



M.A. (EDUCATION) PART-I (SEMESTER-I)

PAPER-I

PHILOSOPHICAL FOUNDATIONS OF EDUCATION

**Department of Distance Education
Punjabi University, Patiala**
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Lesson No. :

SECTION-B

- 2.1 : Concept of Epistemology, Axiology and Metaphysics
- 2.2 : Philosophies of Education : Idealism, Naturalism and Pragmatism
- 2.3 : Educational Thoughts of Rousseau and Tagore
- 2.4 : Classification, Hierarchy and Role of Education in inculcating of Values

Note : Students can download the syllabus from department's website www.dccpbi.com

**CONCEPT OF EPISTEMOLOGY, AXIOLOGY AND
METAPHYSICS**

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2.1.1 Objectives of the Lesson :

- (i) Students will be able to understand the concept of Epistemology, Axiology and Metaphysics.
- (ii) Students will be able to differentiate between Epistemology, Axiology and Metaphysics.

2.1.2 Epistemology :

2.1.2.1 Introduction:

"Epistemology" word is a combination of two Greek words—(i) "Episteme" which means knowledge and (ii) "logy" which means science or logic. So Epistemology literally means science of knowledge. It analyses the process of knowledge and examine all the factors including its grounds which are involved in it. The aim of Epistemology is to provide the methods and criteria of true knowledge.

There are different methods of getting knowledge. But we, in this chapter, deal with only three methods of acquiring knowledge:-

Logical Empiricism

Logical Analysis

Positive Relativism

2.1.2.2 Logical Empiricism

Logical Empiricism is sometimes called Logical Positivism or simply Positivism, because according to it, sensory experience is the source of knowledge and truth; positive is what is confirmed by experience. In fact, this philosophical standpoint should be legitimately called empiricism; because it does not accept any other experience except sensory experience as the valid source of known knowledge. As a matter of fact, the term of Logical Positivism is connected with the names of those philosophers of the contemporary period who like to call themselves as realists, empiricists and scientific thinkers. They have developed such a point of view in the field of philosophy which can repudiate the approach of almost all traditional philosophy and build up a unique method of its own. This new method is based on linguistic analysis and factual verification of truth. By means of this method, they have refuted the whole of traditional philosophy, metaphysics and other subjects associated with them.

In this context, it will be useful to divide the whole of Philosophy into two parts: Traditional Philosophy which is based on speculation and Positivistic Philosophy, which is based on sensory experience. The Speculative Philosophy has kept man in the dark about the actual truth of the world; it asserts that the world and its objects are all false, and the reality lies beyond them and is transcendental, prior to sensory experience, which it termed as the Absolute reality or God and maintains that man has to reach it, because it consists of absolute Values of Truth, Beauty and Goodness, which is the very goal of human life. The Logical Positivists contend that this reality is not based on sensory experience; therefore, it does not exist. It is wrong to distinguish between the sensible world and reality. The Logical Positivists condemn all traditional Metaphysics along with its Epistemology and Axiology as they do not deal with realities which can be verified on facts. They say that Ethics and Aesthetic also go the way of these disciplines. Out of them all, they accepted Logical only, and in this field even, they preferred Induction rather than Deduction.

This repudiation of the traditional philosophy was so wholesale and fundamental that they found themselves as opposed to all philosophy, and they asserted that to attain knowledge is not the real task of Philosophy as it is already done by science, then Philosophy has no job except that it can concern itself with language and clarification of the meanings of scientific concepts. The logical positivists lay all emphasis on the methods of analysis and fact verification for the purpose of solving the philosophical problems; the clarification of the meanings of words is the most important function, which philosophy should undertake to perform. Since they attach more importance to Logic, therefore, they are called Logical and since they regard sensory experience as the only source of knowledge and truth, therefore they are empiricists. Since they lay all stress on linguistic analysis, therefore, their point of view is called Analytical Philosophy. They also happen to make use of Symbolic Logic in their method. So we find that their entire strength lies in what they condemn and refute so that their negative contribution is significant.

In the light of the above, we can define Logical Positivism that it is a philosophical method and a system which refutes the traditional approach and philosophy and establishes the system of scientific knowledge on the basis of logical and linguistic analysis and the principle of factual verification of truth. Logical Positivism shows a clear anti-metaphysical and anti-speculative stance and in itself it is a realistic, critical, sceptical trend which uses symbolic logic as a mythological instrument. Any thinker who adopts the methods of linguistic analysis and principle of fact-verification for truth can be designated as a Logical Positivist. He is logical, because he does logical and linguistic analysis and he is positivist, because he tests the truth of a logical proposition on the basis of its factual verification in terms of sensory experience. Since, he believes in the observable only, therefore he is a naturalist and anti-super naturalist.

The Bases of Logical Positivism

The following are the fundamental bases of this school of thought—

1. Philosophy of Language.
2. Principle of Fact-verification.
3. Method of Analysis.
4. The Emotive Theory of Values.

There is no doubt about this fact that the logical positivists have compelled the philosophers to think afresh for a second look at their own methods of research and presuppositions which have been brought by them under the focal light at the operation table, and there lies the real contribution of the logical positivists towards the cause of Philosophy, for otherwise their principles are not only weak but misleading also and are not always acceptable in the field of Philosophy. Even if the logical positivists contend that traditional philosophy is not acceptable to them, but the fact, is that the philosophical stream of thought is continuous and regular as the same has been flowing and going ahead for the

last many centuries. If the logical positivists prove it to be absurd, then it must be clubbed as a mere ripple on the surface which is sure to get merged in the main stream only after contributing its own share into it, and Philosophy will forge ahead in the search of complete truth.

2.1.2.3 Logical Analysis

Logical Analysis emerged as an important philosophy in the early 20th century and is still the dominant school of philosophy in most universities of the English speaking world. Logical analysis attempts to resolve philosophical disputes by clarifying language and analysing the expressed in ordinary assertions. Restating a philosophical problem in precise logical terminology, instead of everyday language, is likely to reveal its possible solution. Hence, it aims to resolve problems which emerge as a result of linguistic confusion. This philosophical movement has emerged along two lines of development. One is the advancement in mathematical logic, particularly with the development of symbolic logic by Russell and Frege in contrast to Aristotelian logic. The second line is an increasing concern towards the philosophy of linguistics, the ways in which misuse of language leads to philosophical problems.

English philosophers G. E. Moore (1873 – 1958) and Bertrand Russell (1872-1970) are generally seen as the founders of contemporary analytic philosophy, while the founders of modern symbolic logic are the mathematician Gottlob Frege (1848-1925) and Bertrand Russell. Russell, along with A. N. Whitehead (1861-1947), wrote the monumental work '**Principia Mathematica**', in which he showed that all of arithmetic could be deduced from a restricted set of logical axioms. Russell's work was soon eclipsed by that of Austrian philosopher Ludwig Wittgenstein (1889-1951) who became the central figure of analytical philosophy with his *Tractatus Logico-Philosophicus*. Logical analysis gave rise to the movement known as Logical Positivism, whose proponents believed that the task of philosophy was to analyze problems to determine whether they belonged to the domain of logic or science, or whether they were 'meaningless'.

We can consider Russell's theory of descriptions as an illustration of this analytic technique. Description is a phrase in which an object or a person is specified by any of the properties or qualities associated with it or him, and not by a name. For example, 'George W. Bush' is a name, while 'the present President of America' is a description. Descriptions had caused a lot of confusion among philosophers. For instance, Meinong was of the opinion that as we can truly say "The golden mountain does not exist" there must be such an object as the 'golden mountain' although it must be a non-existent object. Similarly, when we say "The round square does not exist" it appears as if we are attributing some kind of existence to the 'round square', that there is a thing, the round square, which does not exist.

The theory of descriptions overcame these difficulties with an analysis of the propositions and maintained that the grammatical structure of a proposition is different from its logical structure. For example, when it is said "Scott is the

author of Waverly” it logically means one and only one person wrote Waverly and that man was Scott.” Or in a more logical manner, “There is an entity 'c' such that the statement 'x wrote Waverly' is true if x is c and false otherwise; moreover c is Scott.” And in symbolic notation, $(\exists x)\{[Wx \cdot (y)(Wy \supset y=x)] \cdot Sx\}$. When this theory is applied to statements like “The golden mountain does not exist” it is seen on analysis that the ‘golden mountain’ is not being mentioned when this statement is said. Its logical structure is: “There is no entity c such that 'x is golden and mountainous' is true when x is c, but not otherwise.” [In simple words, it means something like ‘There is no object in the world which corresponds to the description of being golden and mountainous’.

In this manner, analysis removes the confusions associated with the descriptions. (We have seen an application of this theory on the Ontological argument.) There is a famous mathematical problem known as Russell’s paradox which was discovered by Russell in the course of writing Principia Mathematica. There are some sets which are members of themselves, and there are some sets which are not members of themselves [such as a null set]. Russell asks to consider the set of all sets which are not members of themselves. The question arises, is this set a member of itself? First consider a possibility that it is a member of itself. But how can it be a member of this set, because the set contains only those sets which are not members of themselves.

So, let us consider the second possibility that it is not a member of itself, but if it is not a member of itself, it is a set which is not a member of itself, and therefore should be included in the set of all sets which are not members of themselves! As obvious, this is indeed a very puzzling paradox. A number of philosophers proposed answers to this paradox, including Russell himself, but which solution is correct is still a matter of debate.

2.1.2.4 Positive Relativism

The term 'positive relativism' is a fairly recent coinage. It refers to an emergent educational philosophy and is drawn heavily from the school of pragmatism and is rather a contemporary version of a pragmatic tradition. Like other Systematic educational philosophy, positive relativism is a basic outlook which influences the thoughts, ideas and actions of its adherents. It functions as an 'emergent synthesis' capable of transcending many of the difficulties underlying other positions and at the same time providing a philosophical basis for a set of school practices that reflect a knowledge of pertinent scientific evidence and that are both adequate and internally consistent.

Morris L. Bigge, its chief proponent, (1971) admits that 'positive relativism is an extension and refinement of the educational implications of the seminal ideas developed by John Dewey'. But the title was given by him for the first time in 1971. Many contemporary students of John Dewey embrace such a philosophy.

What Does Positive Relativism Mean?

The word 'relativism' implies that any object derives its qualities not merely from something inside itself but from the total situation i.e., its surroundings as well as itself. In other words, no object has meaning apart from its context, and a thing, event, or idea derives its qualities or meaning from its perceived relationships with other things, events or ideas. The term 'positive' is used as an adjective to differentiate it from 'nihilism' nothing-ism meaning that life is meaningless and useless. The nihilists hold a pessimistic outlook which denies the possibility of any genuine basis for truth and moral principles.

The 'positive relativist' on the other hand is amelioristic which implies that there is little basis for the assumption that matters are inevitably getting either better and better or worse and worse. The 'positive' aspect of positive relativism denotes a relativism which is capable of being constructively applied as in positive proposals for the betterment of society.

The basic orientations of 'positive relativists' are summed up in the following seven points given by Morris L. Bigge (1971):

- Formation of an emergent synthesis derived from a study of logical, empiricistic and objective principles and idealistic subjective tendencies.
- Subordination of interest in any absolutistic concepts concern with purposive human endeavors.
- Opposition to the idea that knowledge is a spectatorial report in regard to a given, fixed reality waiting to be uncovered.
- Interpretation of experience as a process of inter-active cooperation between a knower and the known within which manipulation, conceptualization, and control replace merely looking on and reporting.
- A joining of theories of knowledge and theories of values.
- Acceptance of an open-endedness of knowledge—no ceiling is placed upon man's potential.
- Emphasis upon a democratic outlook both in and outside schools.

Basic Postulates of Positive Relativism

Viewed in this frame of basic orientation, the following basic postulates of Positive Relativism may be specially noted:

- 1. Psychological nature of man and his motivation:** For the positive relativist, individual needs are closely related to social influence. The culture in which a child grows, affects practically every one of his needs. The matrix of each personality and its needs consists of the customs, beliefs, attitudes, values and habits of the group within which a child grows. However, the form which needs take depends upon how an individual interacts with the institutionalized behaviours of a culture. Motivation is basically goal directed and it occurs, not because of past experience or conditioning, but as an aspect of a current psychological

situation. It arises when one perceives an inadequacy, disharmony, or inconsistency in one's outlooks, attitudes or actions.

2. **The Nature of Reality:** Positive relativists do not deny the independent existence of objects, but they make no attempt to define a transcendental reality of objects or ideas. Without denying the independent existence of objects, or even of other peoples' ideas, they insist that each person sizes up or interprets his world in such a way as to form a meaningful pattern for himself, and his interpretation of his world is the reality on which he designs his actions.
3. **Relationship between Truth and Values:** Positive-relativistic truth is an open-ended truth developed within an open system of thought. Both truth and values are 'instrumental' rather than 'final'; they are exposed to a continuous test of experience.
4. **The Concept of Learning:** For positive relativists, all forms of learning have a common element; they all involve change in an individual's experiential situation that gives him an expectation of greater control in regard to matters involved in his current and subsequent experience. Learning is the process whereby a psychological person emerges and grows.
5. **The Role of Schools in a Democratic Society:** For schools to render the maximum service to society, it is essential that their structure and purposes should harmonize with the structure and purposes of that society. Accordingly, positive relativists think that a democratic society should be served by democratic schools. In this way, students would also learn what democratic living entails.
6. **Concept of Teaching:** The primary goal of teaching is the enhancement of learning. Teaching involves a teacher-student research in the area concerned. It is based upon the degree of thoughtfulness, memory, autonomous development, understanding and reflection etc.

Positive relativism is basically an extension of the pragmatic philosophy or experimentalism of John Dewey. It was formulated into a systematic enquiry by Morris L. Bigge during early seventies of the last century. The postulates of this philosophy are based on the fact that truth and reality arises from the participation of an individual in his environment as a result of an 'emergent synthesis'; that experience is primarily a process of inter-active cooperation between a knower and known, and that no ceiling can be placed on man's potential.

In terms of a positive relativist's thinking all forms of learning involve a change in an individual's experiential situation. Schools should be in consonance with the structure and purpose of a society and the aim of teaching should be the achievement of learning, its highest form being 'reflective' or 'critical'.

2.1.3 Axiology (Values)

2.1.3.1 Introduction :

Education is the mirror in which the entire development process finds its reflection. Through teaching teacher teach different values. Values are for the well being of every individual and meant for the development of human existence. Values need not be confused with norms. Norms are rules for behaving values are standards for desirability. In fact, values provide basis for accepting or rejecting a particular norms. So values stands for the ideals a man live by an live for

1. Meaning of Values: The term 'values' does not have a simple unitary meaning like dancing or playing, which refers to particular type of activity. From etymological point of view, value signifies that quality of an individual or thing which makes that individual or thing important, respectable and useful. This quality may be internal or external or both.

From Philosophical point of view value signifies neither a thing nor an individual, but a thought or a point of view. As such, everything which is useful to an individual becomes valuable to him. From sociological point of view, values are cultural standard that indicate the general goods deemed desirable for an organised society. This value refers to social arrangements and social behavior. According to Psychologists, "Anything that satisfies our desires is value" (J.S Mill). David Hume says that value is what is approved of.

Biological Meaning: Value is the characteristic of a thing or activity which helps in conservation and furtherance of our life.

Ethical Meaning: Those things or activities are valuable which help in making our soul perfect.

Some Expert Views about Meaning of Values: The term value has several connotations. The philosophers, the educationists, the sociologists and the psychologists give different definitions of "value system" according to their own outlook and experience. Some eminent scholars from Western School of thought and Indian School of thought have defined 'value system' in the following manner.

Western School of Thought

- 1. According to Allport:** "The term value means the relative prominence of the subject's interest or the dominant interest in personality."
- 2. According to R.K. Mukerjee:** "Values are socially approved drives and goals that are internalised through the process of conditioning, learning or socialization and that becomes subjective preferences, standards and aspirations."
- 3. According to D.H. Parker:** "Values belong wholly to the inner world of mind. The satisfaction of desire is the real value, the thing that serves is

only an instrument. A value is always an experience never a thing or an object."

4. **According to R.B. Perry:** "Any objective, whatever it be, acquires value when any interest, whatever it be, is taken in it, just as anything whatsoever becomes a target when anyone whosoever aims at it."
5. **According to Clyde Kluckhohn's:** "Value is a conception, explicit or implicit, distinctive of an individual or characteristic of group, of the desirable which influences the selection from available means and ends of action."
6. **According to Edgar Brightman:** "In the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity."
7. **According to John Dewey:** "The value means primarily to prize, to esteem, to appraise, to estimate; it means the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amount of values as compared with something else."
8. **According to Dr. Prem Kirpal:** Values may be defined as : (i) What we believe -professed values, (ii) what we practise -operational values and (iii) what we learn from experience in order to adopt and renew traditions received from the past traditional values." He further says, "Values should be operational and also relevant and dynamic.....Values should not be crystallized and frozen to the point of rigidity, stopping further growth and renewal."
9. **According to Henderson:** "Anything which satisfies a human want becomes thereby a value."
10. **According to N.T. Ram:** "A value is what is desired or what is sought. Values may be operationally conceived as those guiding principles of life which are conducive to one's physical and mental health as well as to social welfare and adjustment and which are in tune with one's culture."
11. **According to Kane:** "Values are the ideals, beliefs or norms which a society or the large majority of a society's members hold."
12. **According to Cunningham:** "Educational values become aims of education. According to these qualities, abilities and capacities are promoted in the individuals, which are inherently values of life."
13. **According to J.S. Brubacher:** "To state one's aim of education is to state his educational values."

According to Indian School of Thought

According to Jain Philosophy:- "Value is celibacy, asceticism and control of senses."

According to Charvaka School:- “Value is happiness and happiness is value.”

According to Buddhist School:- “Liberation and service of sentient beings of the world is value.”

According to Mimamsa Philosophy:- “Value propounds a state which is free from pleasure and pain.”

Conclusion: Values are the guiding principles of life which are conducive to all round development. They give direction and firmness to life and bring joy, satisfaction and peace to life. Values are like the rails that keep a train on the track and help it to move smoothly, quickly and with direction. They bring quality to life.

2. Role of Education in Inculcation of Values: The inculcation of values is by no means a simple matter. There is no magic formula. It is not a time-bound affair. It is a lifelong quest. Inculcation of values is influenced by a complex net work of factors such as home, peer group, community, the media and society at large. But Education plays the most vital role in inculcation of values.

Dr. S. Radhakrishnan’s view: “Education does not mean just integration of some facts and view but it also means to impart some human values.”

Thus, for the completion of the process of education need of value is observed.

Some viewpoints regarding value-oriented education are as under:

1. Views of Indian Education Commission: "The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at its best..... In the situation that is developing, it is equally important for us to give a proper value orientation to our educational system."

2. Challenge of Education: A Policy Perspective: "One of the major crisis facing education in India is that of value-orientation. It has been usual; argued that the main focus during the last three decades has been on quantitative expansion and consequently adequate attention could not be paid to maintain standard and quality of education. The output of the educational system is not only of poor quality but degradation of moral value has also been noticed."

3. National Policy on Education, 1986: The following observations have been made in the Policy Document:

(i) Moral values: "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum for the cultivation of social and moral values."

(ii) Eternal values: "In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our

people. Such value orientation should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism."

(iii) Positive Content: "Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect."

4. Swami Dayananda's views: "Parents have a great role and responsibility in the scheme of value education. It is the duty of parents to give instruction in values to their children, which draws injunction from the tradition of ancient Indian education."

5. Swami Vivekananda's views: "Education is the manifestation of divine perfection already existing in man.....The ideal is that we must have the whole education of the country, spiritual and secular in our hands and it must be on national lines, through national methods as far as practicable. There should be an institution to train teachers who must go about preaching religion and give secular education to our people."

6. Mahatma Gandhi's Views: "Education should be for the hand, head and heart. Education for the heart means spiritual training. The aim of education is self-realisation, the sum mum bonus of life and education."

7. Rabindra Nath Tagore's Views: While emphasising the need and importance of value-oriented education he writes, "The greatest use of education is not merely to collect facts, but to know man and make one self known to man."

8. Sri Aurobindo's Views: "There is dormant spirituality in every individual, Education for spiritual values is two phased. In the first phase, our education should provide the opportunity for teaching of higher values. At the lower level all should be educated in higher values. In the second phase, only those who can pursue the spiritual values should be given spiritual education at higher levels."

9. Radhakrishnan's View: "Education is not limited to the imparting of information or the training in skills. It has to give the educated a proper sense of values."

The following are the ways and means for inculcation of values:

1. Morning Assembly : It should be held daily in all the educational institutions. It can be of 15 to 30 minutes duration. Activities of morning assembly should include (i) Prayer, (ii) Singing of devotional or patriotic song, (iii) Brief ethical speech by a student, a teacher or the head, (iv) Sermons and spiritual discourses, (v) Readings from the scriptures or great literature of the world.

2. Compulsory Subject : Value education should be made a compulsory subject in all the schools and colleges. The essential teachings of great religions, like Hinduism, Sikhism, Buddhism, Jainism, Judaism, Islam, Christianity,

should be taught in the educational institutions. Students must be taught the fundamental truth (i.e., the brotherhood of man and fatherhood of God) common to all religions. In the educational Institution, at least two periods a week should be set aside for imparting value-education. House examinations may be arranged in value-education (moral education). All students may be asked to qualify it at junior levels (i.e., 5th standard and 8th standard), secondary level i.e., 10th standard and senior secondary level i.e.12th standard, and at degree level. No student should be considered to have passed the examination without having passed in value-education.

3. Redesigning the Curriculum: In order to inculcate values the curriculum should be redesigned. Various subjects like history, geography, civics, language, literature, art and music etc. should be taught from the point of view of our social, moral, cultural, spiritual and national values, deeds and achievements.

4. Redesigning the Text-books: There is an imperative need for redesigning books on Indian history, geography civics, literature and languages etc. leading the students to appreciate and imbibe social, cultural, moral, aesthetic, economic, political and spiritual values. There are some Don'ts which should be kept in mind while preparing the text-books. In other words text-books should be value-oriented.

5. Extension Lectures : based on morality/value-oriented education should be arranged in the educational institution. Experts should be invited to deliver speeches, on value-oriented education.

6. Declamation Contests: It should be organised in the institution on themes related to social, moral, cultural, aesthetic and spiritual values of life. Participation in the contest by way of speakers and also by way of audience will have a good impact. Different institutions should be encouraged to participate in these contests.

7. Skits and Dramas: It may be organised in the institution on themes related to values of life —social, moral, cultural, aesthetic and spiritual values.

8. Book Exhibitions : on literature related to moral, social, cultural, aesthetic and spiritual values should be organised in the institution by extending invitations to publishers and booksellers of this area of knowledge.

9. Art and Painting Exhibitions: on themes related to moral, social, cultural and aesthetic values etc, should be organised in the educational institutions. Paintings of distinguished artists depicting art, culture and values of life of people should be displayed.

10. Art and Painting Competitions: On the spot art and painting competitions may be organised on themes related to different types of values. Students of different age group may be invited from different institutions of the region or state. Prizes may be given for excellent performances.

11. Celebration of Birthdays: Educational institutions should celebrate the birthdays of great men and women of various nations like Guru Nanak, Guru Gobind Singh, Buddha, Christ, Prophet Mohammad, Lord Krishna, Mahatma Gandhi, Tagore, Radhakrishnan etc. It will help, in the inculcation of moral, religious, social, cultural and spiritual values among the students and the teachers,

12. Celebration of International Days: International days like U.N.O. Day, Human Rights Day, World Health Day, World Peace day should be celebrated in the educational institution. Celebration of these days will be helpful in inculcating noble values.

13. Use of Mass Media: Media like educational Films, theatres, newspapers radio and television should be used for inculcation of values, Educational television can work wonders in this field. Some distinguished teachers can bring out materials related to social, cultural, economic, political, aesthetic and spiritual values in the form of T.V. serials. It should be a regular feature of the school to show value-oriented films to the students and the community.

14. Value-oriented Magazine: School should bring out a value-oriented magazine or journal. Help of voluntary organisations can be sought. Suitable articles on the theme of values in life can be invited for publication. It can be run bi-annually or yearly.

15. Value-Oriented Prizes: Prizes may be given to deserving persons for showing gallantry, bravery, honesty, truth etc. in social gathering.

16. Value-Oriented Projects: The following projects for value education maybe started in the school under the guidance of efficient teachers :

(i) Co-Operative Store : The students may start a co-operative store. Books and stationary on concessional rate/wholesale rate may be purchased and sold to all the students studying in the school on no-profit no-loss basis. It will make the students hard workers. They will understand this business and the margin of profit.

(ii) Co-Operative Canteen : Some students may start their school canteen on no-profit no-loss basis. Different groups of students may control it turn by turn- and make its functioning successful.

(iii) Co-Operative Bank and Post-Office: Student's co-operative bank" and student's co-operative post-office may be set up.

Such like value-oriented projects will inculcate good values of life among the students.

17. Girl Guiding, Scouting and National Service Scheme (N.S.S.): It should be popularised. Their programmes and activities should be effectively organised. The students interested in social service in the hospitals, in the social festivals, in the villages, in the slum areas, at the railway station, at the

general bus stand can do a lot. They can pick up some social, moral and cultural values of life.

People say that 'values cannot be taught but caught'. Against this belief educationists strongly advocate that values could be taught with sufficient care and caution. The NCERT in its publication "Documents on Social, Moral and Spiritual Value in education" has drawn up 84 values to be inculcated through education.

3. Role of Teacher in Inculcation of Values: Teacher can prove very useful in inculcating values among the students in the following ways :

(i) Organising Co-curricular Activities: For inculcating values among students teacher should organise various types of co-curricular activities which we have listed above (namely extension lectures, declamation contests, skits and dramas, book exhibitions, art and painting exhibitions, art and painting competitions, celebration of birthdays of great persons, celebration of international days, value-oriented projects and bringing out value-oriented magazine or journal). M. T. Ramji has rightly observed, "Different - activities are to be kept in view by the school teachers, the teacher educators, the educational workers and the administrators since these activities when organised by the teachers with value awareness promote education in the values."

(ii) Effective Methods of Teaching: During teaching the teacher should emphasize value-oriented outlook. He should make all efforts for inculcating social, moral, cultural and spiritual values among the students. While teaching different subjects, specially social studies and languages, the teacher can put emphasis on ideas pertaining to values of cultural heritage, democratic citizenship, national integration, harmony between different communities and unity of all religions.

(iii) Value-oriented outlook : Teacher can inculcate values among students only if he himself is an embodiment of values. Hence teacher must have value-oriented outlook. It is rightly said that the key factor in any scheme of value-oriented education is "the impact of the personality of the loving and honest teachers who endeavor to practise sincerely the fundamental values of life. If the teachers who practise these values in their own persons and inculcate them among their students, society and the parents will also take care of itself.

The saying, "as the teacher, so the taught" and "as the school, so the students" is something which cannot be disputed. Teacher's responsibility in this national task is tremendous. They can make a modest beginning by helping and guiding children to keep their school premises clean, instilling in them a sense of punctuality and sense of duty. Many of these elementary qualities can be inculcated by teachers themselves through personal example. There is a good deal that can be done by the united efforts of teachers and parents and we must therefore have everywhere parent-teacher associations.

2.1.4 Metaphysics

Metaphysics means beyond nature. It has its origin in Greek Philosophy. Ever since the beginning of this world, it has been a matter of disagreement between philosophers as to what is real. Those who believe in idealism holds the view that existence is independent of time and space. It is spiritual rather than material. In the words of Brubacher.

2.1.4.1 Introduction

Metaphysics is considered to be most fundamental of all the philosophical sciences. It studies the whole world including man and his affairs. Its aim is the whole truth and reality. The basic problem which Metaphysics faces is what is real and what is unreal. Therefore, it investigates into the nature, structure and value of reality. Now our question is how to distinguish between real and unreal. Shankaracharya defines real as that which is permanent and unreal as impermanent.

When all things seem to change, what is that which remains permanent as ever? This permanent something is sometimes called the substance. But again the question is - what is the substance of all the things of the world? Shankaracharya, for example, says that consciousness is the substance from which everything is made. Every idealist says the same thing. But besides the idealists, there are other points of view too. Some maintain that matter is the ultimate substance of things. Here one thing is clear that Metaphysics is in search of reality and its characteristics.

How did metaphysics start and where did it first begin? Metaphysics started as an extra-ordinary wonder or perplexity about the universe and it began wherever man appeared and pondered on the mysteries of life. To paraphrase Aristotle, it is through wonder that men begin and originally began to speculate about the universe. Metaphysics is thinking, reflection, critique, into the inner depths of things. You need a mind to do that, and only individuals have minds to think. Only individuals can be involved metaphysics.

2.1.4.2 Meaning:

General meaning of Metaphysics is that it is a methodical study of the substance of the world. Substance is the stuff of which all things are made. It is the material cause of everything. Let things be born or destroyed, but it is the substance which persists as ever through these changes. For example, if we believe that pure consciousness is the original substance, then all things are born out of it and into it they shall be merged in the end.

Literal Meaning of Metaphysics also confirms the fact that it is the search for reality. The word "Metaphysics" is made of two parts "Meta" which means beyond or above and "physics" which means the physical world. Metaphysics therefore studies that which lies beyond or above the visible physical world. It is believed that the world is not what it appears to us. The reality is beyond it and

is not visible. Metaphysics is interested to know this reality which is beyond this material world and which is not accessible to our sensory experience.

The study of metaphysics in the strict sense, is the science of being. We have to consider beings as such and the great truth it contains in itself, ensure how it enquire into all things without being exhausted by any, to study its unspeakable properties, unity, truth and goodness and finally 'to treat of it' in its activity and attempt to penetrate the nature and modes of causation. We must also examine how throughout the entire created universe, beings is divided whether we consider the constitution of all created beings (discussion of being into potentiality and act, essence and existence) or different kinds of created things (division of being will substance and accident).

2.1.4.3 Concept of Nature :

In the field of metaphysics the branch which deals with nature is called Ontology. Idealists hold the opinion that the mental and spiritual is more real or at least more important than the material. They hold the opinion that out of the two words i.e. physical world and the world of experience, the later is more in line with the Ultimate reality than the former. It is to say that reality is permanent. It cannot be put in the chains of time and space. It is true and will continue to be true. Aristotle held the opinion that change was subordinated to the changeless. In the words of Brubacher:

"For the basis of this rationalization, Aristotle went to botany and biology. In these live sciences growth is one of the most obvious, fact and growth, of course, implies change, But the changes growth occur according to very well defined patterns. Thus an acorn falls to the ground, becomes an embedded to the earth, germinates under proper conditions of moisture and warmth, puts a shoot above the ground and grows into soplng and later on a mature, Oak, which beams across which fall to the ground thus completing the cycle of growth and preparing to repeat it. The notable feature about the cycle is that there is change from its beginning to its end but no change in the pattern of the cycle itself. The organism maintains its identity throughout its various stages of growth, since there is this consistency during change, it is the constant that is viewed as the truly real. Being is 'more' real than becoming and changeless more real than the changing. The changeless is a sign of perfection, while 'change and decay' are associated with each other as is the appealing old hymn "Abide with me". Thus this view held that change had an or bet or cycle to contain it and nothing could evolve which was not already involved. It is perhaps why that idealists were all out for actualisation of potentialities found in the child at birth. Indeed, children grow educationally like plants in a garden. It is why that Frobel's Kinder-garten also lays emphasis that nothing can unfool from seed or cell which was not enfolded on inception". This view is in line with the Christian and Hindu philosophies. Its main emphasis is that real cannot put within the chains of time and space. It is timeless, limitless and above all spiritual and ethical education.

Religious Argument of Ontology or Nature of Existence :

Ontology is also connected with the existence of God. One form starts out from the idea of God as perfect Being and argues that the 'Absolute Perfection' is not compatible with non-existence. Existence is a necessary attribute of an idea of all perfect being. Descartes and Leibniz held this view point. Leibniz declares that the first thing to do is to prove the idea of the most real is most perfect being to be free from all inherent contradictions.

The Pre-Kantian philosophy of 18th Century (Crusius in Germany and Hume in England) raised valid objections to the ontological argument. Kant's criticism of existence of God had won him the title of 'the All-destroyer'. Existence, he says, is never our attribute of an idea along with others. It is a predicate which we can apply only to object of possible existence or perception and does not add any new delimitation to the idea of those objects.

Hegel gave a particular turn to the ontological proof. Absolute being is at once an idea and existence. It follows as a matter of course that the thought of God has its real counterpart.

It was the theory of evolution of Darwin which revolutionised the thought structure of world to its very foundations. Brubacher says, about his work on origin of species "By putting forward his theory of evolution that species come into existence quite naturally, Darwin shook the thought structure of the world to its very foundations. He observed that off springs are seldom exactly like their parents but rather exhibit individual differences marking them off from their parents as well as from one another. In nature's struggle for existence some of these differences are better adopted for survival than are others. The differences that survive perpetuate their kind. By compound these differences over many generations, new species arise. The starting philosophical inference from this epitome of Darwin's work is the fact that species change. There is not only change with the cycle of growth, but the cycle itself can change. It is so, their change is no longer to be subordinate to changeless. Change is now on ultimate tract of reality. In accordance with the view point of naturalists and realists, reality exists independent of the individual. It can be realised and observed only in turn of time and space.

It is often said that pragmatism has refused to be concerned with metaphysical questions except in a destructively critical way. It is true that pragmatists except James, have declined to deal with traditional "why" question : Why are we here? Why do we suffer? Why is there evil in the world? We know that the pragmatic rule eliminates as meaningless those questions that do not lend themselves to the operatives of enquiry, and why questionnaire generally are of this kind. However, though such questions may be meaningless in the linguistic and scientific sense, they are generally to expressive of the realities of experience that go on in the world that itself possesses basic attributes of contingency and unpredictability.

In the early part of his course, Dewey, foresaw that one of the effects of the theory of organic evolution, that would be most difficult for modern man to accept, was a new concept of nature that departed radically from the idealised cosmology of the classic tradition, the anthropocentrism of the Hebraic-Christian tradition and perhaps, even the mechanistic determinism of Newton's physics. These worlds, each in its own way, displayed a character of completion and fixity. They seemed to provide a secure place for the 'human drama' to be played out because they exhibited a basic character of rationality, lawfulness and order, into which it was possible to read the answers to the 'why' questions. But the physics of relativity and the revolution in biology and all that has followed from these have changed our conception of the conditions under which we must live and work. There are various possible worlds of the kind portrayed by modern science. In a certain degree today's philosophy has attempted some interpretation of the new cosmology and the place of man in the scheme of things. Pragmatism is one of the traditions, in modern philosophy in which the consequences of a scientific naturalistic outlook have been developed philosophically.

To Dewey and other pragmatists, the office of thinking is one of clearing up the dubious and making the situation assured, of passing from doubt to belief. Thinking is not an abrupt transition from a "natural" to "rational" level; it is reorganizing and reconstructing experience within a world of space interest, and in the sense every act, idea and existence is an experiment. Those who are to act wisely, and to have their actions guided by intelligence, must be cognizant of the nature of the world, for those who do not understand how to use nature to advantage, will be continually at its mercy, we may as well face the reality that nothing lasts forever. Any existing thing has its existence in some context and all the forces operating in that context are never entirely compatible with its existence. Change is intelligible, only as a relation of events and permanency is comparative, not absolute.

Inquiry is the method of intelligence. In the estimation of Peirce and Dewey, the method of intelligence is the general method of science. In having said this, we have brought full circle in our study of the liberal protest in the preface to the first edition of 'How We Think' Dewey wrote :

"This scientific attitude of mind might conceivably be quite irrelevant to teaching children and youth. But this book also represents the conviction that such is not the case; that the native and unspoiled attitude of childhood, marked by ardent curiosity, fertile imagination and love of experimental inquiry, is near, very near, to the attitude of the scientific mind".

2.1.4.4 The Concept of Man : It has been expressed in metaphysics in the terms of nature of the human nature.

Maritain had said, "The chief task of education is to shape man". Education, therefore, is properly considered to be a branch of ethics, and specifically, a part of social ethics. However, there are also other kinds of knowledge that

must be taken into account when we consider human nature; for example biology, psychology and epistemology are also source of knowledge about the nature of man. And since ultimately man is a part of a great world system, one must turn to metaphysics for certain important understandings.

- (a) All men share the same human nature and this nature is constant. It does not change.
- (b) Since all men have the same nature, all men, have the same natural powers.
- (c) By virtue is meant the perfection of a natural power and since all men have the same natural powers, the virtues are the same for all men.
- (d) Education is concerned with the development of man's rational powers, that is, with the formation of the intellectual virtues.
- (e) Since the aim of education is the formation of the intellectual virtues, and since these virtues are the same for all men, the aim of education is also the same for all men.

Thus, our main interest is in the nature of man and what can be derived from it to guide educational policy.

2.1.4.5 Metaphysical Problems

The word problem as used in this context is a noun and it could mean difficulty, puzzle or question to which answer or solution has to be given. When we therefore speak of the problems of metaphysical philosophy we have in mind those recurrent issues in metaphysics which border on human existence and influence our daily existence. We say these problems are recurrent in the sense that they define any attempt to give final answer(s) to them. Life itself is one huge problem which continues to throw up puzzles, riddles and mysteries for us to ponder and wonder upon.

Metaphysics is one of the ways philosophy employs in looking at the problems of existence with a view to proffering solutions to these life problems. In doing this, it tries to provide comprehensive thought systems considered to be adequate in tackling existent problems.

The discussion of the problems of metaphysical philosophy shall be done under two broad sub-headings which include: "ontological problems in metaphysics" and "anthropological problems in metaphysics". This is in consonance with our division of metaphysics into metaphysica generalis and metaphysica specialis.

A. Ontological Problems in Metaphysics: The problems discussed here include: Being, Being and non-Being, Human Being, Existence and Essence, and Transcendence and Immanence.

Heidegger refers to Being as "the light that gives sight to metaphysic or the light from which metaphysics derives its sight". As he states: The truth of Being may thus be called the ground in which metaphysics, as the root of the tree of philosophy, is kept and from which it is nourished.

The Being that Heidegger speaks of is not any particular being; it is not this or that being. Unlike Aristotle, Augustine and Aquinas, by Being, Heidegger does not refer to God who incidentally is regarded as the being of beings. Heidegger is rather talking of a most primordial ground that sustains all other grounds, including God. Recall that Heidegger criticized Descartes for equating metaphysics with the roots of the tree, for referring to metaphysics as the science of the roots, the fall out of such criticism is to locate the ground from metaphysics takes its roots and also garners nourishment. The location of this ground from which metaphysics and every other thing derives source and garners nourishment is regarded by Heidegger to be the “overcoming of metaphysics” or in a more technical sense as Fundamental Ontology.

Problem of Being and Non-Being: Being has been identified by Heidegger as the ground of all things. Non-Being simply means nothing or nothingness. So when we talk about the problems of Being and non-Being, what we have in mind is to see whether there is a relationship between something and nothing. For instance, Leibniz, a German philosopher of the modern period asked the question: “Why is there something instead of nothing”? Of course as implied in Leibniz’s question, something is prior if not superior to nothing. Needless to say, this Leibnizian poser re-enacts Aristotle’s old riddle: “The chicken and the egg which came first”? The tendency among Western philosophers is to apply the law of excluded middle in trying to solve these posers of Leibniz and Aristotle. Non-Being or nothingness was regard as a negation or a privation of Being. In this manner of thinking therefore, nothing was regarded as “absence of everything including life, existence, and all discernible qualities; vacuum or space without anything in it; complete worthlessness or insignificance” (Encarta Dictionary, 2008). It is along this line of thought that Parmenides asserts that Being is, while non-Being is not.

Thus, if Being is that which can be thought about, nothing or non-Being is the unthought of thought. Nothing is the foundation of all things. The entire universe floats on nothing and this explains why there can be no end to life or existence.

Being will always rise from nothing and collapse back into nothing. In the same vein, human thought rises from nothing, projects into nothing and relapses back into nothing. It is in this sense that Sartre says that: “emptiness lies coiled up like a worm in the heart of being” (1969: 21). By the expression emptiness Sartre means nothingness. From where does disease and the courses of disease arise and into what do they disappear upon healing if not nothingness? God came from nothing, Big Bang happened from nothing, nothing has always been there. Life rotates on nothing and so things rise from nothing and collapse back into nothing. And since nothing is coterminous with something, since non-Being and Being are equi-primordial, it follows that the watchword for us is the inexhaustibility of life. This is implied in the principle of electromagnetism, especially David Bohm’s “hollow movement theory”. Because inexhaustibility

implies uncertainty, Heisenberg warns that the position and momentum of particles are indeterminate.

Problem of Human Being: Man is a problem onto himself and so is the concept man a most intricate one. If you ask man about other things in the universe, he probably will give you a straight forward answer. But if you ask him about himself and his fellow humans, he might get intimidated. When therefore, we pose the question concerning human being, our essential interest is to unravel that essence that makes man a most complex being.

The Problem of Reality: This is a simple way of asking the question: "What is reality"? To which answer(s) in the form of definition(s) should be provided. In the most ordinary sense reality (i.e. with small letter "r") refers to thing or phenomenon, the plural form of which will be realities or things or phenomena. In that case, Reality (i.e. with capital letter R.) would refer to the totality of all that there is or the sum total of everything that there is which lies in wait for investigation, to be brought to light, or made visible to the naked eyes. Note that is happens to the preferential term here. When metaphysics is defined as the search for ultimate reality, isness of thing or things preoccupies the mind of the metaphysician. Another technical expression for isness is to be beness or simply beness. That something is, insofar as it influences human existence in whatever manner, remains prior to its attributes and functions. The nature of isness or beness therefore, is such that reality encompasses the totality of human experience be it real or imaginary, tangible or intangible, material or immaterial, corporeal or incorporeal, visible or invisible, factual, fictional or mere illusion etc, all constitute the realm of reality. This is why the treatment of metaphysical problems touches on every aspect of human experience. It also explains why metaphysical systems offer a comprehensive account of reality. We can then say that metaphysics as a system is a holistic or totalizing appraisal of reality.

Problem of the Nature of Reality: This border on the human description of reality. It is about the human idea or notion of reality. The goal here is to describe the nature, attribute or the essential character of reality, a task that is technically referred to as "the naming of the world". It is here that man shows his genius by merging thought and language to describe the world or give names to things in the world. In doing this some fundamental problems arise and this concerns the question whether reality is physical or non-physical. Philosophers who say that reality is material are called materialists and those philosophers who say that reality is non-physical are known as idealists. Thus, materialism and immaterialism (i.e. idealism) become ways of describing reality. Materialists and idealists hold opposing views about reality we say that they are rival schools of thought. And because each doggedly hold onto a one sided or a mono view of reality we say that materialism and idealism are monistic metaphysical systems.

2.1.5 Summary :

In this lesson we studied about Epistemology, Axiology and Metaphysics and very important concept which are useful & valuable in practical life too. Epistemology deals with knowledge. Epistemology explores how knowledge can be acquired through different sources. Axiology deals with values. Axiology deals with different kind of values how to inculcate values through education. Metaphysics deals with reality which is beyond this material world & which is not accessible to our sensory experience.

2.1.6 Suggested Questions :

1. Define logical analysis?
2. Define positive relativism?
3. Explain the concept of Epistemology in detail?
4. Explain the meaning of Values?
5. Describe the Role of Educational in inculcation of values?
6. Explain the concept of Metaphysics in detail?

2.1.7 Suggested Readings :

1. Braubacher, J.S. : *Modern Philosophies of Education*
2. Kaul, G.N. : *Values and Education in Independent India*
3. Sodhi T.S. and Aruna Suri: *Philosophical and Sociological Foundation of Education*
4. Pandey, R.S. : *An Introduction to Major Philosophies of Education*
5. Taneja, V.R. : *Philosophical and Sociological Foundation of Education*

**PHILOSOPHIES OF EDUCATION : IDEALISM,
NATURALISM AND PRAGMATISM**

2.2.0 Structure of the Lesson

2.2.1 Objectives of the Lesson

2.2.2 Introduction

2.2.3 Idealism

2.2.3.1 Main Features of Idealism

2.2.3.2 Idealism and Education

2.2.3.3 Limitations of Idealism

2.2.4 Naturalism

2.2.4.1 Types of Naturalism

2.2.4.2 Main Characteristics of Naturalism

2.2.4.3 Naturalism and Education

2.2.4.4 Limitations of Naturalism

2.2.5 Pragmatism

2.2.5.1 Principles of Pragmatism

2.2.5.2 Pragmatism and Education

2.2.5.3 Limitations of Pragmatism

2.2.6 Suggested Questions

2.2.7 Suggested Books

2.2.1 Objectives of the Lesson

After study of this lesson, the students will be able to:

- (i) Explain the concept of Idealism, Naturalism and Pragmatism.
- (ii) Distinguish between each school of philosophy.
- (iii) Conceptualise the relation between education and each school of philosophy.

2.2.2 Introduction:

Philosophy is derived from two Greek words PHILOS and SOPHIA. Philo means 'love of' and sophia means 'wisdom'. So the word philosophy means love of wisdom. Plato said, "He who has a taste for every sort of knowledge and who is curious to learn and is never fully satisfied may be just termed as a Philosopher."

Man has been asking questions like What is the origin of life? What is this life for? What is God? What happens after death? What is the ultimate truth? etc. The answers to these questions constitute what can be given the name 'philosophy'. In brief, philosophy discusses soul, God, origin of life, truth, morality, beauty, goodness etc. Thus philosophy is a branch of study related to finding out the nature of truth. It is why that Guru Nanak has also characterised it in terms of Truth, "Truth is great, still greater is truthful living."

The individual tries to convey his ideas, and beliefs to other. Society also tries to transmit its ideals, faiths, beliefs, traditions and culture to its members. It is done through the process of education. Thus, to quote Adams, "Education is dynamic side of philosophy."

Thus we may say that education is the philosophy of the individual or society in action. This means that a philosophy of education or educational philosophy comprises the theoretical aspect behind the practical aspect of education. It relates to the 'what', the 'why' and the 'how' of teaching.

Let us now consider three different schools of philosophy namely (a) Idealism, (b) Naturalism and (c) Pragmatism.

2.2.3 IDEALISM

The word idealism has been derived from 'ideas'. According to idealism the spirit or mind is more important than matter. It says that the universe can be explained in terms of spirit.

2.2.3.1 Main features of Idealism*

(a) Idealism believes in the Universal Mind. Besides the physical or material universe, there is also a spiritual universe which is permeated by the Universal Mind or God. He is the Creator and others are the created. Human mind is a part of the Universal Mind and is dependent on Him. God or the Universal Mind is the source of all human values and the goal of all human activities is the realization of this Universal Mind in one's ownself.

Upanishads provide the fundamental theme of Indian idealistic thought the divinity of man and the spiritual principle governing cosmos.

*Based upon the classification given by Dr. R. N. Safaya

(b) Idealism regards man as a spiritual being. Idealism believes that man is not a mere animal. He is essentially a spiritual being whose chief aim is to develop his spiritual nature. It is this spirituality that distinguishes man from other lower creatures. The underlying principles of the idealistic philosophy is "Mind or spirit is the essential world-stuff and that mind is not merely brain and its activity, but is in itself a real thing." Reality is found in the mind of man and not in the external world.

Upanishads proclaim the identity of universal soul (Brahmin) and the individual soul (Atma). Vedanta explains the same, and teaches how to realize self as the ultimate. The self is to be seen. That is the ultimate goal of life according to Indian idealism. In the domain of spiritualism, there is no room for competition, hypocrisy and jealousy. There is only brotherhood of man and fatherhood of God.

(c) The world of ideas and values is more important than the world of matter. Idealism has full faith in eternal values which never change. They can neither be created nor destroyed. According to Plato, the outstanding eternal values are Truth, Goodness and Beauty. They are exactly similar to the attributes of God as expressed by the sages and seers of ancient India.

Man cannot create eternal values. He can only discover them if he tries. According to Idealism, "Everything which we truly judge to be good or beautiful so because it partakes of the nature of Absolute Goodness or Beauty. It is Absolute Beauty which makes all beautiful things, beautiful."

Idealism requires that the past culture must be given its due place and accordingly education aims at providing the means of acquainting the student with great achievements in literature, art, mathematics and science. Idealistic philosophy provides direct guidelines for the aims in education, curricula, teacher's role and method of teaching. Idealistic philosophy restores man to his proper place and educational institutions become places for learning.

Shankaracharya even objects to the reality of the physical world. To Kant and Schopenhauer the objective world does not exist apart from the subject's thought. Matter may be a projection of mind, or even a creation of mind.

(d) Real knowledge is perceived in mind. The knowledge which is gained through the activity and creativity of mind is more important than the knowledge acquired through senses.

2.2.3.2 Idealism and Education

Idealism has played a great role in shaping the system of education, particularly the aims of education, the concept of discipline and the construction of curriculum. Idealism has emphasised the complete and harmonious development of human personality and the realization of the self. The idealist belief that through the

agency of education ideals of life can be achieved, in fact, should be achieved. We shall discuss the contribution (or educational implications) of idealism in the paragraphs which follow :

1. Idealism and Aims of Education : Idealism, as we have already noted, lays proper stress on the glory and grandeur of human life, which is the best creation of God. The most distinct contribution of idealism in the field of education is that it has provided human life with very high aims. Some of those important aims are the following :

(i) Exaltation of Human Personality : According to Idealism, "Human personality is of supreme value and constitute the noblest work of God." So the foremost aim of education should be the exaltation of the self, which implies self-realization. Every individual life has got the capability of becoming a perfect, pattern after his own self. Education should help the individual to become that perfect pattern. Adam says, "Out of the many ideals of education, self-realization is the one that is specially associated with Idealism." Since man is a spiritual being, "the divine in the man should be unfolded and brought to his consciousness by means of education."

(ii) Universal Education : Self-realisation, as stated above, should not be confined to the chosen few only. It should be universal because all human beings are equally the children of God. In an idealistic society, one exception should be made in the education of children. It should be universal without any distinction of caste-creed, colour or social status.

(iii) Development of Inventive and Creative Powers : Man should not accept his physical environment as unchangeable. He should, rather change and modify that environment according to his needs and mould it according to his own purposes through his inventive and creative skills. He should harness the forces of nature in such a way that these should render him the best possible service. Prof. Ross has said, "Moral values which are spiritual can be found in physical activities. Intellectual values are pursued in the application of skills to the problems of the physical environment while aesthetic values are discovered in the mastery that a man acquires over his material, in his crafts." Education must foster those inventive powers of man to ensure his mastery over the materials, given to him.

(iv) Acquisition and Enrichment of Cultural Environment : Man himself is the creator of cultural environment of man's own making. It is a product of man's creative activity. Ross says, "Religion, morality, art, literature, mathematics and science are the product of man's moral, intellectual and aesthetic activity." Idealistic, therefore, emphasise that each in the cultural heritage of mankind, which is free from the limitations of the material environment, according to the best of his capacity. But he must not only preserve what he has inherited; he should also make his own

contribution to the enrichment of that culture, so the "the boundaries of spiritual realm may be enlarged." Education must help him in making this contribution.

(v) Development of Moral Sense : Another aim of education, according to Idealism, is the development of the moral sense of the child, so that he may be able to distinguish between the right and the wrong. But mere distinction of right and wrong is not enough. Education should develop the will power of the child so that he may be able to follow the good and reject the evil. This power can be developed by the correct appreciation of truth, goodness and beauty, which are highest moral values. Swami Vivekananda says :

"We want that education by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet." Again he says, "Each soul is potentially divine, the goal is to manifest that divinity."

(vi) Self – Realization : The function of education is to enable the individual to realise the unity within himself and to establish a harmony between his nature and the ultimate nature of universe. Idealism preaches liberation, mukti or nirvana as the ultimate aim of life. Education should help in the realisation of this aim of life. In short, we can say that idealists aim in the full and complete training of man and not the development of some parts of man.

2. Idealism and Curriculum : The Idealists approach the problem of curriculum from the domain of idea and ideals. So they give preference to the experiences of the whole human race. Again, as we have just stated above idealism aims at developing a true sense of appreciation of truth, goodness and beauty, which means the attainment of spiritual perfection. In the words of Clutton Brock, "Spirits has three activities, and three alone, namely, the moral, the intellectual and the aesthetic activities. And man lives so that he may exercise these activities of the spirit and for no other reason." These three activities are inspired by the three corresponding desires of the spirit..... knowledge (Gyan), feeling (Bhakti) and effort (Karma). All these desires occur together and in pursuit of truth, beauty and goodness. It is therefore, that idealistic curriculum provides for the training and cultivation of the intellectual, moral and aesthetic activities. For the intellectual advancement of the child, languages, literature, sciences, social studies and mathematics are included in the curriculum. For the aesthetic and moral development, fine arts, poetry, ethics and religion are provided.

3. Idealism and Methods of Teaching : Method is the weakest point in idealistic philosophy. In fact, it does not advocate any special method of education but follows the traditional method. However, two outstanding idealist educators contributed greatly to methodology of education. They are Pestalozzi and Froebel. Pestalozzi advocates self-activities on the part of children for gaining knowledge. He emphasises

that instruction in all subjects should be based on psychological findings and experiences and not on abstract statements and words. He, therefore, advocates teaching through number, forms and language. Lesson should be such as would provide opportunities to children for seizing and handling the objects themselves. And this is exactly what we mean by the project method and play-way method in modern education.

The classroom is place where the mature mind of the teacher and the immature minds of pupils meet. There is a bond of common purpose between the two. The mature person has the function of making the purpose clear. But the teacher must never feels his own importance. He must not intervene too much. He should not underestimate the competencies of his pupils. The teachers are only the mediators between knowledge and the pupils. Free response of children and initiative on their part must be encouraged. The truly educative acts are those which go on within the private experience of the learner and are comprised of the student's own self activity, never of the artifices of the clever teacher. The job of the teacher is to give the children an insight into deeper experiences than they already had. He should infuse faith and confidence in them. Children's potentialities should be brought into play by providing stimulating experiences.

Froebel developed the methodology of play which is known as "Kindergarten". He regards the school as a garden and the teacher as a gardener, whose main function is to tend the little human plants under his charge, very carefully and, thus, help them to grow to beauty and perfection. Ross says, "The naturalist may be contented with the wild prairie but the idealist wants fine roses." For Froebel, play was not only a spontaneous self-activity, it also possessed great possibilities for self-realization.

Idealists, however, did not make any original contribution to methodology. They have, no doubt, given us lofty aims of education but they have failed to satisfy us as far as the methods of teaching are concerned.

However, some advocates of idealism have provided certain teachings techniques, These are :

(i) Questioning (ii) Discussion (iii) Lecture Method (iv) Single and Group Projects and (v) Imitation. Lecture method is limited to the presentation of accurate facts and objective information by the teacher. In case of imitation, the teacher sets before his pupils some excellent-literary, artistic, musical, scientific or other models, and directs them to observe and study these and try to reproduce the patterns. However the greatest use of imitation in idealism is to focus the pupil's attention upon life and work of certain great personalities. The pupils are expected to follow their examples and imbibe some of their good qualities.

4. Idealism and Discipline : They felt that strict discipline is essential for self realization. There is no situation in which restraint is not required. Teacher's guidance is necessary at every step because he will impress upon his pupils the importance of higher values by leading a virtuous life and they will try to follow his example. In this way the teacher will make the environment suitable for his pupils to realize the higher values through self discipline. It may, however, be noted that idealists are not against freedom. But for them freedom is not a means, as it is with the naturalist; it is an end. It is a well deserved reward for the youth, who has learnt to live under self-imposed regulation and discipline.

5. Idealism and Teacher : The place of a teacher in idealism is very high. Idealist teacher is the one who has attained self-realization. He is a practical man and leads an ideal and virtuous life. Like the ancient Indian Guru, he is expected to live a life contentment, contemplation, poverty and detachment. His personality is a source of inspiration for his pupils to follow his example. He acts as a friend, a philosopher and a guide. In the words of Ross, "The educator constitutes the special environment factor whose function is to lead the child nearer to reality, to guide him towards his utmost possible perfection." The role of a teacher in idealist philosophy of education can best be described in the words of Aurbindo :

"The first principle of True teaching is that nothing can be taught. The teacher is not an instructor or task-master; he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in this process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within, he only shows him where it lies and how it can be habituated to the surface."

Again, according to Froebel, the teacher is the gardener, who cares the under plant in the form of the child. He is to help the child to grow in to a nature and a well-balanced, person. He is to lead the child to his perfect development, with the realisation of truth, goodness and beauty.

2.2.3.3 Limitations of Idealism:

Idealism is an excellent school of Philosophy, but it suffers from the following limitations:

(1) Aims of Education : The aims of idealistic education are abstract, which are difficult to achieve in this functional world.

(2) Curriculum : The curriculum suggested by idealism ignores the material world. It is teacher-centred and thought-centred and not child-centred. The individual differences of children have not been kept in mind. Thus the concept of curriculum

is narrow. It ignores scientific and technical subjects. This curriculum cannot fulfil the needs of society of 21st century.

(3) Methods of Teaching : Idealism has a negative contribution to the methods of teaching. These methods are teacher-centred. Here a teacher remains active and the students remain passive. Thus it has made no contribution in the field of methods of teaching.

(4) Excessive Importance to Teacher : Idealism gives extra importance to the teacher and sadly ignores the child when both teacher and taught are the equal parts of educational process.

(5) Neglect of Physical Life : Idealism stresses spiritual life and ignores physical aspect of human existence. Such philosophy does not hold good in the present time.

(6) Strict Discipline : Idealism favours strict discipline. The concept of discipline is not justified today. A child must be given opportunity to develop in a natural way by providing free environment.

2.2.4 NATURALISM:

Whereas idealism believes in eternal values which never change, and that beyond material world there is a spiritual world. Naturalism believes that there is no reality beyond nature and that material world is the real world. Naturalism asserts that spiritual world is only a fragment of imagination. Soul or God, do not exist at all. When body is destroyed, soul also dies with it. There is neither heaven nor hell. Man must grow and develop as nature wants it. And education should not bother about value or spirit. It should follow nature and let children grow and develop in the lap of nature. In short Naturalism is the opposite of idealism. James Word says, "Naturalism is the doctrine which separates nature from God, subordinates spirit to matter and sets up unchangeable laws supreme". According to Thomas and Lang, "Naturalism is opposite to idealism subordinates mind to matter and holds that ultimate reality is material world, not spiritual world." Joyce has given an interesting but truthful definition when he says, "Naturalism is a system whose salient characteristic is the exclusion of whatever is spiritual or indeed whatever is transcendental of experience from out philosophy of nature and man."

2.2.4.1 Types of Naturalism

Naturalism has three main types discussed below :

(a) Physical Naturalism : This form believes that laws of physical nature govern the laws of human life. Reality does not exist within the individual. It is rather outside him, in the natural universe. Tagore calls 'Nature' as the 'manuscript of God'. Since human life is moulded and controlled by external nature, it should be in

accordance with the natural laws. Such a philosophy throws man into the background and, as such, it has not influenced educational theory and practice.

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

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

2.2.4.2 Main Characteristics of Naturalism:

1. There is no reality beyond nature.
2. Follow nature.
3. Naturalism is a cry for freedom.
4. Senses are the gate-ways of knowledge.
5. The world is a big machine and man is its component.
6. Nothing is good or bad, in complete form, in this world.
7. The basis of knowledge is the experiences gained by senses.
8. Interpretation of truth or reality is done by science.
9. Man is the supreme creature. His development has taken place from lower to higher level.
10. Soul, God, Heaven, morality, immorality, freedom of will, and spiritual world are all pretensions. They have no existence.
11. Natural tendencies are the main source of education.

Thus Naturalism is a powerful revolt against idealism and is in favour of ousting the traditional system of education with full force. Naturalism stresses that education should engage the spontaneous self-activity of the child. The naturalist movement in education brought of the forefront the importance of the recognition of the child in the process of education.

2.2.4.3 Naturalism and Education:

Naturalism has influenced education in many ways. It has put the child in the central position in the educational system, the books, curriculum, aims etc. have been pushed into the background, 'Back to Nature' is its slogan. Rousseau is the most prominent Naturalist two advocates that there are three sources of education Nature, Men and Things. But Education derived from men and things should be subordinated to education got from nature. Education from nature will prepare a natural man, not artificial or unreal man. The natural man is not the savage man but a man governed by the laws of his own nature rather than the laws made by the society. He believes that child is born good and it is the corrupt society which corrupts him. He will grow into goodness if he is allowed to grow according to his nature. The chief contribution of Naturalism to education is given below :

(a) Naturalism, and Aims of Education : Different Naturalists have given us different ideas about the aims of education. Generally speaking, just as with the idealists, the aim of education is self-realization, with the Naturalists, it is self-expression" and "self-preservation. However, those who believe in mechanical Naturalism, aim at developing in the child such habits of action and thoughts as are appropriate to the modern age. But this is not a very high aim of education.

Spencer who belongs to the biological school of Naturalism, aims at achieving the present and future happiness of child by the cultivation of self-restraint and sense of values.

Mc Dougall, however, does not entirely agree with Spencer and his views are based on "Pleasure and pain" principle. He regards that instincts of man are real guiding forces which are the basis of all his conduct. Education, therefore, should aim at the redirection and sublimation of instincts for achieving socially desirable ends.

According to Darwin, the originator of the evolutionary theory, the aim of education is "to equip the individual for the struggle for this instances existence and thus to ensure his survival."

Damarck, while agreeing with Darwin, adds that education should help the child to adjust himself physically and mentally to his environment and to the changing circumstances in life.

Bernard Shaw, who is also a 'biological Naturalist', believes that the process of evolution has not come to an end with the evolution of man as the "best of God's creation." He therefore, says, that education should aim at the evolution of a better humanity through the transmission of not only physical traits but also the cultural ones.

Rousseau, the most prominent educationist of this school of thought says that

education should be planned according to the nature of the child, contrary to the conventions of society.

The modern educator, Sir Percy Nunn regards the development of individuality as the supreme goal of education. He says. The proper goal of human life is perfection of individual. The machinery of society and all the tradition of human achievement and culture, are to be valued only in so far as they conduce towards those perfection." In short the aims of education, as advocated by different Naturalists, may be stated as under :

1. Self-Expression: Naturalism lays stress on self-expression and self-preservation. Education should acquaint a person with the laws of health, enable him to earn a living and train him to preserve and maintain life.

2. Redirection and Sublimation of Instincts : His main instincts are the guiding forces and the basis of all human conduct. It is, therefore, that the aim of education should be the redirection and submission of these instincts, towards socially useful work. Fulfilment of individual and social needs through nature, is the main aim of education.

3. Struggle for Existence : Education must equip the individual for the struggle for existence and ensure his survival. It should help children to adjust themselves, physically and mentally, to their environment and to the changing circumstances of life.

4. Education According to Nature: Education should not only be according to physical nature but also in accordance with the nature of the child. In other words, it should be according to the child's tendencies, capacities, instincts, likes and dislikes. It urges that while educating the child his whole nature should be kept in view. Education should aim at providing full opportunity for the development of natural endowments of the child.

5. Perfect Development of Individuality : According to some Naturalists, perfect development of individuality is the supreme aim of education. "The proper goal of human life is perfection of the individual. The machinery of society and all the traditions of human achievement and culture, are to be valued only, in so far as they conduct towards this perfection." Education should aim at developing the child into a joyous, rational, balanced, useful and mature person.

Thus we see that Naturalism does not satisfy us much as far as aims of education are concerned. It does not lay down higher and nobler aims of education. It ignores the spiritual side of the child's personality by omitting the development of his will, conscience and morality.

(b) Naturalism and Curriculum : The Naturalists do not advocate a fixed

curriculum. Every child is given the right to determine his own curriculum. He is expected to learn directly from nature through personal experience. Naturalists give prominence to subjects like nature, study, agriculture, gardening, art, craft, botany, zoology, geography and astronomy because these are in keeping with the nature of the child. These subjects should be correlated with the play activities of the child and with the life around him. Since the materialist lay emphasis on the present life of the child, they include those subjects in the curriculum which contribute directly to the enrichment of the health, vocational life, family and social life of the child now and at present. So they emphasise the teaching of science which deal with nature, e.g., physics, chemistry, botany and zoology along with art, craft, and physical activities. Mathematics and languages are included because they are considered essential for understanding the science subjects. History is also not ignored as it helps in transmitting the past experiences of the race to the children. Such experiences enrich the present and help greatly in the further development of man. Rousseau's curriculum for Emile, is based on the principle of "negative education," which demands the greatest possible freedom for the child in his movements and activities. When it is applied to intellectual education, it means the absence of verbal lessons, bookish knowledge or any other positive studies. According to naturalists the curriculum (i) should be broad based; (ii) it should include various activities and skills; (iii) it should be correlated to the life around; and (iv) it should lay more emphasis on present.

(c) Naturalism and Methods of Teaching

1. Learning by Doing : Naturalists are not in favour of direct teaching through lectures or text-books. In place of book-learning, they advocate the direct experience of things and believe in the principle of "learning by doing." Rousseau says, "Give to your pupil no verbal lesson. He should be taught by experience alone. Teach by doing whenever you can and fall back on words when doing is out of question." Book knowledge should be as little as possible. In the study of language, direct method of teaching is advocated to ensure the vocabulary of student. In the teaching of science and mathematics, heuristic method is emphasised, in place of "Chalk-and talk" procedure. Geometry is to be taught with practical exercises in mensuration and geography through actual excursions and observation.

2. Play-way Method : Secondly the Naturalists advocate play-way as another important method of imparting education, its underlying principle is that all learning should take place in the spirit of play and by the method of play-way. It creates the spirit of joyful, spontaneous and creative activity. It is therefore, regarded as the most natural and most outstanding method of creative education.

3. Observation and Experimentation : Thirdly, the Naturalists assail the

time table, and disfavour any type of rigidity in the daily time schedule. So they have devised such schedules as the Dalton Plan, which given freedom to the pupils to choose their own schedule of work. They learn through observation and experimentation.

4. Self-Government and Self-Efforts : Lastly, the Naturalists emphasise open air schools, self-government in schools and the establishment of co-education in educational institutions. Self-government will give direct experience of social life while co-education will develop right type of family and community life.

Thus the contribution of Naturalism to the field of modern methodology of education is the most outstanding and most abiding.

(d) Naturalism and Discipline

Naturalists give utmost freedom to the child to do and learn whatever he likes. They do not advocate any sort of punishment for the child except that he is allowed to suffer the natural consequences of his actions. External discipline is not desirable as it stands in the way of child's natural development. Spencer, an extreme Naturalist says that discipline should be by natural consequences of one's actions only. Both Spencer and Rousseau assert that whenever a child goes wrong, natural reaction is proper punishment for him. Pain that results from indulging in undesirable activities, is regarded as sufficient corrective to child's behaviour. To some extent this theory of natural consequences of free discipline, may be applicable but not always. This is the reason that it has been very severely criticised. Nature does not distribute her penalties in a just and a fair way. There is always a possibility that the child will, in almost all cases, suffer more than he actually deserves. For regulating the conduct of students. Naturalists have also evolved the concept of student self government, which is quite in tune with the demand of a democratic society. Neils's Summerhill school is practically run on student self government lines.

(e) Naturalism and Teacher

According to the Naturalists, the teacher's place is "behind the scene". He is a spectator or an observer of the child's development rather than a giver of information. Ideals and ideas or a moulder of character. He is not to interfere with the activities of his pupils. He is not to dictate to them what they have to do. Restrictions imposed upon children by teacher stand in the way of their natural development. Therefore the teacher must not try to teach his pupils what do not want to learn. The children know better what, when and how they should learn. The teacher's duty is simply to see that there is free development of the pupil's interests and natural impulses. According to naturalistic concept a teacher is only "a setter of the stage, supplier of materials and opportunities, a provider of an ideal environment and creator of

conditions, conducive to the natural development of pupils?. This is exactly the role of teacher that has been advocated in almost all the modern schemes of education, although we know that under no system of education, we can dispense with his services.

2.2.4.4 Limitations of Naturalism

All good philosophies face some shortcomings. Naturalism is no exception. It has the following weaknesses: -

- 1. Neglect of Spiritual World :** Naturalism neglects spiritual world. It is essential to know both the worlds for balanced development.
- 2. Discipline :** Discipline by natural consequences as propounded by Naturalism is not proper.
- 3. Teacher's Position :** Naturalism gives secondary position to teacher which is not justified.
- 4. Neglect of Spiritual Values :** It neglects spiritual values.
- 5. Actual Experiences :** Always talking about actual experiences is not proper.
- 6. Aims of Education :** The aims of naturalistic education are not satisfactory.
- 7. Neglect of Future :** Naturalism stresses the present and neglects the future.
- 8. Curriculum :** Curriculum is narrow and one-sided.
- 9. Negative Education :** The outlook of negative education is not proper.
- 10. Too much Freedom :** Too much freedom given to child is harmful.

2.2.5 PRAGMATISM

The word Pragmatism has been derived from Greek word "pragma" which means work done or a thing done or a task completed. This basis of pragmatism is 'practicability'. If the result of some activity is useful, then that activity is true. If the results are not useful the activity is nature. Nothing succeeds like success is the pragmatic approach. There is nothing inherent in the meaning of anything, it is practicability which gives meaning of importance to an activity. According to William James "It is also a theory of the nature of ideas and truth". It has nothing to do with ideals. It is purely an American philosophy, based on day-to-day experience. In this philosophy values are not fixed, truth has no values of its own. According to John Dewey "Values are as unstable as the forms of clouds. They keep on changing from time to time and reality is still in the process of making". The weapon is that which works, ideals do not exist. The only principle worth merit is the principle of utility.

2.2.5.1 Principles of Pragmatism :

Some chief principles of Pragmatism are given below :-

1. No Ultimate Values : The main principle of pragmatic philosophy is that man creates his own values during the course of activity. There are no fixed values for all times. Even truths are man-made products. There is nothing like absolute truth. According to pragmatism, "Whatever fulfils man's purposes and desires and develops his life, is truth. Truth is that which gives satisfactory results when put into practice."

2. Emphasis on Experimentation : Pragmatism lays special stress on the value of experimentation. It stands for testing every statement by finding out its practical implications. If these implications are desirable, the statement is accepted, otherwise rejected. Man is always carrying out various experiments in his life. But no judgement is possible before an experiment tested by experience. Only that thing is good and beautiful which emerges out useful after experimentation. John Dewey says, "I affirm that the term 'pragmatic' means only the rule of referring, all thinking, all reflective consideration to consequences for final meaning and test." Mr. Peirce calls it the laboratory habits of mind.'

3. Belief in Practical Philosophy : Pragmatism believes that philosophy is not simply a wisdom of the past. True philosophy is one that helps in the solution of practical problems of life. John Dewey says, "Philosophy, in order to be philosophy, should have meaning and utility in the solution of human problems. It should be practical and useful in influencing the conduct of life and not a passive enquiry or contemplation." According to Pragmatism, "Philosophy is thinking what to do in a life situation and it is brought into existence when problems occur."

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

5. Faith in Democracy: Pragmatism has kept faith in democracy. It is only through democracy that an individual can realise the maximum development of his personality. This development is possible only in a social context. Individual development also leads to the development of society. Thus a democratic social order is considered essential for the healthy growth of individuals. In such a society there is maximum sharing of experience among the individual members.

6. Revolt against Traditionalism: Pragmatism believes that reality is in the making. Truth is that which works in a practical situation. Whatever fulfils one's purpose and develops his life is true. So it is revolt against traditionalism.

2.2.5.2 Pragmatism and Education

Pragmatism has greatly influenced education all over the world. Idealism and Naturalism have both been over-shadowed by Pragmatism. Values and ideals of idealism and simplicity and nobility of naturalism have been replaced by utilitarian philosophy of Pragmatism. Safaya and Shaida have emphasised the following influences of Pragmatism on education :

(a) Pragmatism and Aims of Education

1. Creation of New Values : Pragmatists have no fixed aims or goals of education. According to Ross. "The general educational aim of the Pragmatist is just the creation of new values. So the main task of the education is to put the educator into a position of developing values for himself."

2. Activity and Experience : For the creation of new values, activity and experience are essential. Education should therefore, provide physical, intellectual, moral and aesthetic activities as the media for the creation of values.

3. Personal and Social Adjustment : But all these aspects are developed not for their own sake, for meeting the individual and social needs of man. So the main aim of education is "to direct the impulses, interest and abilities towards the satisfaction of the felt need of the child, in the social environment."

4. Reconstruction of Experience : Then as every individual is required to solve many diverse problems in his life, the aim of education should also be the formulation and cultivation of a dynamic, adaptable, resourceful and enterprising mind. It is with such a mind that original and creative thinking is possible which will enable a person to cope successfully with the varied situations of life. Pragmatism emphasises adaptation to environment, construction and reconstruction of experience and development of capacities to control the environment.

5. All-Round Development : All round development of the individual is also an important aim of education. The individual must develop physically, mentally, socially, morally and aesthetically.

All the above mentioned view concerning aims of education may be summed up by saying that the aim of education is to make the present life of the child rich and abundant for a successful creation values and maintaining progress.

(b) Pragmatism and Curriculum

1. Activity Curriculum : Pragmatists are not in favour of fixing curriculum in advance. Only an outline of the activities may be kept in view in the beginning and a curriculum be involved according to requirement of the situation. Thus, it will be flexible and changing curriculum. While deciding it, the nature the child and the multiple activities of life must be taken into consideration.

2. Utilitarian Curriculum : Then pragmatic curriculum is utilitarian. Only those experiences are provided which give as much knowledge and skills to the child, as he request his present and future life. At the elementary stage, reading, writing, arithmetic, nature study, drawing and hand-work are provided. As a later stage, practical subjects like languages, social studies, physical sciences, mathematics and hygiene are included in the curriculum. Agriculture for boys and home-science for girls is prescribed. Training in some craft or vacation is also advocated.

3. Principle of Integration : While deciding the subjects of curriculum, the principle of integration is kept in view. Instead of dividing knowledge into various subjects-fields, integrated knowledge, round various problems of life, is preferred. "Instead of working at separate subjects, the pupil should be encouraged to draw freely upon all knowledge that is relevant to the activity in which happens to be engaged."

Pragmatism, however, does not include cultural activities in the curriculum, as they do not provide any material advancement. It emphasise only the utilitarian aspect and, therefore, neglects such useful subjects as poetry and art.

(c) Pragmatism and Methods of Teaching

Pragmatism has contributed greatly in the field of methods of teaching. Methods of teaching should not be fixed. Methods must be useful and related to the interest of the child. They must involve practical work activities and productive experiences. Pragmatism lays emphasis on the following principles :

1. Principle of Purposive Process of Learning : Pragmatism opposes bookish knowledge and condemns those methods which are not useful and relevant to the problems and challenges of modern life. Methods of teaching should provide purposeful and practical experiences and activities.

2. Principle of Learning by Doing : According to this principle education should be imparted through activities and practical experiences. Pragmatism believes in action and actual participation of the child in life-situations.

3. Principle of Integration : This principle lays stress on correlated teaching of all subjects. It seeks to maintain unity in diversity. The subjects, activities and experiences should be integrated properly.

Another significant contribution of pragmatism is Experimental method which holds that knowledge is gained after experimentation.

(d) Pragmatism and Discipline

Pragmatism condemns enforced and strict discipline. It advocates social discipline based on child's interests, activities and essence of responsibility. In order to maintain this attitude, socialized activities are essential. It is social discipline through and

through. An individual cultivates moral and social values while living in the society. He shares responsibilities and imbibes virtues like toleration, mutual respect, respect for humanity and moral obligation towards self and others.

School should, therefore, provide situations and experience for inner and self discipline. A child will thus become a true citizen in the real sense of the term.

(e) Pragmatism and Teacher

In a pragmatic system of education, a teacher occupies an important position. He has to be active, alert and resourceful. He must be trained, efficient and a man of foresight. "He has to create learning situations for the child. In different situation, he remains a friend and helper.

2.2.5.3 Limitations of Pragmatism: The following are the main limitations of Pragmatism:

1. It does not raise the question of ultimate reality behind things. According to it, whatever is apparent, is real. There is no place for spirit or essence.
2. Humanities and cultural activities find no place in the pragmatic scheme of education.
3. It ignores the past as well as the experiences of the past. It lays emphasis all the present and the future.
4. It does not provide regular and systematic instruction.
5. It is less practicable in the Indian schools.
6. The curriculum in pragmatism is haphazard. It is difficult to include all the basic skills and knowledge required by the learners.

In spite of all these limitations, pragmatism has contributed tremendously. It is an attitude and a way of living which inspires the individual to look ahead and create new values for leading a better, a happier and a richer life. Therefore, its contributions to educational thought and practice cannot be overlooked.

2.2.6 Suggested Questions

1. Explain the idealistic philosophy of education.
2. Differentiate the idealistic and naturalistic philosophies of education.
3. What do you mean by Pragmatism ? What is its contribution in education?
4. Write short notes on in the following :
 - (a) Idealism
 - (b) Naturalism
 - (c) Aims of education according to Pragmatism.

2.2.7 Suggested Books

1. Brubacher : Modern Philosophies of Education
2. Dewey : My Pedagogic Creed Education Today
3. Dattton : Philosophy of Education
4. Domash, D.R. : The Dictionary of Philosophy
5. Sodhi, T.S. and Aruna Suri : Philosophical and Sociological Foundations of Education

EDUCATIONAL THOUGHTS OF ROUSSEAU AND TAGORE

2.3.0 Structure of the Lesson

2.3.1 Objectives of the Lesson

2.3.2 Educational Thoughts of Rousseau

2.3.2.1 Introduction

2.3.2.2 Rousseau's Concept of Nature

2.3.2.3 Rousseau's Concept of Education

2.3.2.4 Rousseau's Special Contribution

2.3.2.5 Summary

2.3.3 Educational Thoughts of Tagore

2.3.3.1 Introduction

2.3.3.2 Tagore's General Philosophy

2.3.3.3 Tagore's Educational Philosophy

2.3.3.4 Summary

2.3.4 Suggested Questions

2.3.5 Suggested Books

2.3.1 Objectives of the Lesson

After study of this lesson, the students will be able to:

- (i) Gain information about Rousseau's & Tagore's Philosophy.
- (ii) Understand their concept of education.
- (iii) Explain their contribution to the field of education.

2.3.2 Educational Thoughts of Rousseau

2.3.2.1 Introduction

Rousseau was born in 1712 in France. Rousseau who is considered as Adams as "Perhaps the prominent naturalist who ever wrote on education". But Rousseau was idealist who opposed nature to social convention. His life was greatly influenced

by the prevailing atmosphere of France society. In the beginning of the 18 century, the privileged class in France, flourished at the cost of the down trodden and poor class. This led to extreme discontentment paying the way to French Revolution. Thus, in 1789 in the later half of the 18th century, when the French Revolution took place, a new era of equality, liberty and fraternity dawned in France. Rousseau and Voltaire were the pioneers of this new era. Rousseau proclaimed new social philosophy characterised by democratic ideals. He soon entered the educational field and by writing his epochmaking book 'Emile' on the art and principle of education, he brought new changes in the sphere of education.

2.3.2.2 Rousseau's Concepts of Nature:

Rousseau gave three-fold meaning to nature:

1. Isolation from the society.
2. Contact with Natural Phenomena.
3. Instinctive make up of the child.

1. Isolation from the Society: Rousseau found the existing society was corrupt, with artificialities and negative virtues. So he wanted to save the child from the evil influences of the society. As society was not natural but an artificial, product the best field for the education of the child was the natural surroundings.

2. Contact with Natural Phenomena: The above idea gets extension into educating the child in a natural environment, away from the society, far from the maddening crowd. Rousseau was a great lover of nature, and he loved mountains, streams, sunrise, sun-set, solitude of the country-life etc. He recommended child's contact with these, and the child could learn from the streams, plants, trees, animals, birds and all natural elements.

Like Tagore, Rousseau believed that the universe is the manuscript of God and the child could learn everything from nature.

3. Instinctive make up of the Child: The child is born with some native tendencies, likes, dislikes, choices and capacities. These need free development and growth. These are the most reliable bases for the child. These natural tendencies should not be curbed. Let him play, let him engage himself in activities of his choice, let him nature himself. Nothing should be thrust on him.

2.3.2.3 Rousseau's Concept of Education

Rousseau philosophy is known by the name of 'Naturalism'. "Naturalism means a natural state, a natural man and a natural civilization, without any made artificialities and miseries. He felt that all ills of the modern world were due to man. He declared that everything is good as it comes from the hands of author or Nature (the Creator), but everything degenerates in the hand of man," i.e. man is born all good but

society makes it evil. Rousseau believed that basically child was good at birth, but was made bad when he came into contact with society and environment, "Leave the child alone" was his slogan, "he is fettered by our institution. Let him be a natural man than a civilized man. Let him "have a state of nature, rather than artificial surrounding." Rousseau thus pleaded for a natural man. But it did not mean the primitive state when man lived in forests and caves. He simply favoured a man who does not live in artificial surrounding. He wanted a simple community without the evils of large cities, corrupt rules, social classes and luxuries. The catch-words of Rousseau's naturalism were Freedom, Natural disciplines, Growths, Interests, Activity. He wanted progressive education to have these characteristics.

1. Sources of Education of the Child:

In his famous book "Emile" he states three sources of education : NATURE, MEN and THINGS : He explained that problem of education in the relationship of man to his physical and social environment. The child must grow according to his natural endowments and capacities, but in harmony with the nature and the social environment. Things means all the objects with the help of which he gains experience and grows to maturity.

2. Aims of Education:

Rousseau believed that education is a life-long process from infancy to death. Again, it was a development from within and not an imposition from outside. So the ultimate aim of education is the attainment of fullest natural growth leading to balanced, harmonious and natural life. The real aim is to live life. This was the general aim, which Rousseau split up into the following:

- (a) In infancy upto 5 years, the aim of education is to develop a well regulated free life. For this purely physical education should be given in an atmosphere of perfect liberty.
- (b) In childhood, for age five to twelve (5-12), no formal education should be given, but physical care and natural education.
- (c) In pre-adolescent period, from age twelve to fifteen (12-15) the aim of education is to acquire knowledge satisfying the wants of the child. This is the period of intellectual education.
- (d) In adolescence, age 15 to 20, the aim of education is training of the heart. Moral and social education should be provided. So that the child grows morally, emotionally, intellectually and aesthetically.
- (e) In the case of women, Rousseau does not suggest the same type as of men. Men are born to serve, women are born to please, Rousseau says, "For women, education should be in the field of house-keeping, cutting, weing,

embroidery and religious education. He opposed formal education for woman". A woman of literary education is the plague of her husband, her children, her family, her servants and everybody.

3. Rousseau's Methodology of Teaching

Rousseau emphasised teaching in a natural way, without repressing the child, "Experience before expression, objects before word" was his new slogan. He said, "give your scholar, a verbal lesson, let learn by experiences alone. Teach him by doing whenever you can and only fall back upon words when doing is out of question." Rousseau was against bookish knowledge. The child who reads too much does not think. He is not receiving instruction but merely words.

Rousseau's methods of teaching depends upon (a) subjects to be taught; and (b) the age of the pupils. Methods will vary with subjects and the age. In this methodology Rousseau gives minor place to the teacher. According to Rousseau, the teacher has to be very careful not to come under punishment but he is not to interfere. He should observe child's development. The teacher is only a guide. His main responsibility is to motivate the child, to work, experience and learn. He should not thrust anything, not innate tendencies of the child. For this he must have profound knowledge of child psychology. He must be able to control his own reactions and emotions.

Rousseau emphasised the due importance to individual instruction. Rousseau advocates the heuristic method of teaching. For imparting moral education, Rousseau believes in the principles that example is better than precept.

4. Rousseau's Theory of Negative Education

Rousseau gave a new theory of education which was opposite to the prevailing one. He neglected the prevailing ideas, and hence his theory is also called negative education. The chief features are given below:

- 1. No Time Saving:** In childhood, no time should be saved. Let the child run, jump and play. Childhood is not time for intellectual pursuits.
- 2. No Book Learning:** To him books are a curse to children. Ready-made material found in the books was of little advantage.
- 3. No Habit Formation:** Children should not be made slave of rigid habit. He said, "the only habits which the child should be allowed to form is to contact no habit at all."
- 4. No Direct Moral Education:** Rousseau was against preaching and moralising. The child can do wrong. It is the adults who spoil him. Let the child be left free to act and learn what is right and what is wrong.

5. No Formal Discipline: Rousseau was against punishment and in favour of free and positive discipline. Let the children suffer moral consequences of their actions. If he climbs a tree and falls, he learns for all times.

2.3.2.4 Rousseau's Special Contribution:

Because of his most progressive views, Rousseau is rightly called 'father of modern educational theory of practice.' In words of Quich, "Rousseau did in the world of education what French Revolution afterwards did in the world of politics." His main contribution is:

1. Recognition of the Child: He recognised and discovered the traits of childhood. He was a forerunner of Pestalozzi, Froebel and others who wanted to discover and recognise the traits of childhood. He said, "Childhood has ways of seeing, thinking and feeling, peculiar to itself, nothing can be more foolish than to substitute other ways of children."

2. New Methods of Teaching: He was against adult modes of life. A child is not a miniature adult. "Let children be children before they are men." He wanted to thrust nothing, but to allow the child to learn himself.

3. Direct Experience: All subjects should be taught by direct experience, and not by books.

4. Free and Positive Discipline : Rousseau said, "Let the child move freely in nature and learn from his own personal experiences and through actual participation in day-to-day life activities." Rousseau condemned punishment, as it destroyed originality of child. He was against imposition of adult rules, codes and modes of disciplines.

5. Sociological Emphasis : By including manual arts physical activities and vocational studies (as opposed to liberal arts) in the scheme of studies, Rousseau reoriented the traditional education on sociological basis.

2.3.2.5 Summary

To sum up Rousseau's conception of education by saying that it is the child himself rather than the educator, the school, the book, or the subject of study that is in the foreground of the educational picture.

2.3.3 Educational Thoughts of Tagore

2.3.3.1 INTRODUCTION

Among the master-minds who rose on the Indian firmament in the previous century to usher a renaissance of Indian culture, Rabindranath Tagore stands supreme. Tagore was a genius, with multidimensional personality, a born poet, a prolific writer, a musician, a dramatist, an artist, novelist, a philosopher and practically, an educationalist and a thinker. He received Noble Prize for literature, or his lyrical

composition 'Geetanjali' in 1913. In 1901, he laid the foundation of the world famous institution 'Vishwa Bharti' which is now a university and has an international status and character. He was well-versed in 'Sanskrit Literature and Indian Philosophy' and was called a prophet, a preceptor 'Gurudeva'.

Rabindranath Tagore was born on May 6, 1861 in Calcutta, in a family of Brahma Samaj, son of Maharishi Devendranath Tagore, the great Brahma Samaj leader. He was the youngest of his six brothers. He began to compose verses when he was just eight. He has his education mostly at home through tutors and private readings. His father took him alongwith, for tours to Himalayas, and also abroad. He was honoured with honorary degree of D. Litt. in December, 1913, by Calcutta University. He received knighthood from the British Govt. in 1915, but fame came to him when he was given the Nobel Prize in 1913.

Tagore was essentially a philosopher and a poet. His genius got expression in a number of fields. He loved nature of which he was an ardent admirer. He held the view that environment played a great part in the development of the child and man and saw the image of God in each object of nature. Both qualitatively and quantitatively, he produced a treasure of literature till his death which took place in 1941.

2.3.3.2 TAGORE'S GENERAL PHILOSOPHY:

From the very childhood, Tagore was a lover of nature. His home environment produced in him a great reverence for the religion and for the cultural heritage of India. His wide travels and visits to different nations, developed in him a faith in the brother-hood of man and spiritual unity of humanity. All these influences were responsible for the development of his philosophy of life. Thus it may be said in few words that Naturalism, Idealism, Humanism etc. are the keynotes of his philosophy. Like Rousseau, Tagore is a naturalist and an individualist. He believed that every individual should be given the freedom to develop according to his natural endowment and in his own way. He also believed that every individual was different from another and unique. He assumed that there was underlying harmony between life and nature, due to the all pervading spirit that sustains both. Thus he advocated harmony with all things. He believed that various manifestations of nature present the Creator and he pervades through all these things. Thus there is a spiritual bond between man and nature.

Tagore was individualist, believing the potentialities of each individual. Each child was God's manifestation.

Then, like all other idealist philosophers, Tagore had implicit faith in the Absolute values and in "The realities that persist and the beauties that never fade." Like ancient Indian saints and sages, he believed that a man should live for the ultimate

Truth which liberates him from the bondage of death and make him one with the Creator. He says, "Let us find our God. Let us live of the ultimate. Truth emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of .power but of love"

Furthermore, Tagore believed that since God manifests in the Human beings. It implies that to serve God, we should serve our fellow human beings. It is through an understanding of humanity that we can attain the ultimate goal of life. Tagore also believed in a universal mind of humanity which transcends all individual minds and influences them. He was, therefore, convinced that humanism embraces different cultures, religious view points and political systems. Thus he stood for universalism and brotherhood of man irrespective of nationalists. He was an internationalist and as well spiritual. He longed for spiritual bondage of the universe. He had implicit faith in the fundamental unity of mankind and human brotherhood.

He had deeply studied Indian philosophy and lived by it. Hence he pleaded for spiritual harmony and salvation of soul in accordance with the Indian philosophical doctrines and culture. Tagore stressed spiritual uplift of man, the development of spiritual powers and divine potentialities. Books and education should serve "sign boards of the road within."

2.3.3.3 TAGORE'S EDUCATIONAL PHILOSOPHY:

Tagore's philosophy of education exactly conforms to his general philosophy of life. He was dissatisfied with the existing system of education because it ignored our own customs, traditions, conventions, manners, ideologies, morals and ideals. It had taken Indians away from their own culture and civilization. So Tagore considered the educational institutions as "educational factories, lifeless, disassociated from the context of the universe, within the bare white walls staring like eyeballs of the dead." He felt that traditional schools provided only information and knowledge. They stressed only the intellectual side and ignore altogether, the other aspects of human growth. Tagore, on the other hand, emphasised the innumerable implications of education and said, "Education is a permanent part of the adventure of life. It is not like a painful hospital during students instincts.

Rabindra Nath Tagore wanted to develop the natural emotions of the child in a natural atmosphere away from the dirty and immoral atmosphere of towns. He considered nature as a powerful agency for the moral and spiritual development of the child.

(A) MAIN PRINCIPLES OF HIS EDUCATIONAL PHILOSOPHY:

About the main aim of education he said, The best function of education is to enable us to realise that to live as a man is great, requiring profound philosophy for its ideal, poetry for its expression and heroism for its conduct." He based his philosophy

of education on the following principle.

The five main principles of Tagore's educational philosophy are :

- (a) Freedom
- (b) Creative Self-Expression
- (c) Idealism and Humanism
- (d) Active Communication with Nature and Man
- (e) Internationalism

(a) Freedom : To Tagore freedom means the child's own experience and activities. For children, he wanted freedom of the kite as it soars in the vast sky. So he was in favour of giving maximum freedom to children to display their emotional outbursts, feelings, impulses and instincts. He wanted education to be natural in content quality and the function of education is to bring the child's mind in contact with nature, so that he may learn freely and spontaneously from the book of nature. He advocated that "Education has its only meaning and object in freedom-freedom from ignorance about the laws of universe and freedom from passion and prejudice in our communication with the Human world. Tagore was the ardent exponent of freedom for children. He makes it explicit in the following words:

"Children have their active sub-conscious mind which, like the tree has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, building, appliances, class teaching and text-book....."

As for the role of the teacher, he stressed higher mental equipment for the teacher. A most important truth, which we apt not to forget, is that a teacher can never truly, teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who had no living traffic with his knowledge, but merely repeats his students, can only load their minds, but cannot quicken them. Truth not only informs but inspires also.

Most teachers do not know that in order to teach children they have to be children themselves. Unfortunately, schoolmasters are obsessed with the consciousness of their dignity as grown up persons and as learned men, and therefore, they always try to burden the children with their grown up manners and their learned manners, that hurts the mind of the students unnecessarily. He writes, "I have noticed this fact, that those teachers who pride themselves on being disciplinarians are really born tyrans, as so many men are and in order to give outlet to their inherent lust for tyranny, they make use of these helpless children and impose on them their own code of behaviour. An immense amount of sympathy and understanding and

imagination are needed to bring up human children. They are not produced and trained for some purpose clear of display are they not dancing bears or monkeys."

He was very much dissatisfied with our schools. He, therefore, gave a new picture of the school which he thought, it should be. The educational institution, therefore, which I have founded has primarily for its object the constant pursuit of truth, from which the imparting of truth naturally follows. It must not be a dead case in which living minds are fed with food artificially prepared. It should be an open house in which students and teachers are one. They must live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture."

(b) Creative Self-Expression : Tagore felt that mere intellectual development was not the only function of education because a large part of man cannot find expression in the mere language the intellect. Many other languages of lines and colours as well as sound and movements are essential for the satisfaction of his aesthetic urge and creative self-expression. That is the only reason why Tagore has provided arts, crafts, music, drawing, dramatics etc. a prominent place in his scheme of education. He said, "Handwork and arts are the spontaneous overflow of our deeper nature and spiritual significance. In Shantiniketan, alongwith academic subjects, he gave an important place to fine arts, music and dancing.

(c) Tagore's Idealism and Humanism : Tagore was an idealist, and his educational philosophy follows his idealism trend. He wanted to achieve the essential, unity of the universe through God. He emunciated that the aim of education is to make one in harmony with all existence. So love and brotherhood made, the greatest appeal to him. To him education meant an eternal quest for the realisation of love and brotherhood. It is for emphasising universalism that he named his educational institution as Vishwa Bharati. Tagore's idealism and naturalism paved way to spiritualism. He found everything having a spiritual goal. He found music, art and painting as an aid and the development of spiritual self-expression. He emphatically stated that while starting his educational institution in natural surroundings, principle object was to give spiritual teaching in culture to the students.

Humanism

Tagore's concept of the universe is purely human. To him, man is the measure of everything. It is through man that values and virtues are to be realised. It is, therefore man who has to cultivate and feel satyam, shivam, sunderam-the truth, goodness and beauty. He emunciated, "When our universe is in harmony with man, the eternal, we call it Truth, we feel it as beauty. This world is a human world the scientific view of it is also that of scientific man." He further explained that besides the individual mind there is universal mind of humanity, which transcends separate

individual minds. Even God is an eternal person manifested in all men. To him, "God exists where the tiller is tilling the hard ground and where the path-maker is breaking stone. About the human civilization. Tagore lays stress on the value that is attached to man and not the number of inventions. He said, "The decay and fall of civilization is due to the causes, which produce callousness of heart and lead to the cheapening of man's worth." Thus, it is found that Tagore possesses intense love for man and nature and it is this love that prompted him to start an education for children, who would become eternal children. He did not believe in the distinction between teachers and the taught. A teacher is like an elder brother.

(d) Active Communication with Nature and Man : Tagore insisted that education should be imparted in an atmosphere of nature with all its beauty, colours, sounds, forms and such other manifestations. In his opinion, education in natural surroundings, develops intimacy with the world and the power of communication with nature.

Nature, according to him, was a manifestation of God. Sarkar writes, "Where nature reigns freely outside, the mind expands there fully outside."

So he emphasised that education must enable a person to realise his immediate relationship with nature. It should take the child nearer to nature and therefore, in close proximity of God. It should help him to learn freely and spontaneously from the book of Nature. Since nature never betrays the heart that loves her, she will provide the child with spontaneous development and natural growth.

Again, contact with nature means contact with space outside which leads to being spacious within. Nature leads to expansion of soul. The soul in its limited boundary, cannot enter the divine realms. God too wants Royal Receptions. He is the Divine Detective. Hence expansion of the self through communication with nature is essential for spiritual uplift and revelation of divinity.

Along with his communication with Nature, Tagore advocates the communion of man with men. He believes that man is a social animal and that he has to live in social groups. So he must imbibe social etiquette and practise social virtues like sympathy, fellow-feeling and co-operation. He declares, "We should have the gift to be natural with Nature and human with human society." But Tagore's humanism goes far beyond the limits of one's nation and one's country. He advocates cordial international relationship through mutual understanding and broad humanism. He preaches the idea of universalism which teaches, man's love and respect to mankind irrespective of different communities, nationalities and religions. He insists on the unity of mankind and internationalism, with a view to bring about a fusion between the western progressive outlook and our ancient ideals and traditions.

(e) Internationalism : Tagore had deep faith in the unity of mankind. He lived

this faith by giving expression to it through Vishwa Bharati, the international university. Here he expressed his faith in the inter-communication of minds and hearts as the basis for world harmony. According to him "Vishwa Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best." Here East and West could meet in unity, peace and understanding.

Tagore was a true cosmopolitan. He believed in unity in diversity of races and nations. Each race had something to contribute to the humanity. He found co-operation and cross fertilisation as necessary for harmonious development of the human race.

He dreamt of world community knit together through diverse educational and cultural forces. And this was actually in accordance with the Indian ideas. India stands for the brotherhood of mankind and fatherhood of God. Even the Britishers are our brothers. Had they not come, India would have been deprived of the touch with the West. Ours is the goal of building greater India in which Hindu, Muslim and Christian, the dark-skinned and the white-skinned will all find their place.

In Accordance with his Principles:

In 1901, Tagore started near Calcutta, his institution to give a practical shape to his educational ideas. He named it, "Shantiniketan or The Abode of Peace." It is situated at a place far away from the hustle and bustle of city life. Education is imparted in the lap of natural surroundings. The influence of green trees, open fields, seasonal skies, songs and chirpings of birds and other natural phenomena, fills the pupil's mind with spiritual elevation. Tagore himself says, "having in my mind the idea of school which should be a home and temple in one, where teaching should be a part of worshipful life, I selected this spot, far away from all distraction of the town hallowed by the memory of a pious life, whose days were passed here in communication with God.

(B) AIMS OF EDUCATION:

In accordance with the general philosophy, Tagore emphasised spiritual, moral and intellectual aims.

(a) Moral and Spiritual Aims :

Saint, philosopher and poet Tagore was spiritualist through and through. Education in his scheme starts with unwarranted faith in the spiritual life. The principal aim is to produce the moral and spiritual man, the whole man. He stressed inner development, attainment of an inner freedom, an inner power and enlightenment. To him, man belongs to two worlds, one of which lies within and the other outside. The major ideal of education is the development of personality. Education should

lead satisfaction of mind and the peace of soul. It should guide for communication with God.

Tagore emphasised moral teaching and development of character. This is possible through austere devotion (Sadhana) and development of inner discipline. In turn with austere self-discipline, he advocated a simple way of life achieved through the reeducation of all unnecessary material equipment. He also emphasised human fellow feeling and sociability and advocated a sense of kinship with all mankind.

(b) Intellectual Aims : While advocating intellectual aim of education, Tagore made a clear distinction between the existing educational practices, emphasising bookish knowledge and the real intellectual attainment. Our intellect never received genuine intellectual nourishment. "All these years", he said, "We adorned the cage but the parrot with lay starving." Education should cultivate the power or acquiring ideas through independent nourishment." All these years", he said, "We adorned the cage but the parrot with lay starving." Education should cultivate the power or acquiring ideas through independent efforts, and develop the ability to learn directly from Nature and life. It must aim at making the pupils familiar with the conditions of real life and habitual environments. What is important is not the store of knowledge gained from books, but the ability to use what we learn, and constant curiosity and alertness of the mind. In this connection, Tagore pointed out the importance of scientific knowledge and scientific outlook, as also cultivation of the intellect thereby.

(c) Physical Aims: Tagore equally emphasised healthy physical development of children, specially in early years. This was possible through free movements and in joyous natural surroundings. Physical development includes training of body in different parts as well as training of the senses.

(C) CURRICULUM:

Tagore was not satisfied with the existing curriculum which was purely bookish and thus inadequate to the needs of the child. He gave a new orientation to academic work and pleaded for education of emotions through music, fine arts, painting, dramatists, dance and crafts which are means of self-expression and fulfilment. He struck a balance between the education of Nature and the education of man through art, music and dance. He set a high value on creativity. He welcomed the new movement of scientific thought and included scientific subjects in the curriculum. But he was not prepared to regard science as tool for increase of production and growth of materialism at the cost of spiritualism.

At the higher level, science must lead to material contribution for the progress of the country. Tagore did not approve material backwardness, although he was a protagonist of simple living. To him material backwardness in India was not due to emphasis on religion and spiritualism, but to intellectual and practical laziness.

Indian youth must be alert to receive the gifts of science and technology. Regarding social sciences, Tagore had a unique view.

He regarded history as a study of cultural legacy. While he welcomed in the syllabus history of India, being an internationalist, he emphasised the study of world history as a common heritage of all children. He pleaded for universal outlook in history, and a critical appraisal of national culture.

In his own words : There is only one history, the history of man. All national histories are merely chapters in the larger one. And we are content in India to suffer for such a great cause." Tagore wanted to extend the vision of the student beyond what we call Indian culture. Although there is a lot of valuable in Indian culture, but there is need of assimilating culture in world perspective. Our real legacy is the cultural heritage on the whole humanity.

As for languages, Tagore emphasised teaching through the medium of mothertongue but he was not against the teaching of English at the higher level, as English opened a vista for the western literature and culture. Like Gandhiji, Tagore pleaded for manual training, not for, its utilisation and social aspect (as Gandhiji emphasised), but for its spiritual aspect, because he found God in the tiller, the pathbreaker and the labourer (viva Gitanjali). In short, Tagore recommended a curriculum for the full man satisfying the spiritual, the creative, the aesthetic and the vocational aims to education.

(D) METHODS OF TEACHING:

Tagore was against the prevalent system of instructions which mechanical and stereotyped. He strongly criticised the bookish, and examination oriented teaching. In his childhood, he actually, ran away from such a school. To him, education should be conducted on realistic lines; reflecting the actual surroundings and the real life. Learning should proceed from familiar to a familiar and near to the distant. Knowledge should be acquired through independent effort and thinking. History, Geography and many social subjects could be best taught through educational tours. "If students are taken round the whole of India in a course of five years, with the sole aim of education, then their education can become real and sound."

Tagore stressed the movement of the whole body in various learning activities. He followed the activity principle and advocated constructive and creative activities. He believed that there should be daily practice by the pupils in expressing immediately joy which should pervade all types of activities. "Work should be wedded to joy." Tagore also emphasised the principle of curiosity and interest and the spirit of play. He advocated fullness of experience, physical, mental, aesthetic and emotional. All this truly accords with the modern pedagogy.

(E) SHANTINIKETAN AND VISHWA BHARTI:

Tagore loved tranquility and calm atmosphere. "Through the corridors of silence He ever comes." This silence and calmness could not be found in the hustle and bustle of town. Therefore, he found Shanti Niketan.

1. Atmosphere in Shantiniketan: Shantiniketan, which became an International University in 1921, has an atmosphere of joy and freedom, love and peace, sympathy and nobleness of spirit. Teachers and pupils live together like parents and children. They take it as their common home. All share joys and sorrows of life together. There is perfect community life at Shantiniketan, with common dining, co-operate living, mixed games, picnics, excursion and celebrations. There is a spiritual bondage between man and man, with enabling effect of Nature on the inmates. Music, songs, dancing, dramatics and other artistic activities are a daily routine. Tagore explains it in his own words.

Tagore's Ashram did not belong to a particular community so he says: "That is why I say that this is an Ashram and in such a place we can have no separate groups and communities. Like the lotus that blossoms of itself in the lack of Manas, this Ashrama has grown up naturally under the sky above. You cannot say that it belongs to a particular community."

2. Organisation of the Vishwa Bharti: In 1921, Shantiniketan Ashram was turned into the Vishwa Bharti University. It has now been taken over by the Central Government and made the fourth Central University in 1951. The main ideals of this University are to establish intimate relationship between the East and the West to promote inter-cultural and inter-social understanding and to strive for the unification of mankind.

There are mainly three sections of this great institution. The first is the "**Path Bhawan**" or a progressive high school providing education from elementary to high school education stage. In this school, children from 6 to 16 years of age are admitted. The main objective of school education there is the all-round development and enrichment of pupils, physically, intellectually, emotionally, socially, aesthetically and spiritually. For the achievement of this aim, practical training in co-operation, self-expression and self-government is given to all pupils, in an atmosphere of freedom, joy, peace and love. Great stress is given on dramatic, social, literacy, artistic, musical and craft activities.

The second section consists of a number of institutions, coming the **Vishwa Bharti University**. It has its own press, library, post-office, hospital, worship, dairy farms and courts. Among the various institutions in the Vidya Bhawan which encourages original research oriental languages, philosophy, literature and culture. Then there is the China Bhawan, for the advanced study of the language, religion and philosophy

of China. The Kala Bhawan provides education and training in fine arts and crafts. The Sangeet Bhawan, is mainly concerned with instructions in music and dancing. The Hindi Bhawan, is devoted to the promotion to Hindi language and the literature. The Adhyapak Shiksha Bhawan is training institute for teachers. The Rabindranath Bhawan, is an institute for research of Gurdev Tagore. Besides these Bhawans, there is also separate institute for studies in Islamic culture and religion.

The third section of the University consists of **Rural Reconstruction Institute**. It aims to promote happy, contented and human life in villages. In this institute villages are given training in various cottage industries, in better methods of cultivation and in youth leadership. Alongwith this, elementary education is also provided to the villages, and civic sense is fostered in them.

3. Life in Vishwa Bharti University at Shantiniketan Ashram: Since, Vishwa Bharti is a residential University, all the students reside in the premises, along with their teachers. The entire community is up at five in the morning. After bath worship or prayers, every one is ready for work by 6.30 in summer. After two hours of work, breakfast is served. All regular class-work is over by noon. The afternoon are devoted to cultural subjects like music, dancing, painting, physical training and games. Everyone draws his own water from the well, washes his own clothes and sweeps his own room. Students are required to visit the neighbouring villages and hold night classes there for poor and low castes, Perfect discipline prevails everywhere because of family atmosphere on the entire premises.

It is a cosmopolitan University in which students and teachers of all religions and nationalists live together in the same campus. The motto Vishwa Bharti is, "Where the whole world form its one single unit." Simple living and high thinking is the noble ideal if its inmates.

Conclusion:

Thus we can say that we are very much indebted to Gurdev for leaving an immense heritage in the form of Vishwa Bharti. This University is not only preserving and furthering the cultural heritage of India but is also combining with it, the best of western culture, science, literature and craft. It thus synthesises the ideologies of the East and the West. It tries to develop human brotherhood and international understanding. It preaches spiritual unity of mankind and universalism.

Then Tagore's unique contribution is in the form of institute of Rural Reconstruction for the welfare and uplift of poor villagers. Efforts are made to improve the sanitary conditions of villages and develop their resources. Arts, crafts and cottage industries receive special attention in his institute for raising economic standard of the village people. Practical training in cultivation, dairy farming, animal husbandry, poultry keeping, weaving training, carpentry and smithy etc. is provided to the village youth.

Dr. Radhakrishnan pays tributes in the following words : "Tagore is a symbol of the understanding spirit of man who lifted the hearts of mankind and the heights we aspire for a new society a new civilization".

Let us conclude in the words of Calcutta University Syndicate: "Through Rabindra Nath Tagore, India has given her message to mankind and his unique achievements the field of literature, philosophy, education and art, have won imperishable fame for himself and raised the status of India in the estimation of the world."

1.7.3.4 SUMMARY:

A. Introduction:

Tagore had a multi-fact personality, and was one of the greatest teachers of the century. His contribution to Music, Fine Arts, Poetry, Literature, Drama, Philosophy and Education is immense.

B. Biography:

He was born on May 6, 1861 in Calcutta. He had early education at home only under tutors. He got World-Indo fame in 1914 for his Gitanjali on which he got Nobel Prize. He started his own school Shantiniketan and Vishwa Bharati, which is a fullfledged University now.

C. General Philosophy : He was a Naturalist, Spiritualist, Idealist, Humanist and Internationalist.

D. His Educational Philosophy include five main principles viz.

- (a) Freedom of the child
- (b) Creative self-expression
- (c) Idealism and Humanism
- (d) Naturalism and
- (e) Internationalism.

E. Aims of Education, according to him were:

- (a) Moral and Spiritual
- (b) Intellectual
- (c) Physical

F. Curriculum, should include all aesthetic subjects, besides academic subjects. Manual work should be emphasised.

G. As for methods of Teaching, he was against exam-oriented teaching, wanted practical education through activity and tours. He advocated constructive and creative education.

H. Shantiniketan and Vishwa Bharti, are his practical contribution to Education. The University is residential, and an Ashram like.

It has a number of departments like Vidya Bhawan, China Bhawan, Kala Bhawan, Sangeet Bhawan, Shiksha Bhawan and Rabindra Bhawan. Again, it has school education for children. Path Bhawan, Rabindra Bhawan is an institute for research.

2.3.5 SUGGESTED QUESTIONS

1. What was Rousseau's concept of new educational under the background of 18th century?
2. What is the contribution of Rousseau to educational theory and practice?
3. Discuss in detail the educational philosophy of Tagore.
4. How far does the education imparted at Shantiniketan conform to Tagore's views in respect of Naturalism?
5. Discuss the place of "Vishwa Bharti", National System of Indian Education.
6. Tagore's Contribution to education presents a practical synthesis between the individuals and the social ideals in education." Comment.

2.3.6 SUGGESTED BOOKS

1. Boyd. W. : History of Western Education
2. Ross, James : Groundwork of Educational Society
3. Chaube, S.P. : Educational Philosophy
4. Safaya, R.N. : Principles and Techniques of Education
& B.D. Shaida
5. Thompson : Principles of Modern Education.
6. Adams, John Sir : Modern Development in Education Practice
7. Sodhi, T.S. and : Philosophical and Sociological Foundations of Education
Aruna Suri
8. Hamayun Kabir : Education and Modern India.
9. Mani, R.S. : Educational Ideas of Gandhi and Tagore.
10. Chaube, S.P. : Great Educators of India.
11. Mukherjee, H.P. : A Study of Educational Thought and Experiments of
Rabindranath Tagore.
12. Saiyidain, K.G. : Humanist Tradition in Indian Educational Thoughts.
13. Sahitya Academy : A History of Bengali Literature.
14. Dr. G.N. Kaul : Experiments in Secondary Education.
15. Mukherjee, H.B. : Education for Fullness.
16. Sodhi, T.S. and : Philosophical and Sociological Foundations of Education
Aruna Suri

**PHILOSOPHICAL FOUNDATIONS
OF EDUCATION**

Lesson No.: 2.4

Writer : Dr. Manjeet Kaur

**VALUES : CLASSIFICATION, HIERARCHY AND ROLE OF
EDUCATION IN INCULCATING OF VALUES**

Structure of the Lesson:

- 2.4.1 Objectives
- 2.4.2 Introduction
- 2.4.3
 - (i) Classification of Values
 - (ii) Classification of Values according to Indian Philosophy
 - (iii) Classification of Values according to Great Thinkers and Writers
 - (iv) Classification of Values on the basis of Educationists
 - (v) Modern Classification of Educational Values
 - (vi) Classification of Values on the basis of Motivation
- 2.4.4 Hierarchy of Values
- 2.4.5 Erosion of Values
- 2.4.6 Summary
- 2.4.7 Suggested Readings
- 2.4.8 Suggested Questions

2.4.1 Objectives of the Lesson :

1. Students will be able to understand the classification of values.
2. Students will be able to understand the hierarchy of values.
3. Students understand about the erosion of values.

2.4.2 Introduction :

Values give real meaning and right direction to our life. Value oriented education teaches how to behave in well cultured society & how to adopt & adjust in different situation of life. Values define the real character of person and shows his or her attitude toward others and society. The purpose of education system is to inculcate such values which helps in maximum utilisation of individual capacity for the growth & development of humanity.

2.4.3 (i) Classification of Values:

Values defy classification into watertight compartments because they have a changing character, qualitative elements and an elasticity. But still some researchers and educationists have attempted to classify values. Values are classified in number of ways:

2.4.3 (ii) Classification of Values According to Indian Philosophy:

Indian Philosophy believes in four values called Purusharthas, viz., Dharma, Artha, Kama and Moksha. Dharma is Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. Dharma and Moksha are viewed as higher and supreme values. Whereas Artha and Kama are viewed as lower values.

2.4.3 (iii) Classification of Values According to Great Thinkers and Writers:**(1) Swami Vivekananda's Classification of Values:**

Swami Vivekananda has laid stress on the following values:

1. Cultivation of heart, 2. Fearlessness, 3. Non-injury, 4 Purity not only personal purity, but social purity, 5. Self-Sacrifice 6. Service to others.

(2) Mahatma Gandhi's Classification of Values:

Mahatma Gandhi mentions the following eleven values:

1. Ahimsa (Non-violence), 2. Satya (truth), 3. Astayam (Non-thriving), 4. Brahmacharya (purity), 5. Aparigraha (non-acquisitiveness) 6. Sharirshrama (physical work), 7. Aswada(control of palate) 8.Sarvatra Bhavjavarjana (fearlessness), 9. Sarva Dharma Sambhava (looking up to all religious equally-tolerance), 10. Swadesh (patriotism-love of one's own country),11.Sparsha Bhavna (abolition of untouchability).

(3) Plato's Classification of Values:

Plato classified values on the basis of ultimate realities. These are: 1.Truth 2.Beauty and 3. Goodness. These are also the basic values of life enunciated by the Indian thinkers as Satyam, Shivam and Sundram,

(4) Parker's Classification of Values:

Parker classified values on the basis of interest in following groups:

1. Biological values, 2. Economic values, 3. Affective values, 4 Social values, 5. Intellectual values 6. Aesthetic values,7. Moral values 8.Religious values.

(5) Spranger's Classification of Values: Spranger classified values in six categories:

1. Theoretical values, 2. Economic values, 3.Aesthetic values, 4. Social values, 5. Political values, and 6.Religious values.

(6) V.K. Gokak's Classification of Values: Gokak classified values in five categories:

1. Truth, 2. Love, 3. Peace, 4 Non-violence, 5. Righteous conduct

(7) Harry S. Broudy's Classification of Values:

Harry S. Broudy in his book Building a Philosophy of Education, Harry S. Broudy has discussed the following values:-

1.The Economic values, 2.The Health values, 3.The Recreational values, 4.The Associational values, 5. The Aesthetic values, 6.The Moral values and, 7.The Religious values.

(8) Berelson and Salter's Classification of Values:

Berelson and Salter divide values in the following two categories:

(i) Value of Heart: These include- adventure, affection, idealism, independence, justice and patriotism. (ii)Value of Mind: These consist of –domination, economic success, personal success, power, problem solving competence and social security.

(9) Thomas's Classification of Values:

Thomas Classifies values into six groups:

1., Aesthetic values 2.Humanitarian values, 3.Intellectual values, 4.Power values, 5.Material values, and 6.Religious values.

(10) Weil and Weid's Classification of Values:

Weil and Weid divide values into three main categories

(i) People Oriented values like case, concern, cooperation and helpfulness.(ii) Extension values like money, security, status, etc. (iii) Expressive values like opportunities using special abilities and aptitudes.

(11) Roheach's Classification of Values:

Roheach classify values in two broad categories:

(i) Instrumental values (ii) Terminal values

(12) Turner's Classification of Values:

(i) abstract (ii) concrete

(13) Golightly's Classification of Values:

Golightly gave two-fold classification of values (i) essential values and (ii) operational values and

Essential Values refer to goals and satisfactions that man and society accept for themselves, in an ongoing and expanding process of life and mind, and

Operational Values are those which function as means to serve and promote the former.

(14) Walter G. Everett's Classification of Values:

Walter G. Everett in his book 'Moral Values' classifies human values in the following eight groups:

- 1. Economic Values:** Economic values are indicated by market price. They include all purchasable things. Economic values are instrumental in the sense that they are used as means to obtain other values.
- 2. Bodily Values:** Bodily values relate to the health efficiency and beauty of the physical life.
- 3. Recreation Values:** Recreation values refer to the values of play and leisure enriching the life.
- 4. Values of Association:** These may also be called as the social values as they include numerous forms of associations — from friendship and family life to world wide relationship.
- 5. Character Values:** Under character values we may include the whole range of desirable personal and social virtues including justice, benevolence, self-control and truthfulness.
- 6. Aesthetic Values:** Beauty of nature and work of art are the aesthetic values.
- 7. Intellectual Values:** Values of knowledge and quest for an attainment of truth are included in intellectual values.
- 8. Religious Values:** Religious values include worship, devotion and commitment to that which one believes is the highest value.

2.4.3 (iv) Classification of Values on the basis of Educationists:

Educationists classify values into two broad categories:

- 1. Values as Internal and Subjective:** Some educationists are of the view that values depend upon personal ideas and experiences. In other words a value is born out of a mind's power of imagination. H. Parker writes, "Values belong wholly to the inner world, to the world of mind." Hence educational values are internal and subjective. According to these educationists, curriculum construction, selection of educational aids, strategies and tactics all depend upon the teacher and the child.
- 2. Values as External and Objective:** Some educationists have firm belief that values are inherent in objects and activities in accordance with their qualities and attributes. It is the social environment which influences the quality or value of an object. In other words social environment assigns value to an object. Hence each social value according to environment enters an object and becomes a part of it. Thus value is external and objective. Curriculum construction, selection of strategies, tactics and teaching aids are all used with relevance to the social environment in which the teacher as well as the child live.

It is clear that some educationists regard values as internal and subjective whereas others hold that values are external and objective. It should be kept in mind that both these views are one-sided and reveal only one side of truth. The

first group of educationists neglects the external social environment and the other group remains indifferent to the interests, inclinations, aptitudes and capacities of the child.

2.4.3 (v) Modern Classification of Educational Values:

Brubacher, in his book, 'Modern Philosophies of Education' has divided educational values into two categories: 1. Related to likes or immediate values
2. Related to intelligent likes or remote values.

1. Related to likes or Immediate Values: These values are those which fulfill the biological and psychological needs of children. Only immediate objects satisfy these values. The remote objects have no relevance. For example, a child having an interest and liking for fine arts, shall be able to satisfy his artistic, taste by practicing artistic activities only. In short these values are related to immediate needs and their fulfillment to achieve immediate self-satisfaction.

2. Related to Intelligent likes or Remote Values: These values are closely related to intelligent and rational needs. It is a matter of common experience that each programme of school satisfies the diverse needs of teacher and children, but only some of these needs are important. It is also a fact that all these needs are not likely to be satisfied. Thus each person has to make an intelligent selection out of all these needs and try to achieve maximum advantage from all the activities of the school. Hence these values are related to intelligently selected likes and needs. These values can be further divided into two categories namely instrumental values and intrinsic values:

(i) Instrumental or Extrinsic Values: If a value helps in the achievement of certain end, It is said to be instrumental. E.g. if a boy studies science to become a doctor. They are subjective and change according to the change in circumstances.

(ii) Intrinsic Values: If a boy is studying the science for the sake of knowledge, it become an intrinsic value. Thus, same subject is becoming intrinsic and instrumental depending upon the use of it. Similarly the subject philosophy has intrinsic value in it. It gives knowledge and wisdom. If the subject is used to get a lecturer's post in a college, it becomes instrumental. Thus, intrinsic values and instrumental values are relative in their nature and perceptibility.

2.4.3 (vi) Classification of Values on the basis of Motivation:

Based on motivation also values could be classified into two categories: Egoism and Altruism. Egoists think that one's actions should serve one's own self-interests. Each person should conduct his life in such a way as to bring himself the most pleasure. Egoism is generally equated with selfishness. It is a fact that certain elements of egoistic nature are found in all human actions. Yet it is considered to be of a lower value.

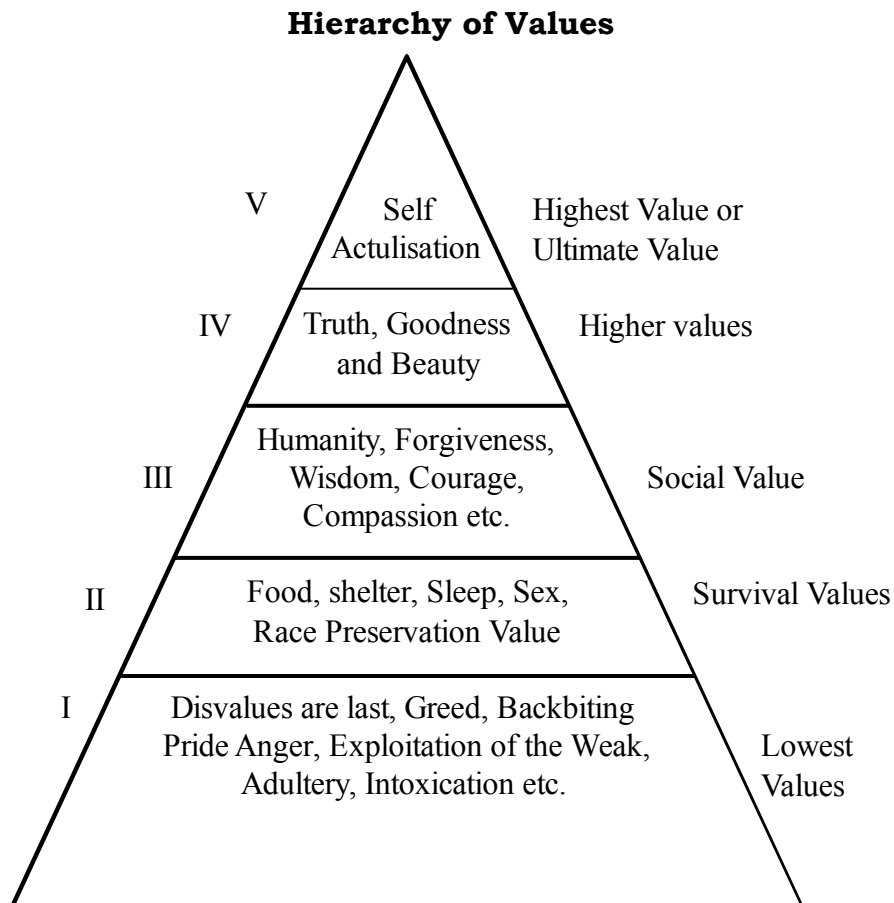
Altruism opposes egoism. Here in it the individual realizes his fullest selfhood, but this is done in pursuit of the interests of others. As per the discussion made above, Altruism is considered as higher value compared to Egoism.

2.4.4 Hierarchy of Values

The very fact that values are subjective or objective, intrinsic or extrinsic and that they are of various kinds, prove that there is a hierarchy of values. According to Plato and Kant, Man, who is the valuer, possesses a special attribute of the mind or will that helps him to distinguish greater values from lesser values.

The existing value system is divided in figure no. 2.4.1. It is based on the educational philosophy of Guru Nanak and is in confirmation with the ancient educational ethics also.

Figure 2.4.1



I. Lower Values: The values which are born out of unthoughtful desire or animal instinct are the lowest values. Through the media of education we cultivate negative attitude towards lower values i.e. lust, greed, attachment, pride, anger, backbiting, exploitation of the weak, adultery etc.

II. Survival Values: Through the media of vocational education we are to make men fit to earn his live hood i.e. food, shelter, sleep, sex etc. However, it is to be kept in view that it should not be all and end all of life. It is one of the aims for survival. Here too it is to be done in an honest way.

III. Social Values: These are a bit higher values than the survival values. It is to be done for the welfare of others and humanity. It includes humanity, forgiveness, wisdom, courage, compassion etc. Education must inculcate there values through curricular and co-curricular activities.

IV. Higher Values: These three values (trinity of values) i.e. truth, beauty and goodness are also considered as absolute values. Plato also regards them as the highest values and wishes to subordinate all other values under these three.

Education with the co-operation of community, parents, religion, parents in the democratic system is to cultivate higher values. i.e. truth, beauty and goodness amongst the students. The education which does not cultivate higher values, may not be worth calling education at all.

V. Ultimate Value: The highest aim of education in accordance with our national system of education is self-realisation i.e. to be one with Him. This is in fact the highest value to be achieved throughout our life. Education must show this path, even when it is not possible to achieve it for an ordinary man. Only a few can reach this stage. In gist, The highest values are spiritual and intellectual, the lowest values are material and physical. Values are to be achieved by our system of education.

The Instrumentalists, Pragmatists, and Experimentalists establish a different hierarchy of values. According to them one value outranks another when it is a better instrument for achieving some purpose or objective. They say that hierarchy cannot be established in advance nor is that even final. That depends upon how certain values hold good with a particular person, at a particular time and in particular situation. These factors determine the hierarchy of values. For example, while evaluating a text-book for recommending to students we have to see which of the factors – price, format, content or presentation of the content – should have preference over the other. The order of preference will depend upon the educational policy, time and situation. On this order of preference depends the hierarchy of values in selecting the text-book.

2.4.5 Erosion of Values in Indian Society :

India was once called the country of Saints. Mahatmas and Pious people. It was considered as people with very high sacred values. In the present times is considered as one of the most dishonest countries or people in the world. It might not be possible to enlist all the causes of the erosion of the values in India.

However, we will try to see them in terms of its different aspects. The spread of callous selfishness, unlimited greed, materialism, bribery, illiteracy corruption, narrowism, rowdyism, hooliganism, violence, destruction, abuse of human rights, gross injustice, frustration and crisis of character are found in abundance. However, we will discuss only a few important values.

Ramji holds the view "Man is the monarch of the external world of emotions and passions to a large extent. There is a crisis of character in our age, owing to deterioration of values in social, economic, political and religious spheres of life...In the midst of material prosperity, there is a sense of frustration and gloom. In the midst of abundance we find poverty in a large section of society".

(1) Erosion of Political Values : One of the most important causes of the erosion of values is the lowest standard of our politicians. India is living in a state of political tension, economic stresses, fears and frustrations. Exploitation, corruption, favouritism, nepotism, disaster, selfishness and violence are having their head high. Our political system has stopped so low that many of our political leaders are entrapped in heinous crimes and are being prosecuted in the courts. It is also a fact that at times the ruling party interrupt false cases against the opposition. Some of the important causes of it are :

(a) Lack of Code of Conduct, (b) Loss of Right Kind of Leadership, (c) Police Atrocities, (d) Political Exploitation (e) Unethical Submission of Bureaucracy to the Politicians, (f) Illiteracy of the Masses, (g) Wrong Notions of Democratic Values.

(2) Erosion of Social Values : Vimla Thakur is of the opinion "Thoughts, ideologists, codes of conduct and sets of values, psychological pattern of behaviour have failed in transforming man. Man with the help of thought human being, as an individual, is unhappy and frustrated, not at peace with himself, bewildered, frustrated and confused that he does not know the art of living with others in love, peace and harmony. Some of the social factors responsible for the erosion of social values are : (a) Marital Frustration, (b) Corrupt Practices, (c) Social Fragmentation, (d) Caste System, (e) Lack of Justice, (f) Lack of Social Discipline, (g) Selfishness, (h) Materialistic Attitude, (i) Lack of Social Sensitiveness, (j) Social Exploitation, (k) Lack of True Education, (l) Loss of Faith in True Religious Values.

(3) Erosion of Economic Values :

(a) Industrialisation and Urbanisation : In the present era, economic factor dominates the life of individuals. Most of them subordinate all other factors to it. In a nation like India, where nearly 30% people live below the poverty line, it is more so. Another cause of it could be the ruling of our people by foreigners and centuries. All these have gained importance in the age of urbanization, modernization, globalization and the new industrial policy.

With the coming up of science and technology new Industrial Policy and its execution, there is a tendency towards industrialization and consequently urbanisation. The growth of industrialization and urbanisation has given birth to commercial outlook to life in its varied manifestations. The traditional joint family system is disappearing and the nuclear family system is taking its place. These changes have caused erosion of values.

- (b) Materialistic Tendencies
- (c) Influence of Psychological Movement
- (d) Exploitation of Development of Science and Technology
- (e) Erosion of Joint Family and Non-establishment of Nucleus Family
- (f) Enjoyment of the Use of the Modern Goods
- (g) Mixing up of Cultures by way of Immigration
- (h) Poverty
- (i) Illiteracy

2.4.6 Summary :

Anything that satisfied our desire is value. Values are important for giving meaning of life. Values cannot be taught through words or books. Values are inculcated in student through the daily life of teachers, parents, neighbours, friends & society. The many ills that our society as a whole is suffering today are mainly due to crisis of values. Values in public life seem to be on the cross roads. There is erosion of social moral cultural economic & political values at all levels.

2.4.7 Suggested Questions :

1. Give the detail of Classification of Values?
2. Explain the Hierarchy of Values.
3. What do you understand by the erosion of values?

2.4.8 Suggested Readings :

1. Brubacher, J.S. : *Modern Philosophies of Education*.
2. Kaul, G.N. : *Values & Education in Independent India*.
3. Sodhi, T.A. and Aruna Suri : *Philosophical & Sociological Foundation of Education*
4. Pandey, R.S. : *An Introduction to Major Philosophies of Education*.
5. Taneja, V.R. : *Philosophical and Sociological Foundations of Education*.