
UNIT 10 PHILOSOPHICAL BASIS OF EDUCATION

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10.1 INTRODUCTION

Philosophy and Education are closely related to each other. The great philosophers of all times have also been great educators and their philosophy is reflected in their educational thoughts. Philosophy is the theoretical aspect of education whereas education is the applied aspect of philosophy. Education practices the theories and principles of philosophy in the school set up. The present Unit has been started with a discussion on establishing relationships between Philosophy and Education.

The second part of the Unit discusses the educational philosophies of various great Philosophers and Educationists like Rousseau, Tagore, Swami Vivekananda, Plato, John Dewy, J. Krishnamurthy, Gandhi and Aurobindo Ghosh. The educational thoughts including the aims of education, curriculum, methods of teaching, disciplinary practices and the role of teachers and learners suggested by the great thinkers have been discussed in this Unit. The present and the contemporary practices of education have also been highlighted in view with the educational thoughts of the great thinkers.

10.2 OBJECTIVES

At the end of this Unit, you will be able to:

- define the concept of philosophy and education;
- establish mutual relationships between education and philosophy;
- compare and contrast the thoughts of western and Indian philosophers;
- analyse the reflections on the concept and educational thoughts of the philosophers in present educational system; and
- discuss the educational thoughts of the philosophers with reference to concept, aims of education, curriculum, methods, of teaching and discipline.

10.3 PHILOSOPHY, EDUCATION AND THEIR MUTUAL RELATIONSHIPS

There is supplementary and integral relationship between philosophy and education. The inter-dependence of philosophy and education is clearly seen from the fact that the great philosophers of all times have also been great educators and their philosophy is reflected in their educational systems. Time and again various philosophical principles have been used in educational practices. Before understanding the relationships between philosophy and education, it is necessary to understand the concept of 'Philosophy' and 'Education'.

What is Philosophy?

Each one of us has a personal philosophy which we apply consciously or unconsciously in our daily life. Philosophy is the system of beliefs about life. Literally, the word philosophy consists of two Greek words, 'Philos' (love) and 'Sophia' (wisdom), which means 'the love of wisdom'. Here the

word 'wisdom' is not only restricted to knowledge but also continuously it seeks insight into basic realities – the physical world, life, mind, society, knowledge and values. In view of this, 'Plato' in 'Republic', says – *'He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be just termed a philosopher'*. Further to clarify the meaning of philosophy, Henderson and his colleagues have said, *'Philosophy is a rigorous, disciplined and guarded analysis of some most difficult problems which man has ever faced'*. The philosopher, 'Huxley', defines it as – *'Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without metaphysics'*.

What is Education?

You have studied the concept and meaning of education in the previous Unit (Unit-9). To consolidate the meaning of education, it says, 'education is for the total development of the personality of the individual', which includes the physical, mental, emotional, spiritual, social

and moral development of the innate power of the individual. It does not mean mere schooling rather it teaches to become a person with good morals and values. Adams has rightly remarked, *'Education is the dynamic side of philosophy. It is the active aspect of Philosophical belief'*.

Mutual Relationships of Philosophy and Education

Both philosophy and education are integrally and interdependently related to each other. According to Ross, *'Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side of life, while the later is the active side'* (Saxena, 2009). Philosophy is the thinking process of life and education is functional part to materialise the thinking process. Philosophy is not only a professional tool for the educator but also a way of improving the quality of life because it helps us to gain a wider and deeper perspective on human existence and the world around us.

Establishing relationship between Philosophy and Education, Saxena (2009), in his book 'Principles of Education' has highlighted the following points:

- Philosophy determines the real destination towards which education has to go.
- Philosophy determines the goal of life and also provides suitable and effective guidance and supervision for education to achieve the goal.
- True education is practicable only by a true philosophy (Spencer).
- Philosophy determines various aspects of education like methods of teaching, principles of teaching, curriculum, and the role of the teachers and learners as well.
- Philosophy and education are like the two sides of the same coin, present different views of the same thing, and one is implied by the other.
- Great philosophers are great educationists at all the times like Plato, Dewey, Rousseau, Gandhi, and Aurobindo.

Philosophical Perspectives of Education

- ‘Education is the dynamic side of philosophy’ (John Adams) as education translates the ideas of philosophy into action and practice.
- Philosophy determines the aims of life whereas education is a means to achieve the goal.

Activity 1

Critically analyse the inter-relationships between ‘Philosophy and Education’.

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10.4 EDUCATIONAL PHILOSOPHY OF ROUSSEAU

Jean Jacques Rousseau was one of the prominent naturalistic philosophers of education. His ideas on education has been written in his famous publications like; ‘The Progress of Arts and Science’, ‘Social Contract’, ‘New Heloise’ and ‘Emile’. Rousseau’s naturalist philosophy shows in three forms: Social Naturalism, Psychological Naturalism and Physical Naturalism. According to him, *‘Everything is good as it comes from the hands of author of nature, but everything degenerates in the hands of man’*. According to him, nature is the only pure, clean and ennobling influence. Human society is thoroughly corrupt. Therefore, man should be freed from the bondage of society and should live in the “state of nature”. Human nature is essentially good and it must be given fullest opportunities for free development in a free atmosphere. (IGNOU, 2000).

10.4.1 Educational Thoughts of Rousseau

Rousseau was a strong critic of the traditional system of education. He was against feeding knowledge to students without understanding. He believed that the child has his own ways of seeing, thinking and experiencing. They should not impose principles or methods to be followed. They should be free to understand and study the content the way they like. He was supporter of ‘Negative Education’. Explaining his new system of education, Rousseau said, *‘Give me a twelve-year old child who does not know anything. By 15 years of age, I will teach him so much as other children read in 15 years*

of early life' (Sharma, 2000). According to him, negative education is self-education and it is the education of the sense organs and body. He believed in engaging children to learn in the natural environment. He said when the child learns in playground, it is many times more useful than what the child learns in the classroom.

In his book, 'Emile', Rousseau suggested meaningful education for the infancy, childhood, adolescence and youth. At the infancy stage, Rousseau suggested to allow the child to freely engage in playing and exercising his body and remaining active. To train the instinct, the child should be made free to experience and indulge in good things. At the childhood stage, Rousseau suggested to learn through experience and observation. He suggested that the development of sense organ is the aim of education at this stage. At the adolescence stage, Rousseau suggested that the aim of education should be to develop adolescent personality through hard work, guidance and study. At the stage of youth, Rousseau suggested that the aim of education should be to achieve the bodily, sensory, mental, social and moral development of the individual.

10.4.2 Curriculum and Methods of Teaching

The curriculum and methods of teaching as suggested by Rousseau were as follows:

Table 1: Curriculum and Methods of Teaching

Stages	Curriculum	Methods of Teaching
Infancy (0-5 Years)	<ul style="list-style-type: none"> ● Development of body and senses ● Moral conversation through mother tongue ● Debar from developing any habit 	<ul style="list-style-type: none"> ● Training of sense organs ● Counselling method ● Play way method ● Practical work
Childhood (5-12 Years)	<ul style="list-style-type: none"> ● Learn everything through direct experience and observation ● No prescribed text book ● Negative education ● Free play, movement and action ● No rigid curriculum suggested at this stage 	<ul style="list-style-type: none"> ● Self-learning method ● Learning through self-experience ● Learning by doing ● Observation, enquiry and experimental method
Adolescence (12-15 Years)	<ul style="list-style-type: none"> ● Suggest formal curriculum including Natural Science, Language, Mathematics, Woodwork, Music, Painting, etc. ● Active work based curriculum;not on books 	<ul style="list-style-type: none"> ● Heuristic method ● Demonstration of real objects in teaching
Youth (15-20 Years)	<ul style="list-style-type: none"> ● Moral and religious education through actual experience not through formal lectures ● Education for bodily health, music and hands on activities 	

(Source: Sharma, 2000)

To analyse the curriculum and methods of teaching suggested by Rousseau, it can be said that he was against book reading and rigid curriculum, especially at the early stage of life. He suggested formal curriculum only at the stage of adolescence. The methods which engage the child in hands-on activities and learning by doing something had given importance by him.

10.4. 3 Concept of Discipline

Being a naturalist philosopher, Rousseau, suggested the following disciplinary practices in education:

- Complete freedom to the child.
- No imposed punishment, only the child can experience natural punishment, that can further direct the child to do the right and good things.
- Obedience to natural law, because neglect or violation of these laws invariably leads to pain and suffering.
- Naturally possessed fine character.

Activity 2

As a teacher, do you think, Rousseau's educational thought has any implications towards the present education system? How?

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Check Your Progress 1

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

1. What is negative education?

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2. Explain the concept of discipline suggested by Rousseau.

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3. Explain the methods of teaching suggested by Rousseau.

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10.5 EDUCATIONAL PHILOSOPHY OF TAGORE

Educational philosophy of Tagore is influenced by his own life. Though Tagore was fully aware of the ideas of the western thinkers on education, he based his own ideas on the ancient Indian thought. Tagore was dead against the traditional system of education which confined the child within the four walls of the classroom or the home. According to him, nature is the best curriculum and teacher for the child. To analyse the educational principles of Tagore, it can be said that he was a follower of naturalism as well as pragmatism. But his educational philosophy is highly based upon the naturalistic system of education. Tagore believes self-education which is based on self-realisation. Tagore believed on complete freedom and independence of the child. These independence or freedom will be of intellect, decision, heart, knowledge, action and worship. Tagore believes in perfection of doing things. Hence only passing examination and getting a degree is not the aim of education. The concept of 'universality' has defined in Tagore's concept of education. He believes true education is something that the individuals think and act going beyond his/her individual soul and rather to faith and work for realising the universal soul.

10.5.1 Educational Thoughts of Tagore

The principles of Tagore's educational philosophy are as follows:

- Self-realisation should be one's goal of education.
- He formulated goal of education by synthesizing the Ancient Vedantic education with the modern western scientific attitudes.
- For developing creative faculties, the child should be provided opportunities for self-expression.
- He supported integral development of human power including physical, intellectual, moral and religious development.
- He supported harmony with the environment one lives in and to be in harmony with one's environment.
- Children should not be forced to receive knowledge through books.
- The aim of education is to make the child self-sufficient and to earn for livelihood.

- Education should make the child able to practice the ideals and values of national culture.
- Education should train the children to become a complete human being.

10.5.2 Curriculum and Methods of Teaching

Tagore’s view on curriculum should be based on the activities and broad experiences of the real life experience. He suggested incorporating many co-curricular activities as an essential part of curriculum for creative development of the child. He suggested the subjects like History, Geography, Nature Study, Agriculture and practical subjects as part of school curriculum with Horticulture, Gardening, Field Study, Laboratory Work, Arts, Sculpture, Vocational and Technical Subjects. The creative and cultural activities like dancing, singing, painting, designing, sewing, cutting, knitting, and cooking should be a part of curriculum. Tagore suggested the methods of teaching like teaching while walking, discussion and question answer method, activity method, excursion, field visit etc.

10.5.3 Concept of School, Teacher and Discipline

Tagore suggested that school should be situated in a peaceful place, where child can concentrate and be in tune with nature. Educational institutions should conserve and transmit the heritage of culture. Teacher should be reflective practitioner and should behave with the child with love, affection, sympathy and consideration. Teacher should engage children in useful and constructive activities and motivate to learn by their experiences. Teacher should be the creator of conducive environment for the students. Tagore suggested to practice self-directed discipline but not imposed discipline on the students that can only help students for self-development.

Check Your Progress 2

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the Unit.

4. Explain the concept of education as defined by Tagore.

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5. Explain the curriculum suggested by Tagore.

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6. Explain the concept of Teacher as suggested by Tagore.

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10.6 SWAMI VIVEKANANDA AND EDUCATION

The definition of education according to Swami Vivekananda, i.e. 'Education is the manifestation of divine perfection already existing in man', reflects the educational concept of Vivekananda. According to him, education helps to manifest the power, intellectual, abilities, and the potential which the individual already has, that s/he received from the supreme power or the divine. He strongly believed that knowledge lies hidden in the mind of the individual which the individual uncovers and develops by his own efforts.

10.6.1 Educational Thoughts of Swami Vivekananda

Vivekananda's philosophy of education was based upon the philosophy of idealism as well as humanism. Vivekananda criticised the contemporary system of education from the humanistic view point. He was a humanist and pleaded for education for man-making. According to him, the function of education is the uncovering of the knowledge hidden in our mind. Educational thought of Swami Vivekananda can be understood as follows:

- In contrast to contemporary system of education, Vivekananda advocated education for self-development. He suggested Brahmacharya for self-development.
- Fulfilment of Swadharma was one of the important aims of education. By this, Swamiji suggested that there is no need to copy others. Everyone should grow of their own. Each child should be given opportunities to develop according to his own inner nature.
- He advocated character formation which is one of the important aspects of education. He suggested hard work, cultivating moral and spiritual values to follow the Gurukul system of education, formation of good habits, learning through one's mistakes, etc. are the essence of education for character formation.
- Self-confidence, service for mankind, courage, realisation of truth, all round development of human personality, unity in diversity, etc. were the aims of education.
- Swamiji considered perfection in all aspects of one's endeavour is the greatest creed of education.

10.6.2 Curriculum and Methods of Teaching

Swamiji suggested a comprehensive concept of curriculum in education. The aim of education should be the development of spiritual and physical life of the child. He advocated inclusion of all those subjects and activities in the curriculum, which foster material welfare with spiritual advancement. Swamiji prescribed Religion, Philosophy, Epic, Upanishad etc. to be the part of curriculum. Besides, he recommended including the subjects like Language, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games and Sports in curriculum.

Swamiji suggested Brahmacharya, spiritualism, meditation, concentration etc. as the basic methods of teaching. He also suggested practice of Yoga, lecture, discussion, self-experience, and creative activities as methods of teaching.

10.6.3 Concept of Discipline, Student and Teacher

Swamiji was in favour of self-discipline, not discipline imposed by others. He advocated human discipline through Brahmacharya and meditation. He believed that realisation of the self was the real path. According to him, a child is the repository of all types of knowledge. Like the plant, the child grows on his/her own. He advocated helping the child to grow naturally and spontaneously. The role of teacher is to help the child for his/her natural way of development and living. To him, a teacher is one who practices Yoga, Meditation, and Brahmacharya. Unless a teacher knows the way of achieving spiritualism, s/he cannot teach the child to develop spiritualism. Swamiji defined teacher as, 'a philosopher, friend and guide helping the child to go forward in his own way'.

Check Your Progress 3

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the Unit.

7. According to Swamiji, what is true education?

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8. According to Swamiji, explain the place of Teacher in education.

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10.7 EDUCATIONAL CONTRIBUTION OF PLATO

Plato was a great philosopher as well as eminent educationist, politician, mathematician, and social reformer. His educational thought is based upon idealistic principles of education. Plato defined education as 'Training for the Country and love for the nation'. According to Plato, idea or concept is the ultimate truth. He imagined that there are two types of world: a) Spiritual world and b) Physical or material world. Plato believed that human is combination of spiritual and physical element. Human body is built of physical elements and the sole is spiritual. Self- control, justice, and liberty are necessary for moral and character development. Plato described that the 'aim of education is not merely providing information but training the individual in his duties and rights as a citizen. In his opinion, 'the aim of education is human perfection, and with this end in view, he suggests a curriculum which comprehends all subjects'. (Sharma, 2000)

10.7.1 Educational Thoughts of Plato

Plato in his 'Republic' discussed the universal nature of education. He was the strong supporter of mass education. To him, education in the laws is to be universal, not restricted to a class of people. He was the strong supporter of compulsory education. His concept on education was political as he supported pupils shall be regarded as belonging to the State rather than to

their parents. It is therefore, educating the child is not only the responsibility of the parents but also it is there sponsibility of the State. The thought of Plato’s universal education has been materialised across the world.

The important points of educational thought of Plato are as follows:

- The ultimate aim of human life is self-realization which can be possible through true values like Satyam, Shivam, and Sundaram (truth, beauty, and goodness).
- Best and able citizens are necessary for the best nation. So the development of good citizenship among students should be the aim of education.
- The aim of education should be for the development of good personality.
- Human beings are psychophysical species, so balanced development of physical and mental aspects of the human being should be the function of education.

10.7.2 Curriculum, Methods of Teaching and Teachers

Plato accepted education as life-long process, that’s why he suggested comprehensive planning and structure of curriculum. He advocated that Language, History, Logic and Mathematics, Geography, and Science are necessary for the intellectual development of the child. He suggested inclusion of Arts, Gymnastic, Music, Craft, and Sports in the curriculum. He supports knowledge of religion, ethic and spiritualism as necessary for moral development of the child. He considers physical education and self-defence not only for individual development of the child, rather necessary to save the nation. He advocated good citizenship, spiritual, value and moral based education to be included in the curriculum. He suggested using lecture, discussion, quiz and activities as the methods of teaching. He emphasized that reasoning method, question answer method, conversation, self-study and imitation method should be used as teaching method. Giving importance to women education he suggested that women should acquire training of gym, game, defence etc. Plato considered the place of teacher should be the highest in the society. A teacher should be the ideal for the students. A teacher should be loyal toward his/her duties.

Activity 3

Make a list of books written by Plato and critically analyse his thoughts practiced in the present society.

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Check Your Progress 4

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

9. Explain the concept of curriculum suggested by Plato.
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10. Explain the concept of 'universal education' suggested by Plato.
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10.8 EDUCATIONAL PHILOSOPHY OF JOHN DEWEY

John Dewey is a great philosopher, educationist and thinker of the modern age. John Dewey's concept on education is based upon the philosophy of pragmatism. Dewey believed that knowledge is resultant of action. According to him, change is the reality of the world. Defining education, he said, 'Education is the continuous reconstruction of experiences'. His major concept on education has been written in his books like: 'Democracy and Education' (1916), 'Logic' (1938), and 'Experience and Education' (1938). According to him, 'truth is an instrument used by human beings to solve their problems', since problems change, truth changes and therefore there can be no eternal reality. According to Dewey, change is the basic theory of education. Fact varies from person to person. Therefore a person develops theory on the basis of consequence of actions and experimentations. The main aim of education is to make child capable of solving problems of life with their experiences. The aim of education is to make human life prosperous and happy. So, John Dewey is called a pragmatist thinker.

10.8.1 Educational Thoughts of John Dewey

The educational thoughts of John Dewey can be spelt along the following lines:

- Dewey considers experience as the central concept of education. Child learns through experiences.

- Problem solving and applying reflective or critical inquiry to solve the problems is the aim of education.
- Dewey considers knowledge gains through inquiry, reflective thinking, experimentation and fact finding. There is no ultimate truth of knowledge. More and more scientific inquiry gives birth to new knowledge.
- Change is necessary for individual and social developments; therefore, education system, methods, etc. should be changed as per the need of the times. Education is for child, the child is not for education.
- Democratic society should be established on the basis of education. In an ideal society, there should be development of social and communal feelings, awareness of duties and rights, mutual cooperation etc.
- He believes in relativism, as nothing is absolute, rather it is relative as there is always scope for change.
- He believes in instrumentalism as the objects are the existence to make the work done. To materialise ideas, we need tools/instruments.
- In view of the above, John Dewey can be regarded as a pragmatist, instrumentalist, humanist, relativist, and experientialist.

10.8.2 Curriculum and Methods of Teaching

Dewey suggested that the curriculum should be determined by the child's instincts and abilities. The need, abilities and interest of the child needs to be emphasized in the curriculum. He advocated that the curriculum should be child centred. He believed that curriculum should include social issues as the child is a part of society and ultimately the product of education should work for the development of the society. He stated four principles of formation of the curriculum i.e. Utility, Flexibility, Experiential and close to life. The principles clarify that curriculum should be the utility of the child; it can be changed as and when there is the need, provides ample scopes to the child to gather experiences and every activity in the curriculum should be suitably linked with the life of the child.

Dewey emphasised on making the curriculum integrated in approach and using methods like learning by doing, field visit, project, problem solving, inquiry and problem based learning, experimentation, observation, critical analysis, debate and discussion in the teaching learning process.

10.8.3 Impact on Modern Education

John Dewey's philosophy on education has a great impact on the present day education system. Present education process emphasizes on creating or constructs knowledge through experiences of the child. The child has every ability to construct their own knowledge. Teacher helps the child to construct their knowledge by using the experiences gained by the learner from their interaction with the environment, family, peers, society, play mates, etc. John Dewey's concept of education has contributed lot to Vygotsky's constructivist approach of learning.

Check Your Progress 5

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

- 11. Explain Dewey’s view on ‘Experience is the basis of knowledge’.
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- 12. Explain the principles of curriculum suggested by John Dewey.
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- 13. Describe the contributions of educational thought of Dewey to present educational system.
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**10.9 EDUCATIONAL PHILOSOPHY OF
J. KRISHNAMURTHY**

Jiddu Krishnamurthy was an Indian philosopher and educationist. By expressing his views on God, he said, ‘if your heart is full of love then no need to search the God anywhere because love is God.’ He quoted, “real meaning of life can be realised by education and truth can only be established by education.” He emphasized on balanced development of the human personality. He believed life is not static and changes should be as per the need of time, environment and situations.

10.9.1 Educational Thoughts of J. Krishnamurthy

- The following are the educational thoughts of J. Krishnamurthy:
- The main aim of education should be the development of spirituality among human beings. Spirituality does not mean becoming slaves of any religion but it encompasses gaining knowledge of reality through self-realisation and self-analysis.
 - Use of scientific discoveries and technical education should not be for destroying of human civilization. It should be for the welfare of human being.

- Creativity should be developed among children by education. Liberal and fearless environment should be provided to them for taking self-decision.
- Aim of education should be to spread love for human being and nature. The concept, 'spirit of diversity as strength not as a weakness', needs to be spread among the minds of the young child.

10.9.2 Curriculum and Methods of Teaching

He suggested that the curriculum should be according to the interest of the children. Subject and content organization in the curriculum should be the basis of the principles of child psychology by which natural interest of child can be developed. Science and technology, sculpture, architecture, home science, industrial skills, literature, game etc. should be studied under vocational education for earning livelihood. In curriculum, there should be a place for art, poem and music for the development of creativity of the child.

Maximum opportunity of education should be provided through activity and learning by doing. Children should be motivated for self-learning. Teacher should use experimental, self-study, scientific, self-analysis, and play way method in the teaching learning process.

10.9.3 Concept of Teacher, Learner and Discipline

He emphasised that the teacher should be a 'complete human being'. Complete human being implies the qualities like consciousness, nonviolence and love. Teacher should not involve in casteism, regionalism, prejudices etc. The place of teacher is like a friend, philosopher and guide. Student should have the qualities like politeness, charity, love, self-study, concentration, self-discipline etc. The main purpose of teacher should be to make a student an integrated and complete citizen for the nation.

Check Your Progress 6

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

14. Explain the concept of 'Truth and Education' described by Jiddu Krishnamurthy.

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15. What are the important aims of education suggested by J. Krishnamurthy?

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10.10 EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI

Mahatma Gandhi was a great thinker, social reformer and educationist of the modern India. His philosophy of education is based on truth, non-violence and satyagraha. His popular definition on education, i.e., 'by education, I mean an all-round drawing out of the best in child and man body, mind and spirit', signifies total development of human personality like physical, mental, social and spiritual development. According to Gandhi, the values like truth, nonviolence, satyagraha, fearless, sacrifice, faith, humanity etc. are the basis of one's life. His concept on basic education, craft centred education, moral and value based education has great impact on the present education system.

10.10.1 Educational Thoughts of Mahatma Gandhi

Educational thoughts of Mahatma Gandhi was influenced by the then social, political and economic circumstances of India. British education was being promoted and disseminated by the Britishers at that time. British education system affected the Indian minds directly and that affect the then education system of India. He suggested need based education for India to make the child self-centred and not depend upon the British.

Educational thought of Gandhi can be pointed out on the following lines:

- Gandhi accepted that the aim of education is development of physical, mental, emotional and spiritual abilities of the child. Ultimate aim of education is realisation of the self.
- The main aim of education is also earning livelihood. Education of the child should be based on craft. The craft centred education should be based upon the locally available products like pottery, horticulture, agriculture, jute work etc. by which the child can be studied and becomes self-dependent.
- The medium of instruction should be Mother Tongue.
- From seven to fourteen years of age, education of each child should be free, compulsory and universal.
- School should be a place for activity where the child gets busy in various experiments and gains new experiences.
- Education should create useful, responsible and dynamic citizens.

10.10.2 Curriculum and Methods of Teaching

Gandhi had emphasized basic education which is craft centred in nature. His main aim was to make the educated citizen self-dependent and self-centred. Accordingly, he advocated that the curriculum should be craft centred. The integration of craft and teaching subjects were the basis of curriculum. The subjects were taught through the basic crafts. In the activity centred curriculum, Gandhi suggested to include Mother Tongue, Basic Craft, Arithmetic, Sociology, General Science, Art, Music, and other subjects. He suggested same curriculum for Boys and Girls upto Class I-V, after that Girls should study Home Science whereas the Boys should study other

Crafts. Gandhi emphasized on craft centred methods of teaching like learning by doing, activity method, training to the senses, etc. In addition, Gandhi emphasised the need of co-curricular activities to be organised for all round development of the child.

10.10.3 Concept of Teacher

Gandhi considered teachers one of the important elements of the education system. The duty of teacher is not only to provide knowledge of subjects but also to build the moral character of the child. A teacher should be ideal to the students. He said, “I think that child learns more from teacher than books and problems’. Teacher should not discriminate between students and should be student friendly.

Check Your Progress 7

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

16. Up to what extent do you think that craft based education of Gandhi is relevant to present education system.

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17. Explain the concept Gandhi’s ‘Basic Education’.

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10.11 EDUCATIONAL PHILOSOPHY OF SHRI AUROBINDO

Aurobindo Ghosh was a great educationist and philosopher. He had expressed his educational thoughts in his books ‘National System of Education’ and ‘On Education’. Essence of Upanishad and Vedanta were the basis of philosophy of his life. He gave special importance to spiritual practices, yoga and brahmcharya in his life. As an idealist, Aurobindo’s philosophy of education is based on spiritual penance, practice of yoga and brahmacharya. He considered that if any individual achieves all the three aspects of education, s/he definitely develops him/herself to the fullest extent. For Aurobindo, ‘real education is that which provides free and creative environment to the child and by developing his/her interests, creativity, mental, moral and aesthetic senses finally leads to the development of his/her spiritual power.

10.11.1 Educational Thoughts of Aurobindo

According to Aurobindo, the aim of education should be: physical and mental development of the child with purity, development of senses, development of morality, development of conscience and spiritual development. His basic thought of education can be pointed out along the following lines:

- Medium of instruction should be in Mother Tongue.
- Child should be kept at the centre in all learning activities.
- Education should be provided as per the mental abilities and psychology of the child.
- Achieving spiritualism should be the goal of education.
- Training for the senses should be imparted and consciousness should be developed through education.
- The basic foundation of education should be brahmacharya.
- Education should develop all the faculties of the child to make him/her a complete human being.

10.11.2 Curriculum and Methods of Teaching

The subjects included in the curriculum should be according to the interest of the child. According to him, curriculum should address the physical, mental and spiritual development of the child. He suggested that Curriculum should be interesting and it should motivate the child to study. Curriculum suggested by Aurobindo for different stages of education are as follows:

Table 2 : Curriculum as per Shri Aurobindo

Stages	Subjects
Primary	Mother tongue, English, French, Social Studies and Fine Arts.
Secondary	Mother tongue, English, French, Mathematics, Social Science, Physics, Chemistry, Biology, Botany, Health Science, Fine Art and Geology.
University	Indian and western Philosophy, Psychology, Sociology, History, English Literature, French Literature, International relationship, Physics, and Chemistry.
Vocational Education	Acting, Dance, Indian and European music, Vocal Art, Painting, Photography, Sewing, Typing, and Shorthand.

Teaching methods should be based on demonstrating activities and in the interests of the child. Aurobindo suggested learning through self-study, self-experience and introspection method. He also advocated oral method of teaching which helped in sermon, logic, expression, description etc.

10.11.3 Concept of Teacher, School and Discipline

Child occupies central position in the process of education. Every child has the potential abilities which the teachers need to identify and develop. Teacher should not impose his/her own thoughts upon the learners, rather help and guide them for developing to a fullest human being. According to him, teacher is a facilitator and guide.

School environment should be helpful in physical and spiritual development of the child. Children should not be discriminated on the basis of religion, caste, region, colour, creed, etc. School environment should be full of cooperation, love and harmony.

Aurobindo strongly opposed corporal punishment and considered it inhuman. He was a strong supporter of controlling the child by their own and not by any other outer sources. He believed that Self-control can be developed by practicing yoga and brahmcharya.

Check Your Progress 8

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

18. Explain the aim of education suggested by Sri Aurobindo.

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19. Analyse the curriculum suggested by Sri Aurobindo.

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10.12 LET US SUM UP

In this Unit, our effort were to make you oriented with the philosophical basis of education. It has also been made clear how education system of a country is influenced by the philosophy of that Country. The philosophy of Indian and western thinkers specifically on aims of education, structure of education, curriculum, teaching methods, discipline, and school environment has been discussed in this Unit.

The educational philosophy of the above educationists describes different schools of philosophy like the Idealism, Naturalism, and Pragmatism. The Educationists like Gandhi, Aurobindo, Plato, Vivekananda, and Krishnamurthy supported the idealistic principles of education whereas the educationists like Rousseau and Rabindra Nath Tagore believed in the principles of Naturalism. John Dewey's philosophy of education is pragmatic in nature. It can be further concluded that, no philosopher can be called perfectly Idealist, Naturalist, or Pragmatist. Somewhere the basic philosophy of the philosophers dominates a single school of philosophy but at the same time in few aspects, they support the views of the principles of other schools of philosophy.

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10.14 ANSWERS TO CHECK YOUR PROGRESS

1. Negative education is self-education. It is the education of the senses by acquiring the experiences.
2. Self-discipline, complete freedom to the child and naturally possessed fine character.
3. Observation, enquiry, training through the senses, self-learning, counselling etc.
4. Integral development of the human power including physical, intellectual, moral and religious education. Education for self-realisation through self-learning.
5. Curriculum should be for the creative development of the child. He suggested the subjects like History, Geography, Nature Study, Agriculture, etc. in the curriculum.
6. Teacher should be the reflective practitioner and should behave with love, affection, sympathy and consideration.

7. True education is to make the individual self-reliant, self-confidence, self-less, spiritual and service for mankind.
8. A teacher is a true practitioner of Yoga, Meditation and Brahmacharya.
9. He advocated the study of Language, History, Logic, Mathematics, Geography and Science. He also suggested Arts, Gymnastic, Music, Craft, Sports, and practice of religion, ethics, and spiritualism.
10. Universal education means education for the masses.
11. The experiences what we gain through dealing with the things, environment etc. and the basis of knowledge.
12. The principles of curriculum should be flexible, useful, experiential and linked with life.
13. Making school curriculum flexible, child-centred and the practice of constructivism in learning.
14. Real meaning of life can be realised by education and truth can only be established by education.
15. Self-exercise.
16. Self-exercise.
17. Free and compulsory education upto the age 14 and that should be based on crafts.
18. Physical and mental development of the child with purity, development of the senses, development of morality, conscience, and spirituality.
19. Self-exercise.