like the US Constitution, it is very difficult to make amendments. The US Constitution, therefore, is a rigid constitution. However, the Indian Constitution is neither as flexible as the British Constitution nor as rigid as the US Constitution. It reflects the value of continuity and change. There are three ways of amending the Constitution of India. Some of its provisions can be amended by the simple majority in the Parliament, and some by special majority, while some amendments require special majority in the parliament and approval of States as well.

3. Fundamental Rights and Duties: You must be familiar with the term fundamental rights. We quite often find it in newspapers or while watching television. The Constitution of India includes these rights in a separate Chapter which has often been referred to as the 'conscience' of the Constitution. Fundamental Rights protect citizens against the arbitrary and absolute exercise of power by the State. The Constitution guarantees the rights to individuals against the State as well as against other individuals. The Constitution also guarantees the rights of minorities against the majority. Besides these rights, the Constitution

has provisions identifying fundamental duties, though these are not enforceable as the fundamental rights are. These duties reflect some of the basic values embodied in the Constitution.

4. Directive Principles of State Policy: In addition to Fundamental Rights, the Constitution also has a section called Directive Principles of State Policy. It is a unique feature of the Constitution. It is aimed at ensuring greater social and economic reforms and serving as a guide to the State to institute laws and policies that help reduce the poverty of the masses and eliminate social discrimination. In fact, as you will study in the lesson on "India-A Welfare State", these provisions are directed towards establishment of a welfare state.

5. Integrated Judicial System: Unlike the judicial systems of federal countries like the United States of America, the Indian Constitution has established an integrated judicial system. Although the Supreme Court is at the national level, High Courts at the state level and Subordinate Courts at the district and lower level, there is a single hierarchy of Courts. At the top of the hierarchy is the Supreme Court. This unified judicial system is aimed at promoting and ensuring justice to all the citizens in uniform manner. Moreover, the constitutional provisions ensure the independence of Indian judiciary which is free from the influence of the executive and the legislature.

6. Single Citizenship: Indian Constitution has provision for single citizenship. Do you know what does it mean? It means that every Indian is a citizen of India, irrespective of the place of his/her residence or birth in the country. This is unlike the United States of America where there is the system of double citizenship. A person is a citizen of a State where he/she lives as well as he/she is a citizen of U.S.A. This provision in the Indian Constitution definitely reinforces the values of equality, unity and integrity.

7. Universal Adult Franchise: The values of equality and justice are reflected in yet another salient feature of the Constitution. Every Indian after attaining certain age (at present 18 years) has a right to vote. No discrimination can be made on the basis of religion, race, caste, sex, descent, and place of birth or residence. This right is known as universal adult franchise. 8. Federal System and Parliamentary Form of Government: Another salient feature of the Indian Constitution is that it provides for a federal system of state and parliamentary form of government. We shall discuss these below in detail. But it is necessary to note here that the federal system reflects the constitutional value of unity and integrity of the nation, and more importantly the value of decentralization of power. The parliamentary

form of government reflects the values of responsibility and sovereignty vested in the people. The core principle of a parliamentary government is the responsibility of the executive to the legislature consisting of the representatives of the people

Justice ensures that the freedom of one does not become tyranny for another. The Justice to be truly meaningful needs sharing of power, compassion towards under-privileged and empathy towards the disadvantage. An education of rights and duties becomes important to ensure to fight for justice.

Liberty of thought and action is a fundamental value embedded in our Constitution. It is the basis for creativity and exploration of new ideas and experiments that can advance social progress. Respecting the rights of others to liberty of thought and action are the hall marks of a civilized society. Ensuring that this liberty of thought and action is not used to belittle or diminish the beliefs and status of others is what constitutes a decent society. Democracy creates opportunity to pursueone's chosen ends as well as respect others' rights to do so. In a diverse country like India, exercising freedom with responsibility is a must for ensuring peace in the nation.

Equality is another value enshrined in the Constitution. Freedom and justice remain mere words if equality is not ensured. It implies freedom from exploitation and ensuring to provide opportunities for individual's development, irrespective of the background, gender, cultural or socio-economic identity and status.

Fraternity is at the heart of school, society and nation. Social solidarity is a vital part of a society that has place for the aspirations of all members of society. Understanding the importance of fraternity or solidarity and the knowledge that we all belong to a large community, a nation and the globe is also to discover our innate humanity. It is only we recognize our interdependence then we empower to help build a peaceful nation and a world. The citizens need to internalize the principals of equality, justice and liberty to promote fraternity among all, regardless of religious beliefs, regional and local diversity.

As the Constitution encompasses the values for living in harmony with self and one's natural and social environment. It provides the baseline in working out the framework of values to be nurtured in students. If values like truthfulness, sense of responsibility, trustworthiness, loyalty, love, peace, respect for others etc. are nurtured right from the beginning, the efforts will go a long way to enable students abide by the Constitution and contribute to larger health of society and nation at large. In fact, promoting values at the school or societal level begins with the individual and the individual in relation to community,

larger society, nation and the world.

As desired earlier, value education does not take place in isolation. It must be set in the context of the world in which we live. Our choice todecide about the key value concerns in schools must also be firmly rooted in the contemporary challenges of society. Where there is terrorist's attack every now and then, women and girls are abused, where theft, murder and violence are so frequent, where many are marginalized and ignored by society as a whole, it is important that education for values is clearly set in the global as well as local contexts. Threats to humanity from climate change, globalization, emergence of technological choices, violence, terrorism, commercialization of education, the increasingly competitive environment and the aspirations of parents place a tremendous burden and add to the stress and anxiety on children. Schools are the microcosms of the world society. The disorder of the society and the world surfaces in schools in many ways. Further, there are disadvantages in education arising from inequalities of gender, caste, language, culture, religion, disabilities etc. These hierarchies deeply influence access to education and participation of children in schools which range from the high cost 'public' (private) schools to poorly functioning local body run primary schools. These realities tend to reinforce privilege and exclusion in schooling and undermine the constitutional values of equality of opportunity and social justice. All these conditions are detrimental to the personal growth and development of students and distortion of values leading to indiscipline, violence, lack of responsibility, lack of respect etc. Thus our efforts towards value education must be rooted in the context of the problems and issues facing teachers and pupils in the schools.

4.4.2 The Fundamental Duties as noted in Indian Constitution

It shall be the duty of every citizen of India; The Fundamental Duties noted in the constitution are as follows:

to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

- To cherish and follow the noble ideals which inspired our national struggle for freedom;

- To uphold and protect the sovereignty, unity and integrity of India;

- To defend the country and render national service when called upon to do so;

- To promote harmony and the spirit of common brotherhood amongst all the

people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

• To value and preserve the rich heritage of our composite culture;

• To protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;

• To develop the scientific temper, humanism and the spirit of inquiry and reform;

• To safeguard public property and to abjure violence;

• To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;

• Who is a parent or guardian to provide opportunities for education to his child or ward, as the case may be, between the age of six and fourteen years

4.5 Major provisions of education in the Indian Constitution:

15th August 1947 is a red letter day in Indian History when India got freedom. The Constitution of the country was adopted on Nov. 26, 1949 and came into force on Jan 26, 1950. The Preamble of the Constitution outlines the social philosophy which should govern all our institutions including educational. Right to Education is one of the fundamental rights enshrined in the Constitution of India. The Constitution of India gives a few directions and suggestions for the development of education in the countries which are also called constitutional provisions.

The following provisions have a great bearing on the functioning of the educational system in India:

(A) Education of minorities:

Article 28 of the Constitution has made certain provisions for the education of the minorities including

(i) No religious instruction shall be provided in educational institutions wholly maintained out of state funds.

(ii) If any institution has been established under any endowment trust even if administrated by state, can impart religious education.

(iii) None person attending an educational institution recognized by the state or receiving

funds from state government shall be required to take part in any religious worship or instruction that may be conducted in such institutions or in any premises attached there to unless such person or if such person in a minor and his guardian has given his consent thereto.

(B) Cultural and Educational Rights:

Under article 29 and 30 for the protection of educational interest of minorities viz.

(i) Article 29 (i):

Any section of citizen residing in the territory of India on any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

(ii) Article 30 (i):

All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.

(iii) Article 30 (ii):

The state shall not in granting and to educational institution discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language.

(iv) To make any law providing for the compulsory acquisition of any property of any educational institutions established and administrated by minorities, the state shall ensure that the amount fixed by or determined under such law for acquisition of such property is such as would not restrict on abrogate the right guaranteed to them.

(C) Admissions:

(i) Article 29 (II) states that no citizen of India can be denied admission into any educational institution, which is either maintained by the state or receiving aid out of state funds oil ground only of religion, race, caste, language or any of them.

(ii)Article 15 (III) states that to make special provisions for women. Hence, separate educational institutions for women can be established.

(D) Mother Tongue:

For promotion of teaching of mother tongue the Constitution of India has made some provisions for Hindi language.

Article 350 (A):

It shall be endeavour of every state and local authorities with the state to provide adequate faculties for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups : the President may issue directions to any state as he considers necessary for recurring the facilities.

Article 351:

It is to promote the development of Hindi language and slates that it shall be the duty of the Central Government to promote the spread of Hindi language in the entire country.

(E) Right to Education:

Article 41 of the Constitution provides that "All the citizens have equal right to education ". It states. "The state shall, within the limits of its economic capacity and development, make effective provisions for the right to work, to education and to public assistance in cases of employment, old age, sickness and disablement".

(F) Weaker Section:

Our Constitution has made some special provisions for the weaker sections of our society viz.

Article 45:

The state shall endeavour to provide within a period often years from the commencement of the Constitution for the free and compulsory education for all children until they complete the age of 14 years.

Article 46:

The state shall promote with special care the educational and economic interests of weaker sections of the people and, in particular, of the scheduled caste and scheduled tribes, and shall protect them social injustice and all forms of exploitations".

The Supreme Court of India has given the following guidelines to promote education of the people:

(i)   The state can make regulatory measures to promote efficiency of education.

(ii) Educational institutions of minority groups cannot claim immunity from general laws such as contract law, labour law and industrial law etc.

(iii)   The state can take over the management of the institutions of minority groups in case of irregularity and inefficiency.

(iv)   Teachers have the right to approach to the Arbitration Tribunal in case of any injustice to them by the institution.

Some of the major constitutional provisions on education in India are as follows:

There are some changes regarding the 42nd Amendment to the Constitution. During 1976 our constitution was amended in many of its fundamental provisions. Under the Constitution of India, the Central Government has been specifically vested with several educational responsibilities.Below are given constitutional provisions on Education:

1. Free and Compulsory Education:

The Constitution makes the following provisions under Article 45 of the Directive Principles of State Policy that, "The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory Education for all children until they complete the age of fourteen years."

The expression 'State' which occurs in this Article is defined in Article 12 to include "The Government and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India." It is clearly directed in Article 45 of the Constitution that the provision of Universal, Free and Compulsory Education becomes the joint responsibility of the Centre and the States.

In the Constitution it was laid down that within 10 years, i.e., by 1960 universal compulsory education must be provided for all children up to the age of 14, But unfortunately, this directive could not be fulfilled. Vigorous efforts are needed to achieve the target of 100 percent primary education. The Central Government needs to make adequate financial provisions for the purpose. At the present rate of progress it may, however, be expected that this directive may be fulfilled by the end of this century.

2. Education of Minorities:

Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions.

It lays down:

(i)   All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

3. Language Safeguards:

Article 29(1) states "Any section of the citizen, residing in the territory of India or any part there of having a distinct language, script or culture of its own, hall have the right to conserve the same." Article 350 B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

4. Education for Weaker Sections:

Article 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community, that is, socially and educationally backward classes of citizens and scheduled castes and scheduled tribes. Article 15 states, "Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes."

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes

It states. "The state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation." It is one of the Directive Principles of State Policy.

5. Secular Education:

India is a secular country. It is a nation where spirituality based on religion, had always been given a high esteem. Under the Constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choice. Referring to the constitutional provisions that religious instructions given in institutions under any endowment or Trust, should not be interfered with even if such institutions are helped the State.

Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

Article 28 (1) states, "No religious instruction shall be provided in any educational institution if wholly maintained out of state fund."

Article 28 (2) states, "Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or Trust which requires that religious instruction shall be imparted to such institution."

Article 28 (3) states, "No person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imported in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto."

Article 30 states, "The state shall not, in granting aid to educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them."

6. Equality of Opportunity in Educational Institutions:

Article 29(1) states "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them."

The Fundamental Rights of the Indian Constitution has also adopted the fourfold ideal of justice, Liberty, Equality and Fraternity. Our Constitution laid down that in the eyes of law, everyone should have an equal status, to no one the justice be denied, everyone should have liberty of thought, expression.

The fundamental right of equality clearly signifies that in the eyes of law no distinction can be made on the basis of any position, caste, class or creed. Side by side the right of equality of opportunities to all is also provided. The equality of opportunity is meaningless, unless there are equal opportunities for one's education.

The well-known Kothari Commission, 1964-66 recommended that Central Government should undertake the responsibility in education for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

7. Instruction in Mother -Tongue:

There is diversity of languages in our country. After the dawn of Independence, Mother-

Tongues have received special emphasis as medium of instruction and subjects of study. In the Constitution of India, it has been laid down that the study of one's own language is a fundamental right of the citizens.

Article 26 (1) states, "Any section of the citizens, residing in the territory of India or any part there of, having a distinct language, script or culture of its own, shall have the right to converse the same."

Article 350 A directs, "It shall he endeavour of every state and every local authority to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups."

Secondary Education Commission, 1952-53 recommended that the mother tongue or the regional language should generally be the medium of instruction throughout secondary school stage subject to the provision that for linguistic minorities, special facilities should be made available. Kothori Commission, 1964-66 has also said that at college and university stage, mother-tongue should be the medium. The medium of instruction at school level is already mother-tongue. This is not a new proposal.

8. Promotion of Hindi:

The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union, the duty to promote the spread of the Hindi language.Hindi accepted as the Official Language of India as laid down by the Constitution in following words:

"It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India." In practice, Hindi is already largely in use as a link language for the country. The educational system should contribute to the acceleration of this process in order to facilitate the movement of student and teacher and to strengthen national Unity.

9. Higher Education and Research:

Parliament has the exclusive rights to enact legislation in respect of institutions and Union Agencies mentioned in entries 63, 64, 65, and 66 of List. The entries which give authority to the Government of India in education are mentioned below:

Entry 63 of the Union List:

The institutions known at the commencement of this Constitution as the Banaras Hindu

University, the Aligarh Muslim and the Delhi University, and any other institution declared by Parliament by law to be an Institution of National importance.

Entry 66 of the Union List:

Co-ordination and determination of standards in institution for higher education or research and scientific and technical institutions.

10. Women's Education:

One of the unique features of Modem Indian Education is the tremendous advancement of Women's Education. Education of the girls is considered to be more important than that of the boys.

6. Sharing of Responsibilities Jointly Through Meaningful Partnership between Central Government and State Government:

The National Policy of Education (1986) revised in 1992 has described the relationship between the central and state government as that of a 'meaningful partnership'. The 1986 policy in part 3, para 13, has observed, "The constitutional Amendment of 1976, which includes education in the concurrent list, was a far-reaching step whose implications - substantive, financial and administrative-require a new sharing of responsibility between the centre government and the states in respect of this vital area of national life. While the role and responsibilities of the states in regard to education will remain essentially unchanged, the union Government would accept a larger responsibility to reinforce the national and integrative character of education, to maintain quality and standards, to study and monitor the educational requirements of the country as a whole with regard to manpower for development, to cater to the needs of research and advanced study, to look after the international aspect of education, culture and human resource development and, in general to promote excellence at all levels of educational pyramid throughout the country. Concurrency signifies a partnership which is at once meaningful and challenging. Sharing of Power for Different Educational Functions According to our constitution, Education is a state subject and the central government plays an advisory role. The constitution of India is federal. In this legislative power are divided between centre and state government. Some powers are laid in concurrent list. There are three lists- (i) List-I Union List (ii) List-II State List This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License. (iii) List-III Concurrent List I.List-I Union List This list contains 96 subjects out of these subjects are related with education.

Entry13: Participation in international conferences, associations and other bodies and implementing of decisions made there at. This entry contains educational and cultural relationship with foreign countries.

Entry 62: National libraries and national organizations come under this entry.

Entry 63: Central Universities (Banaras Hindu University, Aligarh Muslim University, Delhi University and other Universities of National impact) comes under this entry.

Entry 64: Institutions for scientific and technical education financed by the government of India wholly or in part and declared by parliamentary law to be institutions of national importance comes under this entry.

Entry 65: Consists of Union agencies and institution for a) Professional, vocational or technical training, including the training of police officers; or b) The promotion of special studies or research. c) Scientific or technical assistance in the investigation or detection of crime

Entry 66: Arrangement, for higher education and research comes under this entry. It contains coordination and determination of standards in institutions for higher education or research and scientific and technical institution.

Article 239: Education in union territories comes under the central responsibility. II.List-II State List It consists of 61 subjects out of these 2 subjects are related with education.

Entry 11: Contains university education.

Entry 12: This contains library, museum and other memorable historical places which are not approved or we can say which are cared by both centre and state..III.List-III Concurrent List: This list is of 47 subjects, out of these following 6 subjects are related with education.

Entry 25: Technical, medical and university education which is not related with centre list (63-66), so centre and state government both can make laws on it.

Entry 26: According to this, centre and state government both can take necessary steps for the development of law, maintenance of health and of other professional education.

Entry 39: Newspapers, books and printing presses.

Entry 47: Fees in respect of any of the matters in this List, but not including fees taken in any court.

Entry 28: Charities and charitable institutions, charitable and religious endowments and religious institutions.

4.6 Summary

We have to discuss the vaules and education for inculcation of values. To elaborate the values and social philosophy enshrined in Indian Constitution, Also discuss the Major provisions of Education in the Indian Constitution.

- Values are defined in literature as everything from eternal ideas to behavioral actions. As used here values refer to criteria for determining levels of goodness, worth or beauty. Values are affectively-laden thoughts about objects, ideas, behavior, etc. that guide behavior, but do not necessarily require it (Rokeach, 1973). The act of valuing is considered an act of making value judgments, an expression of feeling, or the acquisition of and adherence to a set of principles.

- Values education is an explicit attempt to teach about values and/or valuing. Superka, Ahrens, &Hedstrom (1976) state there are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning

- The Constitution of any country serves several purposes. It lays down certain ideals that form the basis of the kind of country that we as citizens aspire to live in. A country is usually made up of different communities of people who share certain beliefs, but may not necessarily agree on all issues. A Constitution helps serve as a set of principles, rules and procedures on which there is a consensus. These form the basis according to which the people want the country to be governed and the society to move on. This includes not only an agreement on the type of government but also on certain ideals that the country should uphold. The Indian Constitution has certain core constitutional values that constitute its spirit and are expressed in various articles and provisions. But do you know what is the meaning of the word, 'value'? You may immediately say that truth, non-violence, peace, cooperation, honesty, respect and kindness are values, and you may continue to count many such values. In fact, in a layman's understanding, value is that which is very essential or 'worth having and observing' for the existence of human society as an entity. The Indian Constitution contains all such values, the values that are the universal, human and democratic of the modern age.

- Constitutional Values and the Preamble of the Constitution Have you read the Preamble to the Indian Constitution printed in the beginning of this material? As has been stated above, the constitutional values are reflected in the entire Constitution of India, but its Preamble embodies 'the fundamental values and the philosophy on which the Constitution is based'. The Preamble to any Constitution is a brief introductory statement that conveys the guiding principles of the document. The Preamble to the Indian Constitution also does so. The values expressed in the Preamble are expressed as objectives of the Constitution. These are: sovereignty, socialism, secularism, democracy, republican character of Indian State, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation.
  • 15th August 1947 is a red letter day in Indian History when India got freedom. The Constitution of the country was adopted on Nov. 26, 1949 and came into force on Jan 26, 1950. The Preamble of the Constitution outlines the social philosophy which should govern all our institutions including educational. Right to Education is one of the fundamental rights enshrined in the Constitution of India. The Constitution of India gives a few directions and suggestions for the development of education in the countries which are also called constitutional provisions.

Article 28: provides freedom as to attendance at religious instruction or religious worship in educational institutions.

Article 29: provides equality of opportunity in educational institutions.

Article 30: right of the minorities to establish and administrate educational institutions.

Article 45: Constitution for free and compulsory education for all children until they complete the age of 14 years."

Article 46: promotion of education and economic interests of the scheduled caste, scheduled tribes and the weaker sections of society.

Article 337: educational grants for the benefit of Anglo-Indian community.

Article 350A: mother tongue at primary stage.

Article 350B: It provides for a special offer for linguistic minorities.

Article 351: This article relates to the development and promotion of the Hindi language.

4.7 Self-Assessment Questions

1. What do you mean by Values?

2. How to Education Promote Values?

3. Explain the various types of Values.

4. Explain Fundamental Duties of Indian constitution are Constitutional values?

5. What is Secularism?

6. Discuss the Fundamental Rights of Indian Constitution.

7. What do you mean by Constitutional provision in Education?

8. Explain the Article:-45 & Article:-46.

9. Mention the Educational provision of Concurrent List.

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Unit 5 ❑ Thoughts of Great Educators

Structure

5.1 Objectives

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

   ♦   State the educational philosophies of Rabindranath Tagore and Swami Vivekananda.

   ♦   Explain Rabindranath Tagore and Swami Vivekananda's aims of education;

   ♦   Describe the contributions of Rabindranath Tagore and Swami Vivekananda in education;

   ♦   State the educational philosophies of Rousseau and Dewey

   ♦   Explain Rousseau and Dewey's aims of education;

◆ Describe the contributions of Rousseau and Dewey, in education;

◆ To know the educational thought of Ivan Illich

◆ To understand the aims of education according to Ivan Illich.

◆ To know the educational thought of Paulo Freire

◆ To understand the aims of education according to Paulo Freire.

◆ Know the Banking Education of Paulo Freire.

5.2 Introduction

You are bearing with you some general ideas Indian educational thinkers; Rabindranath Tagore & Swami Vivekananda also to discuss the Western educationl thinkers: Rousseau and John Dewey & their educational Contribution. We hope, you like to understand these concepts more critically as well as to extent your knowledge. Intends to provide you information about Radical thinkers Paulo Friere and Ivan illich & their Educational Contribution.

5.3 Contribution of Indian Educational thinkers

5.3.1 Rabindranath Tagore

Philosophy of Rabindranath Tagore: Rabindranath Tagore's (1861-1941) manifold reflective as well as creative expressions are embodied in his life-long literary works he composed, experiments in both Shanti Niketan (abode of peace) and Shri Niketan (abode of beauty and aesthetics) he did, addresses he delivered in home and abroad, his art works he did, the letters he composed, etc. If all these are critically analyzed, we become charmed to discover his inner voice and the very realization — a continuous endeavour in searching for a concept of a Universal Man who is endowed with potential — ability re-construct one world permeated through a sense of fraternity; and a divine power for reducing human sufferings and acquiring spirit of joy,love and enjoyment in life. "This discovery of truth is pure joy to man — it is a liberation of his mind." Thereby, man must clearly realize some central truth — the principle of unity that there is in every man.

Man's highest joy is in losing his egoistic self and in the uniting with others. This power gives him a new power and insight and beauty of mind. To live in perfect goodness is to realize one's life in infinite. Then, education of man is the cultivation of his spirit, production of sensitivity towards life. Love for humanity implies the dignity of man. Man can be

nourished by love and educating justice. Joy of work is the joy of action. Action pertaining to education is to be joyful — exploration of self. This travail is man's glory. Love for humanity implies the dignity. Tagore's concept of Universal Man is a hybrid conception of man of all ages, genders, strata, not restricted by any geo-political boundaries. His philosophical standing is grounded by the Upanisadic teachings, Vaishanava cult, Buddhism, colored with universal laws of nature of man expounded in human and material sciences of his days and what he grasped form numerous information sources, he observed in the countries he visited and experiences and he gained in his experiments on education.

The problems to which Tagore addressed himself were education, caste, rural reconstruction, self- reliance and self-respect, the role of tradition, the fruitful blending of the cultures and the thoughts of East and West, the status of women, civic consciousness and self-government. Tagore not only professed revolutionary ideas but drew up programmes to give them practical and concrete shape. Therefore, in the philosophical parlance he deserves a unique position.

Some of his philosophical thoughts are being summarized below:

1) Rabindranath's philosophy is rooted from the Upanishadas. He tries to take fragrance from the world of infinite to realize Satchidananda to his life and writings too. But mostly he applied the concept of 'Ananda' in his life philosophy, defined as Anandabad.

2) Tagore is greatly influenced by naturalistic philosophy. For him the inclusive and ultimate target of human life is to natural development of the individual. He promotes that nature should have freedom to educate the child through direct and personal experience from the nature itself. Tagore was naturalist but like a pragmatist he works on a vast canvas beyond the frontiers of a single individual to the universal human society.

3) Tagore's philosophy is keenly related to the concept of God and nature. Man is the highest creation of God in the universe. Man is, therefore, originated from his internationalism and humanism. Human being can be expressed through the creative activities like poetry, literature, different arts like painting, music, dramatics etc., Asthetics and the science of beauty are the link between human and divine. To him the art of music which almost directly bridged the gulf between the man and divine.

4) Consciousness is the greatest gift of God according to Tagore. From his Consciousness ethics on morality which awakened the values of truth, beauty, goodness, love, etc.

Educational Philosophy of Rabindranath Tagore: Now we are going to discuss educational philosophy of Tagore —

1) Tagore's idea about education is to cultivate human being through 'Communion with nature mingled with freedom and Joy and Cultural Collaboration with other people'.

2) Creative selfexpression is one of the prominent educational philosophy of Tagore. He considered cultural practices as part and parcel of Curricula. To him dance, drama, recitation, singing and other performing arts are integral part of the education system.

3) Tagore's concept of national integration, international understanding leading to globalised world have been used in education as a tool for developing oneself.

4) Tagore's emphasis on the development of socialization, social awareness, skillfulness, productive ability and social usefulness through education is relevant in present day's context.

5) The basic principle of Tagore's educational philosophy are freedom and harmony with natural and human sunng.

6) The objective of education according to Tagore is to the all-round development of learners reflected through his words —

"The ideal education must combine in himself the gifts of a philosopher, a poet, a mystic, a social reformer, a scientist and a veritable man action, because he has to take into account all types of men and their aspiration, all facts of human personality, all levels of man's experience, all fields of endeavour and achievement".

Aims of Education:

Aims of education, according to Tagore, can be deduced from his philosophical standing and thought on education. He has presented aims of education in multitude dimensions, all embracing life which vibrates with the hymn of Satyam, Sivam and Sundaram... The supreme aim of education is harmony of all existence.

• Education aims at the creation of Universal Man (Vishvamanav).

• Education aims at initiating and sustaining harmony and love between man and nature.

• Education objects to offer man the unity of truth.

- Education aims at developing full man.

- Education is living, not alien from realities and cultural contexts." "True education consists in knowing the use of any useful materials that has been collected, to know its real nature and build along with life a real shelter for life."

- Education must appreciate both the liberal and utilitarian aspects of human life.

- Education must aim at developing men and women who may be able to fulfill the needs of the country.

- Education aims at fostering physical, intellectual and emotional development of the child.

- Education, what he calls 'total or natural education', consists of cultivation of knowledge together with the performance of manual labour in the natural surroundings.

- Education aims at developing the spirit of nationalism as well internationalism education.

Curriculum:

The Santiniketan and Visvabharati introduced music, art, craft, dance, drama and mainly aesthetic approach in the mist of nature. He emphasized the vocational education also. At Sreeniketon he established the Vocational unit on the basis of work oriented education system. Other than Vocational and creative subjects, academic subjects are also given importance for imparting education. Tagore wished to equip his strength with the help of curricular and co-curricular activities for ensuring balanced education of the child.

The curriculum consists of not only traditional subjects who can develop intelligence but also subjects like music and dance which helped to realize the all sided development of a learner. Tagore felt the need for introduction of modern sciences and technologies in curriculum of the students though he emphasized on the cultivation of the past treasure of India in child. In this way, he was an Indian Pragmatist.

Methods of Instruction:

There was a lot of novelty in his methods. According to Tagore Nature is a great book as well as a great teacher. Children should learn from direct experience of nature. The teacher and the pupils used to sit in the shade of a tree and the act of learning was executed in the open contact with nature. The students can enjoy full freedom. Children are also

evaluated through examination but in a free and pressureless atmosphere.

Mostly activity based education system have been followed. The activities are —

(1) Academic enhancement related to individuals enrichment of life.

(2) Activities related to Community development programmes.

(3) Activities related to Vocational programmes.

The medium of instruction is the mother tongue. Tagore's views that reward and punishment do not provide any effect but for teachers' initiation, inspiration and encouragement no material reward was needed to motivate the students, whereas punishment only deteriorated motivation. Here, the teachers role is as initiator and maintainer.

Role of the Teacher:

A teacher can not teach well unless he himself continues to learn just as "a lamp can never light another lamp unless it continues burn its own flame." A teacher does not merely inform but inspire his pupils. A real teacher is benevolent mentor-co-learner, co-discoverer as well as task master. He envisioned a true constructivist teacher devoted to flowering of the plant in pupil.

5.3.2 Swami Vivekananda:

Introduction:

Swami Vivekananda was born in 1863 in a Kshatriya family of Calcutta. Before he became amonk, his name was Narendra Nath Datta. While he was a student in college at Seventeen yearsof age, he came under the influence of Sri Ram Krishna Parmhansa. Narendra Nath was anearnest student of philosophy and poetry. He studied all the system of western philosophy. Oncethe principal of his college Mr. Hastie remarked. "Narendra Nath is really a genius. I havetravelled far and wide, but I have never yet come across a lad of his talents and possibilities, evenin German Universities amongst philosophical students. He is bound to make his mark in life.

PHILOSOPHY OF SWAMI VIVEKANANDA

Swami Vivekananda (1863-1902) is known to the world as the patriot-saint of India, as the symbol of vigor, as a social reformer, as a religious leader, as a philosopher and so on. But he was an educationist who propounded original ideas on education, for ensuring an educational renovation from the height of his unquestioned love for country and humanity.

He developed his ideas on education after Vedantic philosophical stances and ardently visualized the full manifestation of perfection endowed in man.

According to Vedanta, man's real nature is pure consciousness, known as the Atman, which is beyond body and mind. To Swamiji, the Atman is the ultimate source of not only all knowledge and happiness, but also of all noble qualities and capacities inherent in man. Education is the process by which this innate perfection is manifested. Vivekananda's concept of 'potential divinity of the soul' gives a new, ennobling concept of man and that concept of potential divinity of the soul prevents this degradation, divinizes human relationships and makes life meaningful and worth living. Thus, Swamiji has laid the foundation for 'spiritual humanism', which is manifesting itself through several neo-humanistic movements and the current interest in meditation, Zen, etc. all over the world.

In order for awaking his countrymen Swamiji attempted to do the following :

♦ to rouse the religious consciousness of the people and create in them pride in their cultural heritage;

♦ to bring about unification of Hinduism by pointing out the common bases of its sects;

♦ to focus the attention of educated people on the plight of the downtrodden masses, and to expound his plan for their uplift by the application of the principles of Practical Vedanta.

But his formulation is not a revival of the ancient educational system, but its readjustment with the changed modern scenario. Netaji Subhash Chandra Bose wrote : "Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings." Long before the ideas of Karl Marx were known in India, Swamiji spoke about the role of the labouring classes in the production of the country's wealth.

In brief his philosophical ideas may be summarized as:

Let us discuss the educational philosophy of Swami Vivekananda. First let us concentrate on the life philosophy of Swami Vivekananda in a summarized form :

(1) Swami Vivekananda was greatly influenced by the classical Indian philosophy being a student of philosophy as a subject and tried to apply those concepts for the good of the common people.

(2) The philosophical thoughts of Vivekananda were shaped by Vedanta and these are generally called Neo-Vedantic.

(3) Service and Renunciation were the two key words which he believed most and tried to apply for the development of our society.

(4) The foundations of Vivekananda's Neo-Vedanta are the Upanishadas and their interpretations from his personal illumination.

(5) Vivekananda tried to socialize the essence of his philosophy for the common people of India.

(6) Thus, he was an idealist, nationalist as well as a humanist.

Educational Philosophy of Vivekananda:

From Swami Vivekananda's writings, speeches and practices of his own life the following ideas on education can be deduced.

(1) Education is based on development of inner potentiality.

(2) Education is man making.

(3) Education is "by which character is formed, mind of strength is increased and by which one can stand one's leg."

(4) Education is a tool for social development.

(5) Upliftment of masses is also an emergent dimension of education.

(6) Education is the training of the intellect and spiritual training for the learners.

(7) Democracy is the best form of Government implying freedom which is inseparable from responsibility, the sources of which are morality, philosophy, law and other social factors.

(8) The social progress is possible through mass education and woman's education.

(9) He believes in the Universal brotherhood of man, and upliftment of man kind.

1. Knowledge resides within the individual: Most of western educationist believes that knowledge is born in man out of interaction with his environment while Vivekananda holds that knowledge is inherent in man, something inside him and not born out of the external environment. True knowledge does not come to the individual from outside. It is instead discovered within the individual because man`s soul within him is the source of all true knowledge.

2. Self-education: Swami Vivekananda believes that the child learns through self education. The child teaches himself. Each one must teach. Things will be made clearer to the child by his own power of perception and thought. Like Froebel, Swami Vivekananda thinks that the child develops his own nature as a plant does his own. The teacher is to arrange the necessary environment for him so that he may do his growing. Man has all the knowledge. He requires only an awakening. Nothing should be forced on children. They should be left free to crave out their own path.

3. Education according to needs of children: Vivekananda advises us to regard every soul as the soul of God, and every child as God. So the teacher has only to serve children. Hence the teacher should be adjusted according to the needs of children. "These needs should be determined in terms of the tendencies inherent in children and not according to what the parents or teachers think". It is foolish for the parent or teacher to think that they can determine the path which the child should follow.

4. Concentration of mind as the essence of education: Vivekananda considers concentration of mind as the essence of education. Everyone wants this power of concentration for success in his life. A man is called Superior to other if he has greater power of concentration. "The treasure-house of knowledge can be opened only throughthe key of concentration."

5. Brahmacharya for Concentration: Brahmacharya or continence is essential for developing the power of concentration. Brahmacharya gives mental and spiritual power of the highest kind. Vivekananda demonstrated how Brahmacharya helps to improve various psychological activities such as learning, remembering, thinking, etc. and thus facilitated the process of education.

Aims of Education:

Swami Vivekananda laid emphasis on the following aims of education:

1. Physical development Aim: Physical development of the individual is an important aim of education. Vivekananda felt that both the self-realization and character building or impossible in the absence of physical development and education. In a conversation Vivekananda said that people must know the secrets of making the body strong, and they should also convey this knowledge to others

2. Mental development Aim: Mental development of the individual is another important aim of education according to Vivekananda. He believed that knowledge is

inherent in man. It resides with the individual. Perfection is inherent in man and education is the manifestation of the same. Thus the aim of education is to discover or uncover the knowledge that lies hidden in our mind.

3. Moral, spiritual and character development: Vivekananda asserted that education should aim a development of character, morality and spirituality. He stated that we must have life-building, man making and character making education. In his opinion the chief aim of education is to create a human being, and the true mark of a human being is character.

4. Vocational Aim: Vivekananda gave important place to the vocational aim of education for harmonious development of personality. Education which does not enable the individual to stand on one`s own feet is useless. But does not mean that one should be striving to amass wealth.

5. Aim of reaching perfection: According to Vivekananda one of the important aims of education is the manifestation of the perfection. Every child has certain hidden powers. Education helps in the manifestation and development of these powers.

6. Aim of promoting universal brotherhood: For Vivekananda education is a means for establishing brotherhood in all mankind. Education must promote the spirit of universal brotherhood. Education must teach man that ATMAN (soul) is the same in all. Only that education is worth the name which imparts this spirit to man.

Methods of Teaching:

Vivekananda did not conclude his educational philosophy only by talking aim of education. He has also expressed his views on the methods of education.

1. Methods of Concentration: Vivekananda laid emphasis on concentration as a method of attaining knowledge. Concentration is the sole key to the treasure of knowledge. Vivekananda considers the concentration of mind as the essence of education. The literally figure and the scientist has to concentrate his attention on his subject for a long time, and only then he can hope to discover something new in the field. Greater attention always helps in working more.

2. Discussion and Contemplation: In addition to concentration, Vivekananda laid emphasis on the importance of discussion and contemplation as method of education. The pupil can remove the difficulties in his path by discussing them with his teacher in an informal atmosphere.

3. Method of individual guidance and counseling: Pupils can be kept on the right path through the method of individual guidance and counseling.

4. Freedom in Education: Vivekananda was a strong supporter of freedom in education because he believed that it was the first prerequisite of development. Hence no teacher should exert any kind of pressure on his pupils.

Role of Teacher:

Teacher is the Provider of Suitable environment. According to Vivekananda education is the process of self-development because child educates himself. The real task of the educator is to see that there are no obstacles in the child`s path of self development. Just as the gardener prepares the ground for his plants, protects them from destructive hands and animals, and nourishes them with manure and water from time to time, in the same manner the educator takes care of the child and provides for him an environment in which he can develop without any hindrance. The child himself is a source of knowledge but it is far the educator to wake it from its dormant condition. The motivation exists in the child, the educator merely activates it. Hence the educator should try to encourage the children to use their body, sense organs and brain.

Meaning of Education:

Education according to Swami Vivekananda is self-realization which takes place from within. It brings perfection through the manifestation of one's potentialities. In his inimitable words — 'Education is the manifestation of the perfection already in man'. He states it more clearly — 'knowledge is inherent in man, no knowledge comes from outside; it is all inside'. What is learning? Vivekananda answers — "what a man 'learns' is really what he 'discovers' by taking the cover off his own soul, which is a mine of infinite knowledge. Man manifests knowledge, discovers it within himself, which is pre-existing, through eternity. 'Education is nothing but the manifestation of the infinite power lying within the soul which involves the only question of being conscious of it. Every man is born with a light divine." Thus education is self revelation.

Freedom in Education:

Swami Vivekananda was a staunch supporter of freedom in education because he believed it the first requisite of development. Education must be based on the needs of the child. The task of education is to nurse the process with every care and assistance, but never through any force, artificial manipulation and interference. Education should provide the child ample scope for his free growth according to his nature. When freedom in education is given to a child, it is sure to say that the child will develop positive ideas, deep self-confidence and the spirit of independence. Self-activity is the pre-condition to realise one's freedom i.e., self-discovery.

Teachers' Responsibility:

Teacher plays an important role in the task of educating the child. According to Vivekananda a true teacher is one who can come down, immediately; to the level of the student and can "transfer his soul to the students soul", and see through the student's eyes, hear through his ears, and understand through his understanding. A teacher, in its truest senses is a friend, philosopher and guide capable of providing proper direction and guidance to his pupils. He has to understand the needs of the pupil and to guide his learning and activities accordingly. The teacher, according to him, should be a 'role model' to his pupil.

Guru Grahayasa is recommended by Swami Vivekananda, and is one of the best ways a teacher can help the pupil. So we can say that teacher's responsibility is to show the pupil light in order to lead a brighter future.

Aims of Education:

Swami Vivekananda says — "The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow." Education he maintains, should help people to build up self-confidence and self reliance, based on balanced human relationships. The ultimate goal of all educational effort is to strive towards character development characterized by the development of will-power, leading to courage, stamina and fearlessness. Through education the individual should develop adaptability and be able to meet the challenge of a changing society, and this can be able through education and training that he or she receives from his parents and teachers. Education should lead to a feeling of brotherhood and the unity of mankind.

Education should teach us to serve humanity the hungry, the ignorant and the suffering masses. According to Swami Vivekananda, work is worship, so to serve the masses is to serve God, so education should lead us to recognize this and to fulfill this end. Education should lead us to acquire the sprit of renunciation.

In India, he maintains, the important aim of education is self-sufficiency, each individual should be given practical and vocabulary training along with traditional, religious and cultural subjects. There should be workshops regarding pupil in order to train them in crafts and trades. Students must be given education in Western Science and technology, in order to advance our country in the field of science, technology and productivity for improving quality of life.

Curriculum:

Swami Vivekananda did not prescribe any specific curriculum, but some general instructions were given by him on the type of the subjects which the students would learn. According to him children should include cultural heritage in terms of history, geography, poetry, grammar and language. He also prescribed for every pupil to study various branches of modern science and equally gave importance in Western technology and engineering and said that it should be included in the curricula of schools and colleges, and it would aim at the economic development of the country. Education must be life-skills building process.

Vocational subjects should be included in the curriculum for every child. He also gave stressed on skills, crafts, etc. along with others studies which would enable pupils to learn a living at the end of their studies and to make them self supporting. He included cookery, needle-craft, child-rearing, economics and psychology should be included in the curriculum for girls.

He laid special emphasis on physical education in the sense that a good physique beholds good mind. He not only asserted for Brahmacharya but also prescribed practice of yoga for the students. Moral and religious education were other dimensions of curriculum according to Swami Vivekananda. However, he advised that this part of curriculum should be free from any particular dogma or secretarion philosophy or theology. On the contrary, the subject matter of moral and religious education must be a synthesis of religion and science. It would help inculcation of universal values in all human beings. Thus, he pleaded for the education of unity of world's religion what his great master Sri Ramakrishna testified in his life.

Therefore, the structure of curriculum of Vivekananda may be summarised as:

1. Curriculum as apart of social Unit: Vivekananda observes thatEducation is an indispensable part of life and hence education as a social unit must be supplemented by the social components blended with ethics and aesthetics.

Language Policy:

a. **Common language:** Vivekananda stressed the need for a common language for integrating the society.

b. **Regional language:** In addition to common language, Vivekananda experienced that it was necessary to encourage every regional language where mother tounge is given importance.

    c.   **Sanskrit:** Vivekananda believed that Sanskrit is the source of all Indian languages. Our cultural heritage and past greatness depended upon our knowledge of Sanskrit. He felt that in the absence of this language it would be impossible to protect Indian culture. It is Sanskrit which gives stability and permance to the progress of our country.

5. Study of Social Science: Vivekananda also believed the study of subjects like history, geography, economics, mathematics, home science, psychology, and agriculture for exploring social science.

6. Physical and Vocational Education: He felt that both self-realization and character building are impossible in the absence of physical development. He also believed that vocational education should be imparted. It is man making religion that we want. It is man making education all round that we want.

The Method of Instruction:

The method of instruction what Swami Vivekananda proposed, is based an ancient Indian tradition but still it has a great value. Swami Vivekananda gave more importance on Guru-pupil relationship, so that the pupil learns by example and precept rather than through books and lectures alone. According to him "The practice of meditation leads to mental concentration." He holds that there is only one method which helps to attain knowledge that is concentration. He asserted that the more the power of concentration, the grater amount of knowledge an individual can acquire. Lack of concentration leads to wastage of power.

Discussion among teacher and pupils is an effective method of instruction. The teacher should invite questions and stimulate the spirit of enquiry in the pupil. For Vivekananda, travel was an ideal method of learning because he wished the teachers and pupils to go out and learn from outside, not only within India but to other countries too, so that they can communicate with each other and be able to share our knowledge and philosophy with people of other countries.

Medium of Instruction:

As regards to medium of instruction, Vivekananda strongly advocated for mother-tongue. He a true nationalist, and a champion of national education argued instruction through mother-tongue. He visualized to Indianise Indian education. He also wanted to spread mass education through mother-tongue so that it will reach to everyone.

Students:

Swamiji pleaded: One who solve own problems efficiently is the best students. So the development of our nation lies on the hands of the students. The characteristics of best students according to him are:

(1) In his own word — "Faith in our self and faith in God - this is the secret of greatness" so each student must have faith in themselves and in God in order to reach their destiny.

(2) Students must always have a will power and they should have self confidence within them in order to move forward in life.

(3) Students must have a disciplined conduct and a good character and should be polite, humble, truthful, and follow what is good ; have a motivation for learning and cultivation of knowledge, cooperation and fellow feeling.

(4) Each student must develop love for their country.

(5) Students should always practice religion and should not perform any kind of evil deeds.

Women's Education:

Swami Vivekananda's worries as well as eagerness for women's education had been deep and genuine. As he was highly impressed to see the women of the progressive countries (America, England, Japan) working with men and, thereby immensely contributing to national advancement Vivekananda was greatly pained at the miserable condition of women in India. According to Swamiji — "The real strength or 'Shakti' of a country are its women." He quotes Manu — "Daughters should be supported and educated with as much care and attention as the sons." He wanted women to be free from all fetters as self-respecting persons, with their own individuality, and was in favour of women being gives such training as would infuse them with strength so that they can tackle the problem that face them. So far, he opined : women had been down-trodden, and considered inferior to men, they could not enjoy equal rights and privileges with men, because of their denial to opportunities to education.

His idea of women's education included fostering ideal daughters, ideal wives, and ideal mothers and of course building ideal nation and humanity.

He strongly advocated that schools should be established for girls and educational

centres for women. He prescribed teaching of History and purans, house keeping and the arts, the duties of home life and the principles that make for the development of character, so that womens may grow up as ideal mothers of heroes and as women of courage and chastity. Thus, he visualized women as true partner of all-inclusive social development.

Advancing his thoughts on women education much work has been done in the field of women's education after independence in India. The education policy adopted by the Government of India for equality of opportunities for the women education and empowerment has been saturated by Vivekananda's urge for women education. In this way he was so modern even in one hundred years ago.

Mass Education:

Swami Vivekananda's views on education will not be complete without touching upon his thoughts on mass education. At time when social leaders were busy with widow remarriage, abolition of ideal worship and other social reforms mainly confined to the upper strata of the society, he felt that the neglect of the masses was the main cause of India's downfall. 'Our great national sin is the neglect of the masses and that is the cause of our downfall' said Swamiji. He fully realized that, "A nation is advanced in proportion as education and intelligence is spread among the masses." This reflects his urge for ensuring equity in educational opportunities to all for true national development.

He respected human individuality and chanted the mantra, "each soul is potentially divine" and is endowed with capacity and creativity. According to Swamiji : Education is the birth right of every human being; it is a biological, social economic and spiritual necessity.

He always wanted a process of 'leveling-up' and no 'leveling-down', so the only way to rise again was by spreading education. Education, to him was a comprehensive. To him true education was the powerful tool for arresting people's sufferings, discriminations, prejudices, human injustice and indignity. He also advocated for non-formal education for them.

5.4 Contribution of Western Educational Thinkers: Rousseau and John Dewey

5.4.1 Educational Philosophy of Rousseau

Rousseau is regarded as the most important naturalist philosopher of education. His writings were published since 1750 A.D. onwards. Some of his famous works are: (1) The Progress of Arts andSciences; (2) Social Contract; (3) New Heloise; and (4) Emile. Of

these, the most important are Emileand Social Contract. Emile is a novel in which the author has described the methods of bringing thechild in contact with Nature and removing him from social evils. The child is left under the guidanceof an ideal teacher away from school and society. The teacher teaches the child in a natural environment.The book Emile consists of five parts respectively devoted to infancy, childhood, adolescence, youthand the imaginary wife of Emile names Sofia. Rousseau was particularly impressed by the poverty andsuffering of the people. He hated society for its evils and wanted to reform it. He realized, "Everything is good as it comes from the hands of the author of the Nature but everything degenerates in thehands of man". Thus, Rousseau, on the one hand, opposed society and praised Nature on the otherhand. His book Social Contract portrays his ideas concerning society and politics. Rousseau had toleave France for England in 1766. He died in 1778. His thoughts influenced

French revolution. He isacclaimed as a great revolutionary and reformer. Education and its successive transformation over thepast four hundred years, have renewed educational theory and practices.

Aims of Education

In the opinion of Rousseau, education aims at the natural development of the child's inner facultiesand powers. Education should help the child to remain alive. Life implies not merely taking of breathbut working. To live is to work, to develop and to properly utilize the various parts of the body, thesense organs and the various other powers of the body. In his book Emile, Rousseau seeks to trainEmile in the profession of living so that he may become a human being before becoming a soldier, achurchman or a magistrate. Education, thus, in Rousseau's opinion, must aim at making the child a realhuman being.

But the aims of education proposed by him are observed to change at different stages of thechild's development, because at each stage something different needs stress. Hence the changenatureinaims of education are natural and conform to law of human development. The following are thevarious aims of education according to each level of the child's development.

Infancy: This stage begins at birth and continues up to five years of age. The chief objectivesof education during these five years is bodily development, the development and strengthening of everypart of the body. This is essential if the child is to grow up healthy and strong. It forms the basis ofsubsequent healthy development of the mind. When the child is allowed to freely engage in playingand exercising his body, he remains active and

has no time to indulge in desirable activities. Nothingneed be done to develop his instincts other than to give him complete liberty. If such freedom is given,he naturally develops his own instincts as well as impulses.

Childhood: This stage begins from the fifth year to the twelfth, and it is the period of developingthe child's sense organs. This development is achieved through experience and observation. Hence,the child should be made to observe and experience those things in his environment, which will assistthe development of his sense organs, i.e. refinement activities like smelling, seeing, hearing, touching,etc.

Adolescence: For Emile, adolescence has been believed to last from the twelfth to the fifteenthyear. The child has, by this time, achieved the development of this body and his sense organs, and is,therefore, prepared, for systematic education with the aids of tools of body parts and use of senses.At this stage, education aims at developing the adolescent personality through hard work, guidanceand study. During adolescence the individual should be given knowledge of various kinds so that heis enabled to fulfill his needs of various kinds.

Youth: The individual passes through his youth between his fifteenth and twentieth years andundergoes development of emotions and sentiments. Rousseau pointed out, "We have formed his body,his sense and intelligence, and it remains to give him a heart". Development of the sentiments will leadto development of moral and social qualities, but it is essential to pay attention to the development ofreligious emotions also. Summing up, the aim of education is to achieve the bodily, sensory, mental,social and moral development of the individual.

In sum, aims of education at least four fold-education aims at developing the child's (1) body,(2) senses, (3) intellect, and (4) heart-sensitivity and affectivity. Education is programmed in conformitywith the law of development of the child. Education is, then, natural.

Curriculum of activities:

It is possible to arrive at Rousseau's concept of a curriculum from an analysis of the variousstages of development described in his Emile. Even in framing the curriculum, Rousseau paid attentionto these four stages in development, and it will be better to consider the curriculum in the same fashion.

Infancy: Rousseau was very critical of the contemporary curriculum laid down for the educationof infants, because he advocated that infants should be treated as infants and not as adults in theminiature. The child is not a young adult, because his instincts and tendencies

are dissimilar to thoseof the adult. It is imperative to first understand the psychology of the child and then to frame acurriculum. Instead of giving him controlled information of various subjects at this stage, he advisedto pay attention to the development of his body and his senses. In this age, the child can be taught agreat deal through normal conversation carried on in the child's mother tongue, for developing hislinguistic ability. It is better not to try and instill any kind of habits in the child at this stage. Thecurriculum is child's natural activities.

Childhood: Even in childhood, Rousseau has objected to the use of any textbooks for education, because he has wanted to keep Emile away from books of any kind up to the twelfth year. He hasthought it necessary to give the child a chance to learn everything through direct experience andobservation. This is based on his concept of negative education, which suggests that the child's mindshould not be stuffed with information of different kinds. Instead he should be given liberty to learnthrough experience, because it develops the sense organs, which in turn lead to mental development.When the child is free to play, move, act at his own will during his childhood, he goes through aVariety of experiences and learns all kinds of activities. During childhood, he should not be given any verbal lesson on history; geography or even language; it is not desirable even to do any moral preaching. Rousseau opined that the child would learn his morality by the natural consequences of hisown actions. Hence, up to the childhood stage no formal curriculum of any kind is required for hiseducation. The stage appropriate normal activities of the child will be his curriculum.

Adolescence: Having arrived at the appropriate level of bodily and sensory development, thechild can be exposed to teaching according to a formal curriculum consisting of education in naturalsciences, language, mathematics, woodwork, music, painting, social life and some kind of professionaltraining. Even here, Rousseau opined, more stress should be laid on the use of the sense organ thanbooks. The very object of training in all these various subjects is the training and development ofthese organs. The study of science will enhance the child's curiosity and his inclination towards research,invention and self-education. Painting helps to train the muscles and eyes. Handicrafts help in developingthe ability to work, apart from the mental development, which is part of the process. Passing throughvarious phase of social life, the individual learns that men depend upon each other, and thereby thechild learns to assume and fulfill social responsibility. Rousseau believes that books do not giveknowledge, but only train one to talk. Hence, it is better if the curriculum for adolescence is based onactive work than on books. During this period the adolescent must get adequate opportunity and timefor hard work, education and study. Thus, the curriculum is activity-based.

Youth: In the curriculum for youth, special stress has been laid on moral and religious education.But even moral education is to be derived through actual experience rather than through formal lectures.The youth learns a moral lesson when the sight of a physically handicapped person arouses in himthe feelings of pity, sympathy and love. Religious education also follows the same pattern but theteaching of history, mythological stories and religious stories can assist it. The youth drives manylessons from these stories. Apart from moral and religious education, Rousseau gave appropriateimportance to education in bodily health, music and sex. Thereby Rousseau has proposed a learnercentric and life-centric curriculum for every 'Emile'.

Curriculum and Methods of Teaching

The curriculum and methods of teaching as suggested by Rousseau were as Follows:

Table 1: Curriculum and Methods of Teaching

Stages	Curriculum	Methods of Teaching
Infancy (0-5 Years)	Development of body and senses	Training of sense organs
	Moral conversation through mother tongue	Counselling method
	Debar from developing any habit	Play way method
Childhood (5-12 Years)	Learn everything through direct experience and observation	Practical work Self-learning method
	No prescribed text book	Learning through self experience
	Negative education	
	Free play, movement and action	Learning by doing
	No rigid curriculum suggested at this stage	Observation, enquiry and experimental method
Adolescence (12-15 Years	Suggest formal curriculum including Natural Science	Heuristic method
	Language, Mathematics, Woodwork, Music, Paining, etc.	Demonstration of real Objects in teaching
	Active work based curriculum; not on books	
Youth (15-20 Years)	Moral and religious education through actual experience not through formal lectures	
	Education for bodily health, music and hands on activities	

(Source: Sharma, 2000)

Rousseau's Influence and Contribution:

Rousseau's contribution to the subsequent developments in the field of education is far-reaching.The subsequent educational theories and practices were immensely influenced by his lofty ideas. Allthe modern methods of education also originated in him.The child is the center of educational enterprises.Hence, "Treat your child according to his age". — is the most practical suggestion of Rousseau. Itwas Rousseau who emancipated the child from the trammels of the society and medieval restraint andgave the child his rightful place. Thus, Rousseau introduced psychological tendency in education.Pestalozzi in this respect followed his suit. Who put the theory of Rousseau into practice. A systematic theory of child's psychology began to develop since the time of Rousseau. As against verbalism andbook learning, Rousseau emphasized the value of concrete objects. Learning by doing was his great principle.

The greatest contribution of Rousseau was his emphasis that education should prepare the individual to live in society. Thus, he laid the foundation of the sociological tendency in moderneducation.

Rousseau's emphasis on the phenomenal nature led to the scientific tendency in education. The19th century witnessed various developments in the physical and biological worlds. This led to thedevelopment of the materialistic naturalism in education, of which Herbert Spencer and Huxley were thechief representatives.

Some educators were greatly influenced by the doctrine of individuality propounded by Rousseau. He was an opponent of an artificial and repressive society. This resulted in the democratic movementin education individual worth is highly honored and valued. He revolted against the social inequalitiesof his age. Rousseau wanted not reform but revolution in the field of education.

His main idea, education according to nature -has been universally accepted. He denounced theold and showed the new; this became the inspiration to all educational reformers of the future, whichreduced his theories into practical procedure. In the word of Ross: "He was the fore runner of so many, who have followed in the trails he blazed through the forest, until now they have become thebroad highway of common travel".

Criticism of Rousseau's Educational ideas and practices:

Dr. Graves has severely criticized the educational ideas and practices of Rousseau. Rousseau'sideas, according to him, are full of contradictions and inconsistencies. Rousseau himself said: "I ratherto be a man of paradox than prejudices". The education advocated

by Rousseau was anti social. Hisscheme of education has condemned social and cultural heritage, as believes, society is subordinatedto the individual who is supreme. Social environment is neglected. Rousseau's view of democracy iswrong in the presented world. The individuals exist for the society; the society does not exist for theindividuals. This is the present view of democracy. Rousseau held just the opposite view and hencehe was erroneous. Rousseau vehemently opposed women's education. "A woman of culture is to be avoided like a pestilence". Rousseau was a theorist and not a practical educationist". Rousseau had great ideas but he had no ability to implement them.

5.4.2 Educational Philosophy of John Dewey:

John Dewey is a great philosopher, educationist and thinker of the modernage. John Dewey's concept on education is based upon the philosophy ofpragmatism. Dewey believed that knowledge is resultant of action.Accordingto him, change is the reality of the world. Defining education, he said,'Education is the continuous reconstruction of experiences'. His major concepton education has been written in his books like: 'Democracy and Education'(1916), 'Logic' (1938), and 'Experience and Education' (1938). Accordingto him, 'truth is an instrument used by human beings to solve their problems', since problems change, truth changes and therefore there can be no eternalreality. According to Dewey, change is the basic theory of education. Fact varies from person to person. Therefore a person develops theory on thebasis of consequence of actions and experimentations. The main aim of education is to make child capable of solving problems of life with their experiences. The aim of education is to make human life prosperous andhappy. So, John Dewey is called a pragmatist thinker.

Educational Thoughts of John Dewey:

The educational thoughts of John Dewey can be spelt along the followinglines:

- Dewey considers experience as the central concept of education. Childlearns through experiences.

- Problem solving and applying reflective or critical inquiry to solve theproblems is the aim of education.

- Dewey considers knowledge gains through inquiry, reflective thinking, experimentation and fact finding. There is no ultimate truth of knowledge.More and more scientific inquiry gives birth to new knowledge.

- Change is necessary for individual and social developments; therefore,education system, methods, etc. should be changed as per the need ofthe times. Education is for child; the child is not for education.

- Democratic society should be established on the basis of education. Inan ideal society, there should be development of social and communal feelings, awareness of duties and rights, mutual cooperation etc.

- He believes in relativism, as nothing is absolute, rather it is relative asthere is always scope for change.

- He believes in instrumentalism as the objects are the existence to makethe work done. To materialise ideas, we need tools/instruments.

- In view of the above, John Dewey can be regarded as a pragmatist, instrumentalist, humanist, relativist, and experientialist.

Curriculum and Methods of Teaching:

Dewey suggested that the curriculum should be determined by the child'sinstincts and abilities. The need, abilities and interest of the child needs tobe emphasized in the curriculum. He advocated that the curriculum shouldbe child centred. He believed that curriculum should include social issues asthe child is a part of society and ultimately the product of education shouldwork for the development of the society. He stated four principles of formationof the curriculum i.e. Utility, Flexibility, Experiential and close to life. Theprinciples clarify that curriculum should be the utility of the child; it can bechanged as and when there is the need, provides ample scopes to the childto gather experiences and every activity in the curriculum should be suitablylinked with the life of the child.

Dewey emphasised on making the curriculum integrated in approach andusing methods like learning by doing, field visit, project, problem solving,inquiry and problem-based learning, experimentation, observation, criticalanalysis, debate and discussion in the teaching learning process.

Impact on Modern Education:

John Dewey's philosophy on education has a great impact on the present-dayeducation system. Present education process emphasizes on creating orconstructs knowledge through experiences of the child. The child has everyability to construct their own knowledge. Teacher helps the child to constructtheir knowledge by using the experiences gained by the learner from theirinteraction with the environment, family, peers, society, play mates, etc.

John Dewey's concept of education has contributed lot to Vygotsky'sconstructivist approach of learning.

Criticism:

Although Dewey's views on educational principles were enthusiastically received, they were alsosubjected to criticism on the following grounds:

Materialistic bias: Pragmatism was born out of reaction to idealism, and consequently it manifestsa distinctly materialistic bias, in contradiction of the spiritual bias of idealist philosophy. At the sametime, Dewey wantsto realize democratic ideals of freedom, equality and fraternity through education. But it is difficult tounderstand how this can be done unless he accepts an idealistic basis for his system of education.

Absence of any aim of education: For him, education is life itself, and it is not possible to determine any objective for it. Most scholars disagree with this opinion because they believe thateducation can progress only when it has some definite aim and objective.

Excessive emphasis upon individual difference: Modern educational psychology accepts inpriniciple that the curriculum of education must take into account the individual differences of childrenand that children must be educated according to their individual and unique interest and inclinationsboth in respect of curriculum and also of the method of teaching. While in theory this is quite acceptablebut any attempts, to apply in practice lead to immediate complications. It is almost, if not completelypossible to provide a separate educational plan for every individual child in a school.

Limitations in learning through doing: These are no doubt that the child should learn actuallydoing things, as Dewey suggested, yet the theory has its limitations. Many facts known to an individualare acquired from another person. It is almost impossible for one individual to experience every factknown to him. Thus, the educand should also try to benefit from the experience of his teacher, educatorand colleagues.

In fine, it is a fact that Dewey's philosophy of education has not had a truely systematic criticismbecause most critics have taken on only piecemeal aspects or have made no critical analysis. Nevertheless, this philosophy has made important contributions to educational theory and practicesand will continue to do so.

5.5 Contribution of Ivan Illich and Paulo Friere as Radical thinkers in education

5.5.1 Radical thoughts of Ivan Illich

The book that brought Ivan Illich to public attention was Deschooling Society published in 1971. It was a groundbreaking critique of compulsory mass education. He argued that the oppressive structure of the school system could not be reformed but must be dismantled in order to free humanity from the crippling effects of lifelong institutionalization.

The Myth of Institutionalized Values:

This myth, according to Illich, is grounded in the belief that the process of schooling produces something of value. That belief generates a demand. It is assumed that the school produces learning. The existence of schools produces the demand for schooling. Thus the school suggests that valuable learning is the result of attendance, that the value of learning increases with the amount of this attendance, and that this value can be measured and documented by grades and certificates. Illich takes the opposite view: that learning is the human activity that least needs manipulation by others; that most learning is the result not of instruction but of participation by learners in meaningful settings. School, however, makes them identify their personal, cognitive growth with elaborate planning and manipulation.

The Myth of Measurement of Values:

According to Illich, the institutionalized values school instils are quantified ones. For him personal growth cannot be measured by the yardstick of schooling but, once people have the idea schooled into them that values can be produced and measured, they tend to accept all kinds of rankings. People who submit to the standard of others for the measure of their own personal growth soon apply the same standard to themselves. They no longer have to be put in their place but put themselves into their assigned slots, squeeze themselves into the niche which they have been taught to seek, and in the very process, put their fellows into their places, too, until everybody and everything fits.

The Myth of Packaging Values:

The school sells the curriculum, says Illich, and the result of the curriculum production process looks like any other modern staple product. The distributor/teacher delivers the finished product to the consumer/pupil, whose reactions are carefully studied and charted to provide research data for the preparation of the next model, which may be 'ungraded', 'student-designed', 'visually-aided', or 'issue-centred'.

The Myth of Self-Perpetuating Progress:

Illich talks not only about consumption but about production and growth. He links these with the race for degrees, diplomas and certificates, since the greater one's share of educational qualifications the greater one's chances of a good job. For Illich the working of consumer societies is founded to a great extent on this myth, and its perpetuation is an important part of the game of permanent regimentation. To smash it, says Illich, 'would endanger the survival not only of the economic order built on the co-production of goods and demands, but equally of the political order built on the nation-State into which students are delivered by the school.'5 Consumers/pupils are taught to adjust their desires to marketable values, even though this cycle of eternal progress can never lead to maturity. In conclusion Illich points out that the school is not the only modern institution whose main purpose is to shape people's view of reality. Other factors contribute to this, factors related to social origins and family surroundings, the media and informal socialization networks. These, amongst others, are key elements in mouldingbehaviour and values. But he considers that it is the school that is most deeply and systematically enslaving. It alone is entrusted with the task of forming critical judgement, a task that, paradoxically, it tries to carry out by ensuring that learning, whether about oneself, about others or about nature, follows a predetermined pattern.

Illich defends these opinions in his polemical and provocative style, affirming that, in his judgement, 'school impinges so intimately upon us that no one can hope to be freed from it by any external means'. And he adds: Schooling the production of knowledge, the marketing of knowledge, which is what the school amounts to draws society into the trap of thinking that knowledge is hygienic, pure, respectable, deodorized, produced by human heads and amassed in a stock. I see no difference between rich and poor countries in the development of these attitudes to knowledge. There is a difference of degree, of course; but I find it much more interesting to analyse the hidden impact of the school structure on a society; and I see that this impact is equal or, to be more precise, tends to be equal. It doesn't matter what the overt structure of the curriculum is, whether the school is public, whether it exists in a State that has the monopoly of public schools, or in a State where private schools are tolerated or even encouraged. It is the same in rich as in poor countries, and might be described as follows: if this ritual that I consider schooling to be is defined by a society as education then the members of that society, by making schooling compulsory, are schooled to believe that the self-taught individual is to be discriminated against; that learning and the growth of cognitive capacity, require a process of consumption of services presented in an industrial, a planned, a professional form;that learning is a thing rather than

an activity. A thing that can be amassed and measured, the possession of which is a measure of the productivity of the individual within the society. That is, of his social value Out of this analysis grew the strategies Ivan Illich proposes for 'deschooling' education and teaching. He himself tested these strategies on young people and adults taking part in the workshops and activities of CIDOC in Cuernavaca. We shall return to them later. '

Conviviality:

The works that followed Deschooling society go beyond education to focus more broadly on the reorganization of society and work, in accordance with human needs. This is the message of Tools for conviviality (1973), Energy and equity (1974) and Medical nemesis: the expropriation of health (1982). In the last two works Illich asserts that, just as the school 'de-educates', institutionalized medicine has become a serious health problem. He also uses the example of transport to illustrate his view of the way continuing progress and increasing comfort, in the industrialized countries, lead to waste and the inability to make proper use of any energy source. His thinking on these subjects is to be found in Medical nemesis and Energy and equity. In these works, too, Illich leaves education and the school to take up the analysis of political and institutional problems that affect modern societies, with their high degree of technology and stratification, problems inescapable for countries that pursue their development on the pattern of today's industrialized countries.

In Tools for conviviality Illich proposes a rival strategy calling for limits to the growth of industrialized societies and suggests a new kind of organization for them, to be achieved through, among other means, a new concept of work and the 'deprofessionalization' of social relations, not excluding education and the school. 'Convivial' institutions, as Illich defines them, are characterized by their vocation of service to society, by spontaneous use of and voluntary participation in them by all members of society.

Illich, therefore, attributes the word 'convivial' to a society in which 'modern technologies serve politically interrelated individuals rather than managers'. And he adds 'a "convivial" society is one in which people control the tools'. 8 What is fundamental to a 'convivial' society is not the total absence of those institutions which Illich calls manipulative, or of addiction to specific goods and services. What he proposes is a balance between institutions that create the specific demands they are specialized to satisfy and those that foster self-realization. A 'convivial' society, Illich insists, 'does not exclude all schools. It does exclude a school system which has been perverted into a compulsory tool, denying privileges to the drop-out.

It is important to emphasize that Ivan Illich does not attack any specific political system or regime but rather the entire industrial mode of production and its consequences for humankind. His central thesis in this regard is that 'the means of production have technical characteristics that make them impossible to control by a political process. Only a society that accepts the need to agree on a ceiling for certain technical dimensions of its means of production enjoys political alternatives'.

He calls the attention of developing countries to these dimensions and, in so doing, he throws down challenges to education. All these ideas find expression in Illich's thesis of 'conviviality', the main thrust of which is to call the attention of developing countries to the advantages and drawbacks of adopting the same style of development as the industrialized countries.

At the time that he was putting forward these ideas the majority of these countries, especially in Latin America, had not reached the same stage of development as the industrialized countries and, in Illich's view, still had time to reverse the trend, to redefine their goals and priorities and select development styles that were more equitable, participatory and conducive to the preservation of natural balance and 'convivial' relations.

'Reconstruction for poor countries means adopting a set of negative criteria within which their tools are kept, in order to advance directly into a post-industrial era of conviviality. The limits to choose are of the same order as those which hyper-industrialized countries will have to adopt for the sake of survival Conviviality, which will be immediately accessible to the "underdeveloped", will have to be bought by the "developed" at an exorbitant price'.

These words of Illich's, written in the mid-1970s, are very similar to those being used now to show that, less than ten years from the end of the century, the countries of North and South, of East and West, are at last realizing that they form a universal whole and that they have more in common than they thought. Environmental problems and ecological imbalances impinge equally on all; a declining standard of living does not distinguish between developed countries and those still in search of sustainable development.

All are equally concerned for the quality and effectiveness of learning inside or outside the school system, and no one can ignore that school and education are far from having adapted themselves to the pace of scientific and technological change or to the most immediate needs of those who look to them for their self-realization in the world of today. It is a fact that the search for solutions to these problems is no longer solely in the hands of developed countries, and here Illich's opinions contain a great deal of truth.

Developing countries now not only form part of world problems but are also bound up with the solutions to those problems. The 'convivial' society may not be the answer. But it must be recognized that Illich dealt with these themes almost three decades ago. Whether because of the ideological context in which the ideas were born and developed, whether because of a lack of theoretical foundation to sustain them, or because of Illich's own personality, the themes of 'deschooling' society and building a 'convivial' society did not receive the attention they deserved, and there was no further development of a line of thinking that might have borne better fruit.

5.5.2 Radical Thoughts of Paulo Freire (1921-1997):

Introduction/Short Biography:

The Brazilian educator Paulo Freire's is one among the most of the influential educational thinkers of the late 20th century.

Born in Recife, Brazil, on September 19, 1921,

Brazil on May 2, 1997.

He taught Portuguese in secondary schools from 1941-1947.

He subsequently became active in adult education and workers' training, and became the first Director of the Department of Cultural Extension of the University of Recife (1961-1964).

Freire quickly gained international recognition for his experiences in literacy training in Northeastern Brazil.

He was jailed by the new government and eventually forced into a political exile that lasted fifteen-years.

In 1969 he was a visiting scholar at Harvard University and then moved to Geneva, Switzerland where he assumed the role of special educational adviser to the World Congress of Churches.

He returned to Brazil in 1979. Finally, in 1988 he became the Minister of Education for Sao Paulo (Rage and Hope: Paulo Freire's, n.d.).

Paulo Freire's Concept of Education:

Freire's most well-known contribution is Pedagogy of the Oppressed (1970). Paulo Freire is neither an idealist, nor a realist. Freire denies the view that man is abstract,

isolated, independent and unattached to the world. He also denies that the world exists as a reality apart from men. In his view consciousness and world are simultaneous. Consciousness neither precedes the world as the idealist hold nor it follows the world as the materialist believe,

Paulo 's position is near to the existentialists who give much emphasis on existential man equipped with strong will power who can transform the world with his own efforts . In short, the role of man as a Subject in the world and with the world." Freire's work mainly concerned literacy and the desire to help men and women overcome their sense of powerlessness by acting in their own behalf. The oppressed, as he called them, could transform their situation in life by thinking critically about reality and then taking action. Freire believed that the educational system played a central role in maintaining oppression and thus it had to be reformed in order for things to change for the oppressed.

A Set of Political and Pedagogic Principles a Set of Political Principles:

♦ The principal goal of popular education is to change the power relationships in our society.

♦ The objective is to create mechanisms of collective power over all the structures of society.

♦ The means of attaining this goal cannot be in contradiction with the final objective— to construct a really democratic society you cannot use authoritarian methods.

♦ The projects, strategies and tactics used in the political process have to be produced collectively by the participants themselves.

A Set of Pedagogic Principles:

♦ The learners are the SUBJECTS, not the objects of the learning process; through this approach they can become the SUBJECTS of society

♦ The educator and the learners are equal participants in the learning process; all are the producers of knowledge

♦ The learning process is developed by a continuous dialogue between the educator and the learners

♦ The objective of the learning process is to liberate the participants from their external and internal oppression; to make them capable of changing their reality, their lives and the society they live in.

Banking Education:

In this form of education, it is the job of the teacher to deposit in the minds of the learners, considered to be empty or ignorant, bits of information or knowledge, much like we deposit money in aempty bank account. This is why Freire called this model of education 'banking education'.

Freire criticized this model of education because he believed that it makes the students into passive objects to be acted upon by the teacher. He argued that the goal of 'banking education' is to demobilise the people within the existing establishment of power by conditioning them to accept the cultural, social, political status quo of the dominant culture. In the banking education model knowledge of education is seen as a gift given to the student by the teacher who considers the learner as marginal, ignorant and resource-less.

Freire saw this as false generosity from the dominant group (oppressors) and a way of dominating and controlling the people (the oppressed) to improve or maintain their own interests. Freire put forward the notion that authoritarian forms of education such as banking education prevented learners from 'knowing' the world and from seeing it as something which can be changed. He believed that authoritarian forms of education inhibited the liberation and freedom of the oppressed. The banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

(a) The teacher teaches and the students are taught;

(b) The teacher knows everything and the students know nothing;

(c) The teacher thinks and the students are thought about;

(d) The teacher talks and the students listen-meekly;

(e) The teacher disciplines and the students are disciplined;

(f) The teacher chooses and enforces his choice, and the students comply;

(g) The teacher acts and the students have the illusion of acting through the action of the teacher;

(h) The teacher chooses the program content, and the students (who were not consulted) adapt to it;

(i) The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;

(j)   The teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings, The more the students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them. Freire argued that change could come through a process of dialogue and reflection leading on to change through action or intervention and or political change. Freire called this process Praxis.

A Problem-Posing Model:

To challenge the banking education model, Freire proposed a problem-posing model of education. In this model, the teacher and the learner discuss and analyse their experiences, feelings and knowledge of the world together. Instead of the belief that learners' and teacher's situation in the world is fixed, as the banking model suggests, the problem-posing model explores problems or realities people find themselves in as something which can be transformed.

Paulo Freire's "problem posing concept of education" is based on his "anthropological concept of culture" which is based on Freire's distinction between animals and humans. For Paulo Freire, man is the only one to treat not only his actions but his very self as the object of his reflection. Paulo Freire's "anthropological concept of culture" is It is not the job of the teacher to provide answers to the problems, but to help the learners achieve a form of critical thinking about the situation (Freire called this conscientization). This makes it possible to understand that the world or society is not fixed and is potentially open to transformation. It becomes possible to imagine a new and different reality. In order for students to be able to confront oppression, they must first become critical thinkers.

Freire believes that critical thinking is not possible in a banking education framework, but only in a problem-posing educational framework. In the banking system of education, students are primarily asked to memorize and regurgitate often meaningless and disjointed facts; whereas in a problem-posing framework, students are asked to use critical thinking skills to investigate various problems that exist in the world.

Freire made the distinction between these two types of educational frameworks in POTO (Pedagogy of the Oppressed)

1. Whereas banking education anesthetizes and inhibits creative power,

2. Problem-posing education involves a constant unveiling of reality.

3. The former attempts to maintain the submersion of consciousness;

4. The latter strives for the emergence of consciousness and critical intervention in reality.

Students under this framework would pose problems and then critically investigate why those problems exist. Freire believes that a problem-posing education will not only allow students to become critical thinkers, but reveal that the world is constantly undergoing change. In problem-posing education, people develop their power to perceive critically the problem. In order to undertake this process successfully, the people (oppressed) must challenge their own perception of the dominant group (oppressor) Freire argued that the oppressed think of themselves as 'less than' or something lacking.

He suggested that they have been conditioned to view the practices and behaviours of the dominant groups as complete, whole and correct. To become whole complete and correct means to simulate the practices of the dominant culture. To counter this perception means engaging the learner in a process ofdis-identification with dominant culture/oppressor and to help the learner to imagine a new being and a new life according to their own rationality.

Learning Circles:

The learning circle is a non-hierarchal 'class' model where participants can discuss generative themes which have significance within the context of their lives. This involves creating a democratic space where every ones' voice has equal weight age. The conditions needed for this have to be actively created as it does not often occur naturally. This can mean challenging cultural, gender and other status related power relationships and stratifications. This critical and liberating dialogue, also known as culture circles, is the heart of Freire's pedagogy.

This method of learning literacy through meaningful discussions generated from 'codifications' has been very successful. However, Freire emphasises that the process should not be carried out mechanically but through creatively "awakening the consciousness" of the learner. Codifications may be photographs, drawings, poems, even a single word. As representations, codifications abstract the daily circumstances. For example, a photograph of workers in a sugar cane field permits workers to talk about the realities of their work

and working conditions without identifying them as the actual workers in the photograph. This permits the dialogue to steer toward understanding the nature of the participants' specific circumstances but from a more abstract position. Teachers and learners worked together to understand the problems identified by the peasants, a process that Freire calls decoding, and to propose actions to be taken to rectify or overturn those problems. The circles therefore have four basic elements:

    I.   Problem posing,

    II.   Critical dialogue,

    III. Solution posing, and

    IV. Plan of action.

The goal, of course, is to overcome the problems, but it is also to raise the awareness, the critical consciousness (conscientization), of the learners so as to end oppression in their individual and collective lives.

Teaching Aids:

Some of the tools a banking education model might use include a pre-prescribed curriculum, syllabus or course book, which either takes no account or makes assumptions of learners' views or knowledge of the world. Freire called these pre-prescribed plans and course books as primers. Paulo Freire saw no use for traditional primers. How does a person benefit from repeation even saw the grape, this statement has nothing to do with reality.Freire stated that there will be no significant learning if the pupil fails to establish a relationship with the object, if he doesn't act towards it.

◆   As a result of this belief, Freire wrote cultural primers in the late 1950's with the object of building a revolutionary society. His basic objective with the primers was to present concrete reality to be transformed. Program content should be presented to allow the pupils to take control of it little by little rather than just receiving the content. Teaching materials should be written regionally or even locally. He believed that the universalization of teaching material to reading is an absurdity scientifically and an act of authority politically (Gadotti, 1994).

◆   The Freirean cultural circle made use of slide projectors – imported from Poland at – which were used to display film slides that were the centerpiece of Freire's literacy training because of their ability to foster a collective learning environment and amplify reflective distancing (Sayers & Brown, 1993, pp. 32-33). For the

slides, Freire enlisted the well-known artist Francisco Brenand to create codified pictures' that were designed to help peasants semantically visualize the culture making capacities composed of situations that intended to reveal how peasant life is cultural (and not natural) and thus human (and not animal). Freire's film slides were displayed on the walls of peasants' homes, whereupon dialogues were conducted that analyzed the slides' various pictorial elements. The pictures themselves depicted a range of premodern and modern technologies, as well as other cultural artifacts. Freire's film slides were displayed on the walls of peasants' homes, whereupon dialogues adopt technology pedagogically to demonstrate people's inherent productive and communicative abilities, as well as the possibility of their utilizing modern technologies critically and as part of a means to rehumanized ends.

Dialogue:

A central theme of Paulo Freire is that of dialogue. Dialogue is a part of human nature, we need each other to discover and discovery is a social process and discussion is the cement. He thought that the moment of dialogue was the moment of transformation. Freire saw the dialogue of the elite as vertical. He called it banking pedagogy. The person who is learning only needs to listen while the educator deposits knowledge. This narrative form of education maintains the division between those who know and those who don't. Freire viewed dialogue as a horizontal relationship based on love respect and tolerance. It follows then that Banking education and problemitazation are opposite methods Finally, comments Freire, true dialogue cannot exist unless the dialoguers engage in critical thinking...thinking which perceives reality as process, as transformation, rather than as a static activity.True dialogue is for Freire what civic education must be about. If civic education does not include it, then there is little hope that the future will be anything for the oppressed but a continuation of the present. Authentic education is not carried on by A' for B' or by A' about B,' but by A' with B'….Essential to such education are the experiences of the students, whatever their ages or situations. "The act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to a new action." (Freire 1972). "If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects. It is not a matter of memorising and repeating given syllables, words and phrases but rather, reflecting critically on the process of reading and writing itself and on the profound significance of language" (Freire 1985) That power is to be used to liberate themselves from oppression. This pedagogy to end oppression, as Freire writes, must be forged with, not for, the oppressed

(1970, 48; emphases in original), irrespective of whether they are children or adults. Freire worked primarily with illiterate adult peasants in South America, but his work has applications as well to schools and school-aged children. It is to be a pedagogy for all, and Freire includes oppressors and the oppressed.

Freire wanted his students, whether adult peasants or a country's youth, to value their cultures as they simultaneously questioned some of those cultures' practices and ethos. This Freire referred to as reading the word as in ending illiteracy and reading the worldthe ability to analyze social and political situations that influenced and especially limited people's life chances. For Freire, to question was not enough; people must act as well. Liberation, therefore, is a praxis, but it cannot consist of action alone, which Freire calls activism. It must be, instead, action combined with serious reflection (Ibid, 79, 65). This reflection or reflective participation takes place in dialogue with others who are in the same position of realization and action. The oppressed thereby use their own experiences and language to explain and surmount their oppression. They do not rely upon others, even teachers, to explain their oppressed circumstances. Through dialogue, the teacher-of-the-students and the students-of the-teacher cease to exist and a new term emerges: teacher-student with students-teachers (Ibid, 80). The reciprocity of roles means that students teach teachers as teachers teach students. Dialogue encourages everyone to teach and everyone to create together.

Leading the National Literacy Program:

In 1962 the mayor of Recife appointed Freire as head of an adult literacy program for the city. In his first experiement, Freire taught 300 adults to read and write in 45 days. This program was so successful that during the following year the President of Brazil appointed him to lead the National Literacy Program. This program was on its way to becoming similarly successful, with expected enrollments to exceed two million students in 1964. Under Brazil's constitution, however, illiterates were not allowed to vote. The O Globe, an influential conservative newspaper, claimed that Freire's method for developing literacy was stirring up the people, causing them to want to change society, and formenting subversion. As a consequence of a military overthrow of the government in 1964, Freire was jailed for 70 days, then exiled briefly to Bolivia and then to Chile for five years. Paulo and his group of Educators had a double task: to develop an efficient literacy method for adults, and to raise the social consciousness of the Brazilian workers. They found out that the workers were fatalists, resigned to their situation in society, and thinking that it was impossible to change this situation.

It was only in 1969 that Paulo Freire wrote about his methodology in his book Pedagogy of the Oppressed, when he was a political exile in Chile. In this and his other books, Freire developed the theory of his practice as Popular Educator. They are books about the philosophy of this work, about the concepts, the general directives, not about the practice, the lessons, the activities in the classroom. And this has to be so: for each practical experience with each group of learners is different from the others. There are no ready-made formulas to apply the Paulo Freire methodology in the classroom and this is perhaps the biggest difficulty to many educators.

5.6 Summary

We have to discuss the Indian Educational Thinkers Rabindranath Tagore, Swami Vivekananda and their contribution in Education & Society. We have to also elaborate the Western Educational Thinkers Rousseau & John Dewey and their contribution in Education & Society. Discuss the Radical thinkers : Ivan Illch& Paulo Freire's Educational and Philosophical thoughts.

Educational philosophy of Tagore is influenced by his own life. Though Tagore was fully aware of the ideas of the western thinkers on education, he based his own ideas on the ancient Indian thought. Tagore was dead against the traditional system of education which confined the child within the four walls of the classroom or the home. According to him, nature is the best curriculum and teacher for the child. To analyse the educational principles of Tagore, it can be said that he was a follower of naturalism as well as pragmatism. But his educational philosophy is highly based upon the naturalistic system of education. Tagore believes self-education which is based on self-realisation. Tagore believed on complete freedom and independence of the child. These independence or freedom will be of intellect, decision, heart, knowledge, action and worship. Tagore believes in perfection of doing things. Hence only passing examination and getting a degree is not the aim of education. The concept of 'universality' has defined in Tagore's concept of education. He believes true education is something that the individuals think and act going beyond his/her individual soul and rather to faith and work for realising the universal soul. The principles of Tagore's educational philosophy are as follows:

- Self-realisation should be one's goal of education.

- He formulated goal of education by synthesizing the Ancient Vedantic education with the modern western scientific attitudes.

- For developing creative faculties, the child should be provided opportunities for self-expression.

- He supported integral development of human power including physical, intellectual, moral and religious development.

- He supported harmony with the environment one lives in and to be in harmony with one's environment.

- Children should not be forced to receive knowledge through books.

- The aim of education is to make the child self-sufficient and to earn for livelihood.

- Swami Vivekananda was a true Vedantist. He regards the Vedanta as perfectly impersonal. The Vedanta is eternal. It is not originated by any person or prophet. So it is built around any particular individual as the centre. The Dvaita, the visista-dvaita and the advaita are the different expressions of the Vedanta according to Swami Vivekanand. So to him, they are not opposed to each other. They are not absolute system. They are merely the stage for helping the individual to proceed progressively towards the realization of higher and higher ideas till everything is merged in the wonderful unity with the Creator.

- Rousseau is regarded as the most important naturalist philosopher of education. Some of his famous works are: (1) The Progress of Arts andSciences; (2) Social Contract; (3) New Heloise; and (4) Emile. Of these, the most important are Emileand Social Contract. Emile is a novel in which the author has described the methods of bringing thechild in contact with Nature and removing him from social evils. The child is left under the guidanceof an ideal teacher away from school and society. The teacher teaches the child in a natural environment.The book Emile consists of five parts respectively devoted to infancy, childhood, adolescence, youthand the imaginary wife of Emile names Sofia. Rousseau was particularly impressed by the poverty andsuffering of the people. He hated society for its evils and wanted to reform it. He realized, "Everything is good as it comes from the hands of the author of the Nature but everything degenerates in thehands of man". Thus, Rousseau, on the one hand, opposed society and praised Nature on the otherhand. His book Social Contract portrays his ideas concerning society and politics. Rousseau had toleave France for England in 1766. He died in 1778. His thoughts influenced French revolution. He isacclaimed as a great revolutionary and reformer. Education and its successive transformation over thepast four hundred

years, have renewed educational theory and practices.In the opinion of Rousseau, education aims at the natural development of the child's inner facultiesand powers.

• Education should help the child to remain alive. Life implies not merely taking of breathbut working. To live is to work, to develop and to properly utilize the various parts of the body, thesense organs and the various other powers of the body. In his book Emile, Rousseau seeks to trainEmile in the profession of living so that he may become a human being before becoming a soldier, achurchman or a magistrate. Education, thus, in Rousseau's opinion, must aim at making the child a realhuman being.But the aims of education proposed by him are observed to change at different stages of thechild's development, because at each stage something different needs stress. Hence the change naturein aims of education are natural and conform to law of human development. The following are thevarious aims of education according to each level of the child's development.

• John Dewey is a great philosopher, educationist and thinker of the modern age. John Dewey's concept on education is based upon the philosophy of pragmatism. Dewey believed that knowledge is resultant of action.According to him, change is the reality of the world. Defining education, he said, 'Education is the continuous reconstruction of experiences'. His major concept on education has been written in his books like: 'Democracy and Education' (1916), 'Logic' (1938), and 'Experience and Education' (1938). According to him, 'truth is an instrument used by human beings to solve their problems', since problems change, truth changes and therefore there can be no eternal reality. According to Dewey, change is the basic theory of education. Fact varies from person to person. Therefore a person develops theory on the basis of consequence of actions and experimentations. The main aim of education is to make child capable of solving problems of life with their experiences. The aim of education is to make human life prosperous and happy. So, John Dewey is called a pragmatist thinker. . Ivan Illich was a Croatian-Austrian philosopher, who addressed contemporary practices in education, medicine, work, energy use, transportation, and economic development. The book that brought Ivan Illich to public attention was DeschoolingSociety published in 1971. It was a groundbreaking critique of compulsory mass education. He argued that the oppressive structure of the school system could not be reformed but must be dismantled in order to free humanity from the crippling effects of lifelong institutionalization. Ivan Illich's work in education criticism of the school, and the

'deschooling' of society, Ivan Illich's writings on education are made up of collections of articles and public speeches reproduced in various languages, as well as books, also distributed internationally, on subjects such as education, health and transport, and on ways in which future society might be organized. He presents the four central ideas that suffuse the whole of his work on education: 'universal education through schooling is not feasible. It would be more feasible if it were attempted by means of alternative institutions built on the style of present schools; neither new attitudes of teachers towards their pupils nor the proliferation of educational hardware or software, nor finally the attempt to expand the teachers' responsibility until it engulfs the pupils' lifetimes will deliver universal education; the current search for new educational funnels must be reversed into the search for their institutional inverse: educational webs which heighten the opportunity for learning, sharing and caring; the ethos, not just the institutions, of society ought to be 'deschooled'.

• Illich's interest in the school and the processes of schooling, then, stemmed from his educational work in Puerto Rico, more specifically his work with American educators concerned about the direction they saw the public schools of their country taking. Illich himself acknowledges in the introduction to Deschooling society, that it is to Everett Reimer that he owes his interest in public education. He begins by denouncing institutionalized education and the institution of the school as producers of merchandise with a specific exchange value in a society where those who already possess a certain cultural capital derive the most benefit.

• Freire's most well-known work is Pedagogy of the Oppressed (1970). Throughout this and subsequent books, he argues for system of education that emphasizes learning as an act of culture and freedom. Paulo Freire is neither an idealist, nor a realist or a mechanist. Freire denies the view that man is abstract, isolated, independent and unattached to the world. He also denies that the world exists as a reality apart from men. In his view consciousness and world are simultaneous.

Consciousness neither precedes the world as the idealist hold nor it follows the world as the materialist believe, Paulo's position is near to the existentialists who give much emphasis on existential man equipped with strong will power who can transform the world with his own efforts . In short, the role of man as a Subject in the world and with the world." Freire's work mainly concerned literacy and the desire to help men and women overcome their sense of powerlessness by acting in their own behalf. The oppressed, as

he called them, could transform their situation in life by thinking critically about reality and then taking action. Freire believed that the educational system played a central role in maintaining oppression and thus it had to be reformed in order for things to change for the oppressed.

5.7 Self-Assessment Questions

1. State the educational philosophies of Rabindranath Tagore.

2. Explain the aims of education according to Rabindranath Tagore.

3. Explain the Naturalistic Education according to Rabindranath Tagore

4. State the educational philosophies of Swami Vivekananda?

5. Explain the aims of education according to Swami Vivekananda.

6. Describe the contributions of Swami Vivekananda in education

7. Explain the educational thoughts of Rousseau.

8. Discuss the aims of education according to Rousseau.

9. Describe the contributions of Rousseau in education

10. Explain the educational thoughts of Dewey.

11. Discuss the aims of education according to Dewey

12. Describe the contributions of Dewey in education

13. What is the educational thought of Ivan Illich

14. Explain the aims of education according to Ivan Illich

15. Discuss the Educational Importance of Ivan Illich theory.

16. What is the educational thought of Paulo Freire

17. Explain the aims of education according to Paulo Freire.

18. Discuss the concept of Banking Education

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Unit 6 ❑ Education for National and International Understanding

Structure

6.1 Objectives

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

♦ To know the meaning of national Integration.

♦ Effect of National Integration on Education.

♦ To know the meaning of International Understanding.

◆ Effect of International Understanding on Education.

◆ Describe the concept of Peace and harmony.

◆ Promotion of Peace and Harmony through Education.

6.2 Introduction

You are bearing with you some general ideas about the concept National Integration & effect of National Integration on Education, Concept of International Understanding &Effect of International Understanding on Education. Also to know the concept of Peace Education, and Promotion of Peace and Harmony through Education. We hope, you like to understand these this concepts more critically as well as to extent your knowledge

6.3 Education for National Integration

6.3.1 Concept: Meaning and Definition of National Integration:

National unity binds the citizens of a nation in unity, gives birth to the sense of oneness in them.With the development of this spirit a person not only takes care of his interests, but also takes care ofthe interests of society and the nation. He becomes ready to sacrify his personal, family, ethnic andreligious interests for the sake of nation.

One of the eminent Educationist explained that National Integration cannot be built by brick and morter, by Chisel and hammer. It has to grow silenly in the hearts and minds of man. It's a slow but steady process and it is possible through Education.

According to Ross, "Nationality is a motivation which inspired the citizens of a nation to have goodfaith amongst them and remain active for country's advancement, safety and welfare."In the words of Prof. Humayun Kabir "The nationality means the spirit which is based on national affinity."

In National Integration conference held in 1961 the sense of national unity was explained in thefollowing terms "National unity is a psychological and educational process by which sense of oneness, organization and cohesion is developed in all individuals.

According to the above definitions, it can be said that nationality is a spirit, an inspiration, a plan,whichbinds the people of different casts, religion, community and linguistics living in a certain geographicalrange in unity. It develops the sense of boundless devotion, obedience, fi delity and sense of discipline inthe people towards their nation, and inspires them to live together and always strive to for the nation'ssecurity and prosperity.

6.3.2 Need and Importance of National Integration:

In Dr. Radhakrishnan's opinion, "National unity is a problem which has a close relationship with ourexistence as a civilized nation."

National unity is essential for national security, integrity and growth. Following are the reasons behindits necessity and importance—

1. National unity is needed to avert a crisis arising from foreign powers and internal conflicts.

2. National unity is also needed to suppress disruptive forces for creating a peaceful environment.

3. National unity is required for the protection of independence, respect and interests of the nation.

4. National unity is required to preserve, development and transfer of culture.

5. National unity is required to abolish the social prejudices, superstitions, traditions and differenttypes of inequalities to improve the lifestyle of the members of the society and to create a properenvironment.

6. National unity is essential to stop the class-discrimination and exploitation and to remove theeconomic inequalities for the industrial progress of the nation.

7. National unity is required to get away from linguistic insanity, to establish linguistic integration andto develop the national language.

8. For the development of a common national culture with the help of all sub-cultures of the nation,national unity is needed.

9. National unity is required to generate faith in ideals, values and traditions in the citizens and tocreate commitment for progress and development of the nation.

10. National unity is required to develop self-sacrificing spirit to grow a sense of every sort of sacrificefor the nation.

11. Truth-integrity, cooperation, ability to adjust, fi delity, honesty, tolerance, foresight, a desire to bearsocial responsibility, sensitivity, friendly, critical thinking and the ability to make clear and accuratedecisions to build balanced personality of the citizens, the national unity is needed.

National Integration and Education:

Education is the most important means of to develop a sense of national unity. We can generatethe necessary inspiration and properties among the citizens by education. Famous philosopher Dr. Radhakrishnan expressed the importance of education in the development of national unity asfollowing, "National unity cannot be achieved, by chisel, hammer, brick and stone. It is born in thehearts and minds of the people gradually, and the education is the only instrument for the purpose. Itmay be a slow process but it is permanent and strong process in itself."

The disruptive elements that are spread in the country and hampering the development of nationalunity. End of these disruptive elements is possible only by the education. People can be made awareof the evils of these deadly substances and unity can be established among them with the help ofeducation. About the contribution of education to establish a national unity it was said in National Unity Conference that "Education is the most important means in creating national unity. Since theproblem of unity or national organization is essentially related to the perspective of large parts ofsociety and different groups and in its broadest sense the view of the education has been considered asa powerful tool to change or influence the attitudes. So according the idea of the conference, the processof education and its purifi ed form should be considered important wherever necessary."

National Integration and Aims of Education:

The following objectives can be prescribed for the development of national integration—

1. To develop mutual respect for different culturalgroup of students.

2. To develop a positiveattitude among students.

3. To develop the feeling of patriotism in students.

4. To develop the social skills in students.

5. To develop democratic citizenship in students.

6. To develop humanistic approach among students.

7. To provide a feeling to serve the nation better.

National Integration and Curriculum:

Two things are involved in curriculum—

(A) Reorientation of subjects

The following reorientations should be done to develop national integrity in different curriculums—

1. **Teaching of national language:** Hindi has been accepted as the national language of India. Thereforethe teaching of Hindi should be a necessary throughout the country. This will develop patriotism instudents.

2. **Moral and religious education:** Religious education does not only mean to educate about a particularreligion, but it also aims to introduce the students about the basic principles of different religions andcreate a faith in them. A development of qualities like truth, justice, duty, love, cooperation shouldbe done in children through moral education.

3. **Teaching of language and literature:** The feeling of national integration can be develop easily inthe students through teaching of language and literature. The lessons should be included in booksof different languages in such a way through which students can get knowledge about the prestigeand greatness of his country, and get a chance to understand about their culture and civilization andto know about the work done by great persons of their country. The sense of national integrity canbe developed among the students through stories, plays, poems, etc.

4. **Teaching of history:** Students should not be educate about dates and events only, throughteaching of history, but they also must be told that enemies had always taken the advantages of ourinfighting. They must be told about those kings, saints, social reformers that have an important rolein the development and national integrity of the country. Students should also be given a detailedknowledge about the history of freedom fi ght of India. They must be told about those great personsand heroines who devoted their luxuries and also died for the freedom of India.

5. **Teaching of Geography:** The geographical subject matters should be viewed through nationalangle. Student must be told about the mutual boundaries, rivers, mountains, weather, minerals,crops, transportation and mutual dependency of the states. They should also be told that in spite ofliving in different states and having major differences in their eating habits, lifestyle, costumes andtraditions, all the people of the country are same from the geographical angle.

6. **Teaching of Civics:** The students must be educated to be a ideal citizen through civics. They must aware about their duties and rights. They must be encouraged to keep distance from the elements like casteism, sectism, province, terrorism, etc which harm national integrity. They must be told that they should not do any activity which is against national interest.

7. **Teaching of Science:** Teaching of science can also develop the sense of patriotism in students. They must be told that the scientific inventions are not related to a particular caste, religion, province, sector in the country. All the Indians are being benefited from them. Therefore they are the asset of India. C.V Raman, Meghnat Saha, Homi Bhabha are the scientists of India not from any particularstate.

8. **Teaching of music and arts:** Music and different arts are also the binding forces which are capable to make unity in diversity. They are capable to join the hearts and they have a long lasting effect.Student must be told about the arts, music and dance of different states of the country. They mustbe told that Bhimsen Joshi, Begam Akhtar, Pt. Ravi Shankar, Amjad Ali khan (sarod), Bismillah Khan (shehnai), Hari Prasad Chaurasia (flute), Shiv Kumar Sharma (santoor), Zakir Hussain (tabla), Jubin Mehta (violin) etc. are the prestige of India but they are not from a particular state, caste or province.

(B) Organization of co-curricular activities:

The following co-curricular activities should be organized to develop national integration—

1. **To celebrate national festivals:**The students must be told about Independence Day, Republic Day, Martyr Day, Gandhi Jayanti, etc., and the history of freedom struggle and the freedom achieved after various sacrifices. They should pledge to safeguard the nation. For last few years a holiday is declared in schools on these occasions, which is not appropriate.

2. **To celebrate birth anniversaries of freedom fighters and prominent persons:**The birth anniversaries of freedom fighters and prominent persons should be celebrated in schools. On the anniversaries of Pt. Nehru, Sardar Patel, Dr. Radhakrishnan, Indira Gandhi, Lokmanya Tilak, Netaji Subhash Chandra Bose, Maulana Azad, Bhim Rao Ambedkar, Bhagat Singh, Chandra Shekhar Azad, Swami Vivekananda, Maharshi Arvind, Mahakavi Tulsidas, Nirala, etc the students must be told about the inspirational incidents about their life so that children should take an oath to do something for their country. 30 January (Father of nation), 31

October (Indira Gandhi), 21 may (Rajeev Gandhi) should be celebrated as Sacrifice Day and the students should be told how antinational elements murdered these great personalities in an inhuman manner and tried to divide the country and destroyits reputation in other countries.

3. **To celebrate religious functions:**Religious festivals like Diwali, Holi, Eid, Dushera, Guru-parv, Christmas, etc should be organized in schools as these festivals do not belong to particular religion but are festivals of every Indian.

4. **To organize lectures by eminent scholars:** The lectures on the subjects like the freedom, integrity, development and other national problems by eminent scholars should be organized from time totime. So that the national integration should be developed in students.

5. **To organize different competitions:**The lectures related to national integration, debates, letterwriting, essay, plays and other cultural and historical programs should be organized from time totime by which the development of national integration can be possible.

6. **To organize exhibitions:** Exhibitions should be organized from time to time in schools where a view of Indian culture and civilization is exhibited which may develop the feeling of prestige in students.

7. **Exchange of teachers at national level:** Primary, secondary, university level teachers should beexchanged at national level. When the teachers of different languages, caste, religion, groups andstates go to other places they will know about other's view and try to understand them. Correlationbetween different cultures will be there and it will increase the level of national integration.

8. **Inter-State games and sports and cultural programs:**At least once in a year an inter-state gamesand sports competition and cultural programs should be organized by which the interaction between students will get broader. They will understand each other and we feeling will be generated and Notestheir heart will be filled with the feeling of devotion towards nation.

9. **To organize educational tours:** There are many historical, religious, cultural, industrial and very pleasant natural places in India which are knowledgeable and inspirational. The tour should beorganized to go to these important national places from time to time. By organizing these educational tours about giving the knowledge

about the vast and variety of culture, a feeling of national lovecan be developed.

10. **To organize inter-state camps:** When the teachers and students of different states will take partin inter-states camps they will know about the living style, eating habits, costumes, language, folkmusic, folk dance etc. definitely by organizing these camps a feeling of national love in students andteachers will develop.

11. **National and social service organizations:** The NCC, NSS, scouting, girl guiding etc should beorganized in schools by which students can be involved in social services and love towards nationcan develop in them.

12. **Use of Radio and Television:** The programs on radio and television about the development ofunity of nation and view of Indian culture should be broadcast and telecast, so that by listening andwatching these programs, the feeling of devotion about nation should arise in students. Thus, thearrangements to listen and view these programs in schools should be organized.

National integration and methods of teaching:

There will be a need of systematic curriculum and appropriate methods of teaching to achieve theobjectives of national integration. Thus, those teaching methods should be selected through whichstudents can get a chance to develop their abilities. Students can be educated of the subjects related tonational integrity through lectures, questioning methods and debates. They can morally speculate aboutthe culture and civilization by self-study method. Planning method can be very much advantageous in this field.

National integration and text books:

In the view of national integration, necessary changes and amendments should be made in all relatedtextbooks. The subject material which may create hindrance in national integration should be removedand study material which tells about the culture, civilization and the national pattern, should be added.Material which is Correct, sufficient and is related to love towards nation should be added in the textbooks.

6.3.3 Role of teacher in the development of national integration:

A successful education depends on a teacher. National integrity can be achieved only through education, when the teacher is able and master in his subject. He must have a detailed knowledge about prestigiousculture and civilization of the nation, he must be fully aware about historical, geographical, political,social, economical and industrial problems,

he must also be capable to express his opinions firmly infront of others, he must be generous, open minded, sincere about his duties and there should not bedifference in what he says and what he does, who believes social services as his religion, he must be fullof patriotic feelings and is willing to die at the time of calamity.

Students consider their teachers as their ideals and follow them. Thus, if we want to develop a feelingof patriotism and national integration in the students then the teacher must prepossess the feeling ofpatriotism and national integration.

6.4 Education for International Understanding

Education for International Understanding means a cosmopolitan education which will produce a loyalty to world citizenship. There are some of the ways and means of organising education for promoting the feelings of internationalism and the teacher plays a very vital role in contributing international understanding

6.4.1 Concept

Meaning of International Understanding: Education for International Understanding (EIU) is a value based approach to education where the children grow up with the values of culturing peace, respecting the essence of sustainable development, globalization, human right and cultural diversity. The world has become a global village and we all are mere global citizens today.Therefore, it becomes important to teach our younger kids in schools, the values of "Learning to live together". The Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations. It is, therefore important to prepare our children for their future of vast diversity in respect to culture, religion, race and ethnicity. Dr. Radhakrishnan has rightly said- "It is essential for us not to live apart but to live together, understanding one another's fears and anxieties, aspirations and thought. We must work for racial harmony.We may be American, we may be Russian but we are essentially human beings. Let us learn to live in a world community." Education for International Understanding means a cosmopolitan education which will produce a loyalty to world citizenship.It also refers to international efforts at co-operation and harmony in the exchange of teachers and students, rehabilitation of backward cultural areas, mutual understanding through school instruction and the like.

6.4.2 Importance

Education is the way for development of International Understanding: Education for international understanding implies the promotion of democratic citizenship etc. The following are some of the ways and means of organising education for promoting the feelings of Internationalism:

Aims: - i) Promotion of world citizenship ii) Promotion of world peace iii) Promotion of independent and critical thinking iv) Promotion of construction rather than destructive feeling v) Developing the student's faith. vi) Eradicating of racial, religious, cultural and national prejudices

Redesigning the curriculum: The traditional curriculum followed in our schools and universities does not fulfill all the possibilities of internationalism. The redesigning curriculum should enable our students :- i) To learn that the earth is the home of man and other living things ii) To gain knowledge about the world we live in iii) To learn how to promote better understanding of the interdependence of the world iv) To inculcate respect for all major religions of the world v) To know something about the long strength of mankind to replace conflicts with cooperation vi) To develop a desire and the simple skills vii) Knowledge of various cultures of the world

Instruction in various school subjects:

i) Literature: A UNESCO publication states,"Extracts from the works of the writers such as Dickens, Gorkey, Tolstoy, Tagore and Isben can be used to illustrate stages in social progress. So the best of literature of other nations must be included in the curriculum. ii) Art: True art should be included in the curriculum. The true hape of human feelings should be depicted and shown in art. It is beauty involved in the art that is significant. iii) Language: it can play a vital part in the peaceful intercourse of the people of the world. The study of modern languages should be the study of modern people.

iv) Science: Students should be told how the scientists of various nations have contributed in fighting against disease. He nourishes in his heart goodwill to the whole of mankind. v) History: The field of history should be wide enough to enable the students to cultivate international outlook. History should be taught objectively and with a cultural bias. Students should be encouraged to study newspapers and magazines.

vi) Economics: The knowledge of consumption, production, taxation, human resources etc can be given our internationallevel. vii) Philosophy: Philosophers throughout the history of the world have been stressing mental peace as the human goal

vi) Mathematics: The language of mathematics is universal, with largely the same symbols, through out the world. It should be impressed that almost all subjects and problems lend themselves to mathematicaltreatment.

4) Co - Curricular activities: Co - Curricular activities which go in the school from time to time can be geared to educating for international understanding. The following activities are suggested :- i) Celebrating birth anniversaries ii) Celebrating international week iii) Celebrating days of international importance iv) Organising and running UN societies v) Organising pen friend's club vi) Arranging exhibitions vii) Dramatic representation viii) School assembly ix) International games x) News of other countries

5) Face to Face contacts: Face to face contacts are of great help in broadening outlook, breaking rigid isolation of individual nation's and in removing imaginary fears and grievances. The following activities are useful in this regard:- i) International Camps ii) Cultural and study tours iii) Arranging visits and excursions to foreign students iv) International youth festivals v) Exchange of teachers and students

6.4.3 Role of teacher in International Understanding

The teacher is even more important than the curriculum because he is medium through which the curriculum is implemented and its goals are achieved. A teacher can make the following contributions towards international understanding: - i) Broad Outlook: The teacher must have broad outlook among his students. He must have international outlook and world - mindedness to promote international understanding among his students. ii) To understand man as man: The major objective of the teacher should be to enable children to "understand man as man", first then as a Indian, American, Jew, Hindu or any other. iii) Wedding out the idea of violence and war: The teacher has to keep in mind that , "since war begins in the minds of men, it is in the minds of men that defence of peace must be constructed." Every person should grow up with faith in man and courage in him. iv) Emphasizing peace: The teacher must emphasize that the maintenance of peace is the only panacea for all the ills of the present sick world and to build that peace in the minds of man is our major task. v) Cultivating right values: The teacher should inculcate among children the right values of life, like co-operation, friendliness, love for justice, love for truth and love for humanity. vi) Educating adult society:The teacher should make an all out effort to educate the adult society for peaceful co-existence and international understanding. vii) Correct Interpretation:

The teacher should not give a biased view of other countries. He should give correct facts, correct knowledge and correct interpretation of history, culture, life style etc. viii) Use

of effective methods of teaching:The teacher should teach in such a way that ideal of 'world citizenship','live and let live' may be developed.

6.5 Education for Promotion of Peace and harmony:

6.5.1 Concept

Peace Education is the process of promoting inner potentiality through epistemological upgradation. That is why peace Education requires cognitive support blended with social justice and human values.

There is no universally accepted definition for Peace Education. There is good number of definitions available on the basis of different perceptions and approaches. Some of the definitions are given below:

Betty Reardon defines "Peace Education is the attempt to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transforms the present human condition by changing the social structures and patterns of thought that have created it".

The concept of peace according to Grewl et. al, 2004 includes:

- ◆ Absence of tensions, conflicts or wars,
- ◆ Non-violent social system i.e., society without structural violence,
- ◆ Ecological balance and conservation,
- ◆ Absence of exploitation and any sort of injustice,
- ◆ International understandings and cooperation,
- ◆ Peace of mind.

Peace education is a conceptual framework from which schools may practice a programme comprising the transmission of universal as well as national values and enduring attitudes and skills which enable our pupils to become active citizen of the country (Mayas, 2013).

Ian Harris and John Synott have described peace education as a series of 'teaching encounters' that draw from people:

- ◆ the desire for peace,
- ◆ nonviolent alternatives for managing conflict, and

◆ skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality (Harris and synott,2002).

James Page suggests peace education as –

◆ encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual performer of peace,

◆ informing the student on the outcomes of war and social injustice,

◆ informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures,

◆ encouraging the student to love the world and to imagine a peaceful future, and

◆ caring for the student and encouraging the students to care for others (Page, 2008).

Meaning of the peace Education: Peace Education is especially Western World's concept where Peaceful environment is required for transacting Education. Actually Education is a Social Process where there should be a planning strategy of eliminating the conflicts and violence caused by injustice, inequality and human rightsviolations, and implementing the ways and means of reducing the same through appropriate teaching and learning strategy by means of producing responsible global citizen to attain and spread the peace in the world.

Peace Education is the process of promoting knowledge, Attitude, Values and skills to prevent violence and conflict. That is why peace Education requires cognitive support blended with social justice and human rights.

There is no universally accepted definition for Peace Education. There is good number of definitions available on the basis of different perceptions and approaches. Some of the definitions given by eminent educationists are given below:

Webster defines peace "as a state of quiet or tranquility, freedom from disturbance or agitation, calm repose". From the above definition it can be agreed that in the absence of elements such as tolerance, understanding, empathy, cooperation and respect for the difference in others, there cannot be peace. Any strategy or educational system helps to enhance the above said entities among the individuals could be known as peace education.

According to John Dewey "Peace education is grounded in active citizenship,

preparinglearners for assiduous participation in a democracy, through problem posing and problem – solving education, and a commitment to transformative action in our societies." From these definitions it is understood that the peace education inculcates the higher order human values among the individuals. Further, "Peace education definitions" reveal that it aims at the overall development of the individuals and helps to enhance eternal values in their minds.

6.5.2 Development of peace and harmony through Education:

Cognitive Empowerment:

Education is a powerful means to ensure peace, harmony and development in a democratic country. Without peace, harmony, and development democracy hardly has any meaning. For promotion of peace, harmony and development, education plays a very significant role by creating knowledge base of Individuals and society too.

Axiological Empowerment:

Education only can make a man realize what activities and behaviour are expected of him as a human being. Education makes a person realize the difference between good and bad. There is little doubt to assert that the spirit of any values is to promotion of good causes. Thus education becomes a powerful tool to achieve the objectives. Thus peace, harmony and development are the manifestation of education.

Social Empowerment:

Democracy is in a way subject to peace, harmony and development and these are subject to education. It is not hyperbolic to mention that those countries which have got the real peace, both internal and external, harmony, sustainable development have the real democracy. The more a country is peaceful, harmonious and developed, the stronger are the chances of its being a vibrant democracy. Democracy is rooted in peace, harmony and development and they in education.

Creating a supportive Classroom Environment:

Peace education makes special demands of teachers to make sure that their own classroom practices promote peace. According to the principles of peace pedagogy, pupils can learn how to bring peace to the world not only by studying issues of war and peace but also by learning certain skills, behaviors , and dispositions from classroom climate, which is established by the teacher structures his or her lessons.

Practical approaches to creating a supportive classroom:

Ian Harris encourages that teachers should minimize or eliminate five unhelpful characteristics. In their place he advocates five peace – seeking qualities. Teacherscould study the following table, thinking about where they would wish to locate their own practice along the continua:

S.No.	Unhelpful Characteristics	Peace Making Qualities
1	Teacher's claim to possession of the truth	Respectful dialogue among teachers and learners
2	Competitive classroom learners	Cooperation among climate
3	Student passivity	Problem solving approaches to learning
4	Student powerlessness	Affirmation of the worth of each learner
5	Teacher's use of authoritative force	Democratic boundary setting of classroom expectations

He also suggests that teacher is always also a learner. The teacher should celebrate diverse abilities and interests among students. He should also encourage cooperative attitudes and activities build knowledge, involve students in for setting culture in the classroom.

Practicing Peace:

It could be helpful to think,"Practicing peace" begins with a search for "inner peace". The search for "inner peace" has captured the imagination of many people today; particularly it seems in western societies where alienation and disaffection seem to sit uneasily alongside unprecedented levels of material possession and consumption. Thus, students need to be respectful and open- minded without being uncritically tolerant and accepting. They need to be cooperative and empathetic while still being assertive. Yet they need to be assertive without being aggressive or domineering. They need to develop a commitment to social justice, while realizing that can have a range of meanings. "Practicing peace" can be promoted through classroom activities that encourage self- esteem, trust, cooperation, empathy, assertiveness and an appreciation of differences and diversities. The peace - building approaches mentioned above can be matched by specific approaches to conflict resolution.

The Guiding Principles:

The following guiding principles have been taken from the covenants and agreements produced by the international community over the last 50 years. They are central to the education for peace program.

Schools are encouraged to explore and analyze these principles within their communities so that they are accepted as the foundation for building a culture of peace.

Structural Support for Values in Democracy:

In school and academic institutions, children are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in school and academic institutions; they play a major role in inculcating their ethical behavior. Peers at school diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the children in an informal way. They play a major role in developing ethical behaviour in children.

Responsibility:

They should be encouraged to be responsible for their own actions and should learn to respect and treat others kindly.

Appreciation:

The teacher should appreciate the children for developing pro-social behaviour, especially for any specific action they have done to help others

Assistance:

The children should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviors. The rights of every PEACE EDUCATION Dignity Equality Liberty Justice Responsibility Security Solidarity Democracy human being are safeguarded now a days and 'the Universal Declaration of Human Rights'8 have details on this issue.

Emulation:

The educationists are the role model to the children outside their family. When the children see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers.

Education Centric Principles:

In India the five human values based on true education are 'Truth, religion, peace, love and non-violence. They can be compared to the five life principles of man. A true human being is one who practices the five human values. Today man does not speak truth due to being apprehensive of the consequences and does not practice Dharma as he does not know what it really means. Under any circumstances never give up human values. When we lose any of the five human values this amounts to compromising human values. If you do not speak the truth, you lose one of your life principles. Truth is your soul. So, till you breathe your last, uphold truth. The culture of India teaches, 'Speak truth and follow righteousness'. These values are the same for one and all. People all over the world are praying for peace. How can peace be attained? It is only through the practice of Satya and Dharma. Today man is leading a life bereft of Satya and Dharma resulting in lack of peace (Santi), and for any vibrant democracy peace is essential.

The primary stage of education is the ideal time for laying the foundation of peace oriented personality. These years comprise the formative period in the lives of the students. At this stage, students are comparatively less burdened. The number of students who could be exposed to education for peace is at the maximum during this phase. Thereafter, students begin to drop out. Therefore, this is the stage at which focused attention should be paid to laying the foundation for a culture of peace through education. As the saying goes, "it is easier to build a child than it is to repair an adult". Therefore, peace education is important for each and every individual at different stage. The approach to peace education at early childhood, Elementary stage, secondary stage, Higher education stage and adult stage varies in different aspects.

Peace education approach to early childhood Starting peace-building education in early childhood is of paramount importance. In yearly years a child's brain architecture is developing most rapidly, habits are formed, differences are recognized and emotional ties are build through social relationships and day-today in homes and neighborhoods. Parental practice and the environment that are most parental practice and the environment that are most proximal to children are key determinants of their physical, social and emotional development. Proximal contests, such as the home, family, early learning programmes and community protection programmes, play a key role in the children's ability to manage conflicts, reduce violence and shape key characteristics of the Children's moral behaviour therefore, the family members should create conclusive environment to enhance the above said behaviour among the children at early childhood stage.

Peace education in Elementary:

Peace education approach to elementary as children grow older and reach the Elementary school stage. They begin to grasp abstract thoughts. In a limited way they develop the capacity to think rationally and relationally about the various happenings in their surroundings. A crucial issue for children at this stage is that of relating to other children and their environment. Since, the school brings together children from environment backgrounds, streets need to be equipped with cognitive competence to understand the values underlying hygiene both of the self and of the surroundings, respect for others and for elders, recognition of the dignity of labour, honesty, love, sharing and cooperation, tolerance, regularity, punctuality, responsibility etc. Therefore, the education for peace for primary school children is about helping then enjoy and celebrate diversity, beauty, and harmony in nature. They must be encouraged to develop the skills it takes to be at home with others (especially the art of listening and with nature (aesthetic sensitivity and a sense of responsibility).

Peace education approach to secondary stage:

In the secondary and senior secondary stage students gradually become aware of their identity. They are on the threshold of becoming independent persons, though still deficient in maturity. The resulting confusion leads to conflict with peers, parents, and teachers. During this phase, their skills for rational thinking, communication, and self discipline are tested. They need training to resolve, through dialogue and negotiation, the conflicts they are sure to encounter in day-to-day interactions. They also need to develop awareness about inter – relationship and interdependence in the global and ecological contest, so that they can form a wider perspective on justice, peace, and non-violence. It is important to enable them to be not only the recipients of peace but the active makers of peace, who can think for others and help then.

Peace education approach to Higher Education Stage:

Educators at all levels generally agree that students should be taught about peace. This is especially true in the current situation in the world. Higher education is perceived as extremely important, and the students in the higher education should be inculcated the knowledge, attitude and competencies in the area of peace keeping. These students are going to become a national builders and role models of the society. Therefore the students in the higher education should come out with all good entities of human beings. Further, the role of the teachers in the higher education is of paramount importance. The higher education

teachers to be a role model for their students. The teachers need to be aware of the effect of their behavior on students. In this stage, the international understanding, universal brotherhood, human rights awareness, crisis and conflict management skills could be taught along with their other syllabus. The special elective subjects and major branch of studies in peace education courses would be more benefit to the students at higher education level.

Peace Education Approach to Adult Education stage:

As society continue to learn and develop their competencies in relation to the new realities and challenges ahead. This is where adult education plays a key role in meeting such demands in their more interconnected globalised world. Investment in adult education plays a critical role in supporting a society's capacity for adaptability and change, and helps create a competitive workforce which is essential in competing in the global economy and international challenges. Today we are living in the ever changing technology era with lot of human conflicts. The potential and capacity of adult education to enable people to realize their full human potential by drawing link between their individual experiences and relating it to wider structural factors around them. Further, developing self-confidence, social awareness, cultural understanding, communal harmony and prosperity among adult education curriculum would help to inculcate peace in the minds of the adults.

Subject Context:

Peace education can be introduced into a classroom as a program in itself. Peace education can also be a part of the ongoing curricula in a classroom, with concepts being introduced as they seem to fit. The conceptual framework of each subject should encompass the spread of peace values and enduring attitudes in the students' mind. Thus, the peace education messages can be woven into the content of the formal subjects taught in the school. For primary and secondary level, subjects like language, social science, mathematics, science, Arts and Design form core curricular subjects which can be used to infuse peace.

Language: The integration of peace issues into the language syllabus can stimulate both learning and teaching, creating space in the classroom which is interactive, instructive and fun. The activities of reading, writing, speaking, listening, role play debates and negotiation related to peace issues would help the children to enhance their peace ability of conflict management in their life.

Social Science: Students can study the role of peace makers and peace movements for non-violence in the past and present. The lesson could be focused on the right to life and responsibility not to kill, on the role of UN security council.

Mathematics: Peace concepts can be effectively integrated in the mathematics. While teaching graphs, charts and so on, it could be produced to display some of the relationships of our country with others. Students could be made to be aware of the world problems involving cost of defense budgets and local impact.

Science: Environmental protection, environmental sustainability, ethics of scientific research, Nuclear war effects and pollution control are the some of the topics could be included in the science subject.

Art and Design: Future perceptions of peace could be revealed by diversity of societies through art and crafts. Students can be encouraged to do specific projects highlighting the necessity the peace of human community. Students could design their own symbol or logo to promote a culture of peace.

Subject Perspectives: The subjects teaching in the educational institutions are meaningful and help the learners to attain their life goal. Both teachers and taught should understand the ultimate purpose of teaching learning process in the institutions. A subject is not learned merely for the subject's sake the teachers have to make a subject meaningful. The subjects have to be interpreted in such a manner so as contribute to learner's social, emotional, intellectual and moral self-development peace Education attempts to humanize subjects through bringing in human perspectives and effective dominion into learning. The activities can be planned to build peace vision attitude in Children. It strength lies in the affective component it inherits. The subjects such as Language teaching, social studies, religious education, mathematics and science teaching could be effectively taught with integration of peace components. Different instructional strategies appropriate to teach peace education could be adapted in teaching of all subjects in the educational institution. Peace-building activities, self-development, activities, story of civilization, religions harmony, all faith prayer, environmental awareness and self discipline activities could be integrated as hidden activities of all subject matters.

Teaching Methods:

Teaching in the broadest sense is any act or experience that has a formative effect on the mind, character and physical ability of an individual. In the process of integrating peace education, how to teach is more important than what to teach. The teaching methods already practiced by the teachers for the existing subjects can be used for teaching peace education also. But some of the specific teaching methods discussed below could be more useful. 1. Cooperative Learning 7.Story telling 2.Group Discussion 8.Service learning 3.Peer

Teaching 9.ExperimentalTeaching 4. Brainstorming 10. Inquiry based learning and teaching 5. Roles play 11. Dialogues 6. Energizers

These methods would be helpful in making peace a subject of study, concern and action, both in the classroom and beyond. But these methods should be used deliberately to support learning aims to relate the knowledge, skills, and attitudes of peace education.

1. Cooperative Learning: Cooperative learning is a successful teaching strategy in which small groups, each with students of different levels of ability use a variety of learning activities to improve their understanding of a subject. In cooperative learning environment, the teacher is a facilitator for the class, a mature trusted person who will guide an advice the students. This method increases problem – solving skills, enabling students to devise more solutions that demonstrate good creativity and practicality. All of these outcomes would be consistent with the aim of peace education.

2. Group Discussion: The class can be divided into small groups to discuss about the peace topics such as : a) What is peace b) Why is UNESCO necessary c) What is the purpose of rule and law ? d) What are the importance of social integration ? e) Discussion on conflict management f) International conflicts and solutions .

3. Peer Teaching: Peer teaching helps students share their knowledge, ideas and experience among themselves. In this technique the students are divided into small groups. Before the groups move off to discuss the topic, the teacher should give them an overview of the topic and provide each group with specific task they must meet within a given time frame. Topics such as how children learn violence from war toys, video games, the mass media contributions of Gandhi, Martin Luther King, and other great peace makers, could be taught by their own peers. Through peer teaching, both the peers and other students get benefits of imbibing peace values. Effective peer teaching provides students with opportunities to develop awareness and understanding of community issues, problems to develop social responsibility.

4. Brain Storming: It is famous techniques formally used by Socrates a great philosopher. In the field of psychology this method is used to foster the creativity among the students. Brain storming is a technique for creatively solving problems and breeding fresh ideas. The teacher's responsibilities are guiding the session, encouraging participation and writing ideas down. Teachers should devote most of their effort to design their teacher to bring peace to the classroom. The first stage in the Brain storming technique is "identifying problem". In this phase, the individual will identify the problem in well-defined manner. The second

phase in the "Consolidation phase". In this phase, a well – defined topic should be developed by merging the ideas into one large idea map. During this consolidation phase, students may discover a common understanding of the issue as they share the meanings behind their ideas. The third and final phase is the "Assessment Phase". After refining the problem students should be made to draw a mind map which should have principles of analyzing the problem in the context of causes, consequences, impact of the problem and finding solution to the problem, emotions to be managed during the process, human values to be cultivated and sustained and the ways to explore the problem in depth.

5. Role play: Role play in general refers to situations when a participant assumes a "role" by playing a part in a specific situation or scenario. In the context of peace education, students can also play the role of ministers who offer advice to country to avoid participation in terrorism. Students can play the role of amazing peace heroes such Gandhi, Luther King, Nelson Mandela, Mother Teresa, Swami Vivekananda and other heroes, who have made significant contributions to peace during their lives.

6. Energizers: School can become quite a bore, if students are not able to stretch and move during class. Students of all ages are better learners if they take periodic rests. Motivational activities can be used throughout the day and after some practice, it will only take 5-10 minutes to energize the students. The students can be asked to watch the clippings, news, journals and magazines regarding peace education. This activity can be used to motivate the student in peace education.

7. Story Telling: Story telling is considered as far-reaching teaching methodology for education for peace, whereby listening to and vocalizing the lived experiences of those in dominated roles within society counters the power of "Conscientised" minds. Teacher can make use of this method in unique and innovative ways to promote positive social change for peace. Peace building stories need to be shared in as many different ways as possible.

8. Service Learning: Service Learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, civic responsibility, and strengthen communities, providing service experience to students would help them to understand diversity and mutual respect among all individuals. And also it helps the students develop interpersonal skills in conflict resolution skills and group decision making skills. Therefore "service learning activities enhance the peace building behaviour among the individuals.

9. Experiential Teaching: Experiential teaching is a model which promotes learning

by doing. During experiential learning, students are not necessarily taught how to do something but how to find out the answer to problem they are looking for through trial and error. According to Pfeiffer and Jones, 1981, the five step experiential model includes: Experience (doing activity), share (Communication with others), process (analyse and reflect on experience), Generalise (relate experience to real word), and Apply (use what was learned in a different situation). Hence, teaching becomes an interaction between the leader and student awakening the learner's curiosity and intelligence, through experiential learning. 10. Inquiry-based learning and Teaching: As inquiry – based learning and teaching has to begin with questions; teacher can make students answer the questions. By asking critical questions and actively participating with their communities in the classroom, students are made to be engaged with issues at the core of contemporary society. Through this inquiry-based method of learning, sharing of personal knowledge and experiences, ability to ask critical questions and active listening would increase.

Moreover, students can experience a range of thoughts and perspectives for cultural understanding, non-violent communication and learn conflict management skills. Dialogues Dialogues is the highest form of communication, it involves there two-way communication where each student draws the other out, searches for new meaning, voices ones own opinion with integrity, all in search for truth or a mutually – acceptable course of action. Dialogue creates a shared space where students can come together through discussion. The dialogues related for promoting the principles of tolerance, peace, respect for diversity, human rights and citizenship and for promoting the peace process between the two nations. Openmindedness and tolerance will enhance through dialogue method by perceiving the world openly and providing the ability to accept differences.

Therefore, it is clear that Concept of peace Education is multifarious. One cannot have peace without combining different global, social and individual components. Different ways for attaining peace have been classified into three categories discussed below:

A) Cognitive Empowerment:

Education is a powerful means to ensure peace, harmony and development in a democratic country. But for having peace meta cognitive development of any individual is very much urgent. Because it directs our mind and shaping personality. Violent is external but making peace is an internal understanding of human being guided by our cognitive processes.

Cognitive Empowerment means cognitive upgradation and it is in the form of empowerment when it will be practiced in a society or in case of education it will be

explored in a classroom situation. Peace and wellbeing cannot be claimed without the development of inner sense. But it is not possible inner enlightenment without cognitive development and its practice within a social periphery be ensured. The dimensions of cognitive empowerment were listed below on the basis of review of related literature:

- Practical Knowledge:
- Analytical Thinking:
- Experiential Learning:
- Perceptual Vision
- Inner potentiality

B) Social Empowerment: In Indian context peace is the product of internal enlightenment of individual within a social set-up. Internal and external, harmony is possible only in a democratic environment. The more a country is peaceful, harmonious and developed, the stronger are the chances of its being a vibrant democracy. Democracy is rooted in peace, harmony and development.But still democracy is not the final word for happening peace. Most of the intollerent incidents in school environment occurred in western world where democracy is their National Philosophy. The following guiding principles may be taken as central guidelines to the education for peace program:

- Cooperative Attitude
- Extension Programme
- Student Teacher Relationship
- Social Interaction
- Social Motives

By exploring and analyzing these principles within a school environment foundation for building a culture of peace may be materialized.

B) Axiological Empowerment:

Values are essential key points for keeping and maintaining peace. Education makes a person realize the difference between good and bad. There is little doubt to assert that the spirit of any values is to promotion of good causes. Thus, education becomes a powerful tool to achieve the objectives. Thus peace, harmony and development are the manifestation of education.

They play a major role in developing ethical behavior in children.

♦ Self Esteem

♦ Self-Concept

♦ Ethical value

♦ Aesthetic Value

♦ Self-Consciousness

Strategies for Creating a supportive Classroom Environment:

So according to the principles of peace pedagogy, pupils can be empowered not only by cognitive issues of peace but also by practicing certain skills and values leading to peace.

Peace Education should be based on student's experience, a range of thoughts and perspectives for cultural and social communication to reduce conflict. Peace education may be materialized by integrating cognitive, axiological and social empowerment in an institutional set up. Therefore, society and institutions play a very significant role for actualizing peaceful environment besides cognitive empowerment.

Therefore, we can focus our attention to the following table, thinking about where we would wish to locate our own perception for integrating cognitive, axiological and social empowerment for making peace into social reality:

Sl.No.	Cognitive Empowerment	Axiological Empowerment	Social Empowerment
1	Practical Knowledge	Self-Esteem	Cooperative Attitude
2	Analytical Thinking	Self-Concept	Extension Programme
3	Experiential Learning	Ethical values	Student Teacher Relationship
4	Perceptual Vision	Aesthetical Practice	Social Interaction
5	Inner Potentiality	Self-Consciousness	Social Motives

6.6 Summary

We have to discuss the national Integration and Education for development of national Integration. To understand the concept of International Understanding and Education of

development of International Understanding. Also we discuss the peace education & Education for promotion of Peace and Harmony.

- Education is the most important means of to develop a sense of national unity. We can generate the necessary inspiration and properties among the citizens by education. Famous philosopher Dr. Radhakrishnan, expressed the importance of education in the development of national unity as following, "National unity cannot be achieved, by chisel, hammer, brick and stone. It is born in the hearts and minds of the people gradually, and the education is the only instrument for the purpose. The following objectives can be prescribed for the development of national integration—

  1. To awake the feeling of respect for different cultures in students.

  2. To develop a desired behavior in student.

  3. To develop the feeling of patriotism in students.

  4. To develop the business skills in students.

  5. To develop democratic citizenship in students.

  6. To develop the faith towards humanism in students.

  7. To develop the aspiration and capacity to fi ght against terrorism, anti-social elements in students.

- Education for International Understanding (EIU) is a value based approach to education where the children grow up with the values of culturing peace, respecting the essence of sustainable development, globalization, human right and cultural diversity. The world has become a global village and we all are mere global citizens today. Therefore, it becomes important to teach our younger kids in schools, the values of "Learning to live together". The Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations. It is, therefore important to prepare our children for their future of vast diversity in respect to culture, religion, race and ethnicity. Education for international understanding implies the promotion of democratic citizenship etc. The following are some of the ways and means of organising education for promoting the feelings of Internationalism:- i) Promotion of world citizenship ii) Promotion of world peace iii) Promotion of independent and critical thinking iv) Promotion of construction rather than destructive feeling v)

Developing the student's faith. vi) Eradicating of racial, religious, cultural and national prejudices

• Education is a powerful means to ensure peace, harmony and development in a democratic country. Without peace, harmony, and development democracy hardly has any meaning. For promotion of peace, harmony and development, education plays a very significant role. Education only can make a man realize what activities and behaviour are expected of him as a human being. Education makes a person realize the difference between good and bad. There is little doubt to assert that the spirit of any democracy is to promote and champion good causes .Thus education becomes a powerful tool to achieve the objectives. Thus peace, harmony and development are the manifestation of education. Democracy is in a way subject to peace, harmony and development and these are subject to education. It is not hyperbolic to mention that those countries which have got the real peace, both internal and external, harmony, sustainable development have the real democracy.

• Peace education makes special demands of teachers to make sure that their own classroom practices promote peace. According to the principles of peace pedagogy, pupils can learn how to bring peace to the world not only by studying issues of war and peace but also by learning certain skills, behaviors , and dispositions from classroom climate, which is established by the teacher structures his or her lessons.

6.7 Self-Assessment Questions

1. What is National Integration?

2. Write the Aims and Objectives of National Integration

3. How can development of National Integration through Education

4. What do you mean by International Understanding?

5. Discuss the Education is the way for development of International Understanding

6. What is peace education?

7. How to develop peace education?

8. Enumerate the roles of Education for promotion of peace and harmony

6.8 References

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