

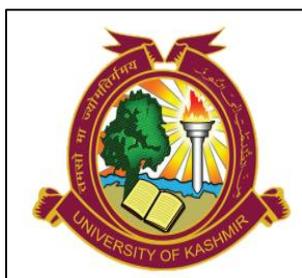
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PROGRAMME

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Directorate of Distance Education
University of Kashmir
Hazratbal, Srinagar.

Course Prepared By

Habibullah Shah

Assistant Professor (Education)
Directorate of Distance Education
University of Kashmir
Srinagar

Showkat Rashid Wani

Assistant Professor (Education)
Directorate of Distance Education
University of Kashmir
Srinagar

Programme Coordinator and Format Editing

Habibullah Shah

Assistant Professor (Education)
Directorate of Distance Education
University of Kashmir
Srinagar

Course Co-ordination Team

Prof. Neelofar Khan
Mr. Showkat Rashid Wani
Mr. Habibullah Shah
Mr. Javaid Ahmad Puju
Dr. Firdous Ahmad Sofal
Miss. Shabnum

Published By

Prof. (Dr.) Neelofar Khan

Director
Directorate of Distance Education
University of Kashmir
Srinagar

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Foundations of Education

Unit I

Education and Philosophy

- i) Nature & Meaning of Education
- ii) Aims of Education – individual and social.
- iii) Nature and Meaning of Philosophy
- iv) Relation between Philosophy & Education

Unit II

Major Educational Philosophies and Educational Thinkers

Philosophies

- i) Naturalism
- ii) Idealism
- iii) Pragmatism

These Educational Philosophies shall be discussed with special reference to Aims, Curriculum, Methods, Role of Teacher & Concept of Discipline.

Thinkers:

- i) Mahatma Gandhi: Basic Education
- ii) Swami Vivekananda : Man making Education
- iii) Froebel: The play way method
- iv) Montessori: The Didactic Apparatus

Unit III

Education & the Social Frame of Reference

- i) Education & Democracy - Basic Principles of Democracy- Education for Democracy
- ii) Education & Socialism Meaning, Importance & Role of Education in achieving the goals of Socialism.
- iii) Education & Secularism – Meaning of Secularism. Role of Education in multi religious society like India.

Unit IV

Culture & Social Change

- i) Concept & Characteristics of Culture
- ii) Relationship between Culture & Education with special reference to conservative and creativity roles
- iii) Concept of social change
- iv) Factors of social change
- v) Roles of Education Vis-à-vis social change

Introduction to Paper

Dear Students,

This paper comprises of four units which highlights the conceptual understanding of philosophical and sociological foundations of education. The main objective of this paper is to orient you to the substance of “philosophical and sociological thinking” on problems and issues related to education.

Unit I: It deals with meaning and scope of education and aims of education. It also deals with the nature and meaning of philosophy. It also explains the relationship between philosophy and education.

Unit II: This unit tends to explain western schools of philosophy as well as thinkers on education. In dealing with the Western philosophy and its impact on (or implications for) education, we have included idealism, pragmatism and existentialism. Each of these schools is based on its distinct and separate view of theory of reality, theory of knowledge and theory of values. This unit also deals with the educational thought of Gandhi, Vivekananda, Froebel and Montessori.

Unit III: This unit highlights the relationship of education and democracy. It also discusses the relationship of education with socialism and secularism.

Unit IV: This unit discusses the concept of culture and social change with special reference to role of education. It also highlights the relationship between education and culture. Overall, this paper explains the basic concepts of education that is why this concept constitutes the foundations of education. It bears to mention here that the units (1 & 4) authored by myself are not entirely creative work of mine but are compiled one so every effort has been done to cite the sources. Suggestions and feedback is most welcome.

Wish u a happy reading!

Coordinator

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DDEKU

**LESSON NO: 01 NATURE, MEANING AND SCOPE OF
EDUCATION**

Lesson Structure

- 1.0 Introduction**
- 1.1 Objectives**
- 1.2 Meaning of Education**
- 1.3 Banking and Problem Posing Concept of Education**
- 1.4 Education as a Fundamental Right**
- 1.5 Four Pillars of Education as Recommended by Delor's Report**
- 1.6 Nature and Modes of Education**
- 1.7 Morphology of Indian Educational System**
- 1.8 Scope of Education**
- 1.9 Let us Sum Up**
- 1.10 Check your Progress**
- 1.11 Suggested Readings**

1.0 Introduction

Education is a very common and globally widespread term and in one way or other appears to be as old as mankind, though during the time, its concept, meaning, objectives and modes of delivery have inevitably remained in a constant flux. As a student of

education, and as a prospective teacher, it is vital for you to understand the nature, meaning and concept of education and different perspectives that have shaped its context from time to time. Understanding the meaning and concept of education will help you to develop insights about the various processes of education. Education is considered both a field of knowledge and an area of operation. As a field of knowledge, it deals with a number of concepts, ideas, principles and thoughts which are educative in nature. On another side, education is a field of practice. Educational practices occur in different environments, namely formal, non-formal and informal environments. Education operates in a wide spectrum of situations both at macro and micro levels. In this lesson, we shall, carry out a conceptual analysis of education with special reference to its nature, meaning and aims.

1.1 Objectives

After going this lesson, you should be able to:

- Explain the meaning of education;
- Define different definitions of education;
- Describe banking and problem posing concept of education;
- Discuss the four pillars of education as recommended by UNESCO;
- Explain nature and modes of education;
- Describe the structure of education in India; and
- Discuss individual and social aims of education.

1.2 Meaning of Education

Education is a perennial process originating from the origin of humankind. When we speak of education as a system or process, the first thing we need to do is to widen up the horizons of our mindset. That will help us to understand the education in a broader context. The word "Education" is derived from the Latin words "Educare" and "Educere".

Educare means "to bring up" and Educere means "to bring forth". Education, therefore, means both to bring forth as well as to bring up. It implies that through organized questions the knowledge, understanding and the potentialities of children have to be brought out; it is not filling of knowledge assuming that children are like empty vessels. Accordingly education does not merely mean the acquisition of knowledge or experience but it means the development of habits, attitudes and skills which help a man to lead a full and worthwhile life. Education is the manifestation of the inner faculties and moral nobility of every human being but, unfortunately, this conceptual vision is blurred and even blanked out by waves of money-mania, epicurean globalization and corporate privatization. Education is not a commodity but more than that. Listen to John Ruskin

“Education is the leading of human souls to what is best, and making what is best of them; and these two objects are always attainable together, and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others”

Education can be viewed from different perspectives and approaches. Different philosophers and thinkers have defined it in the light of what they have thought about education. Education is wide in connotation and universal in application that it cannot be defined to a single interpretation. Some common and universally disseminated definitions of education are as:

Education: How Thinkers View it?

1. According to **Plato**, “Education is the capacity to feel pleasure and pain at the right moment”.
2. According to **Aristotle**, “Education is the creation of a sound mind in a sound body”
3. According to **John Dewey**, “Education is the development of all those capacities in the individual which will enable him to control his environment and fully fill his possibilities.”

4. According to **Gandhiji**, "Education is drawing out of the best in child - body, mind and spirit".
5. **Swami Vivekananda** defined education as the "manifestation of the perfection that is already in man".
6. According to **Shankaracharya**, "Education is the realization of the self."
7. According to **Indira Gandhi**, "Education is a liberating force, and in our age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances."
8. **Dr. Zakir Hussain**. "Education is the process of the individual mind getting to its full possible development.
9. **Froebel**. "Education is the unfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external."
10. **Redden**. "Education is the deliberate and systematic influence exercised by the mature upon the immature, through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human being, according to the individual and social needs and directed towards the union of the educated with his creator, at the final end".

From the above definitions, it is clear that education is the dynamic process which is having different dimensions as discussed below:

1. **Education as acquisition of knowledge:** Education is defined as acquisition of knowledge in relation to a definition of philosophy as love of knowledge. The famous Greek philosopher, Socrates had said that "knowledge is virtue" and he who is knowledgeable is virtuous and Francis Bacon opined that "knowledge is power" and knowledge is instrumental for the progress of any society. Hence, the concept of education, as acquisition of knowledge, was prevalent since the beginning of history of education till recent times. As former President of India, A.P.K Abdul Kalam has said,

*“On the earth, above the earth and under the earth,
I will keep the lamp of knowledge burning,
To achieve the vision – Developed India”*

In the words of Whitehead, education is knowledge. He further said,

*“The educated man is one who possesses a broad range of knowledge...
of different types of knowledge of faiths, practical knowledge of how to
do things knowledge of acquaintance with work of art and other
subjects.”*

2. **Education as a tool to discipline the intellect:** John Locke, the English philosopher of the 17th century conceived of the mind as a function of different components like memory, imagination and thinking. In his most significant work, the *Essay Concerning Human Understanding*, Locke set out to offer an analysis of the human mind and its acquisition of knowledge. However, the mind at the time of birth of the child will be like a clean slate, "tabula rasa". He believed that child's mind is just like plastic and it is pliable. It is just like a twig. It will grow in the direction you try to bend it. Therefore, education is a toll to discipline the intellect.
3. **Education as a preparation for life:** Every individual desires to live a successful life. In order to achieve this, the skills and the abilities are to be learnt. These skills will definitely help the individual in solving the problems of life. Thus, a child must be familiarized with the problems of adult life and one has to provide the solutions there in when they are studying in school. In this sense, education is a preparation for life.
4. **Education as a direction:** Educating a child means directing the child appropriately. It is the prime concern of education to direct the underdeveloped capacities attitudes, interests, urges and the needs of the young people into the most desirable channels. Children are born with instincts. These instincts are to be properly directed in a socially acceptable way. Children have many desires. They have desire to play, for asking questions, to know the world around them and for

receiving attention from their elders. All these desires are not only to be satisfied but have also to be led continuously. It is the duty of the teacher to see that these active tendencies are not dispersed aimlessly. This is what “directing” means. Educative process is nothing but directing the children to have worthy interests in various phases of life. Education creates an environment which stimulates to develop desirable attributes of individual. It must open out to the people a wide universe of worthy objects. The children should be so directed that they love the worthy objects and hate the evil tendencies of man. They should not only be given an insight into what is best but also be given such firmness of mind that they always choose the best. Effective direction includes in it “guidance” and “control”. While directing a child, care should be taken that the nature of the child is not dishonored.

- 5. Education as growth:** An individual undergoes many changes during his life time. These changes are seen from cradle to death. These changes are cognitive, affective and psycho- motor. Whenever changes take place there is growth and development. Education plays a vital role in the growth and development of an individual. According to John Dewey, "Since growth is the characteristic of life, education is all one with growing; it has no end beyond itself".
- 6. Education as modification of behavior:** Education is an activity or a process, which transforms the behavior of an individual from instinctive behavior to human behavior. Human, instead of acting impulsively, acts rationally. Education gives a new shape to man. Thus, education acts as a tonic which modifies our behavior. That is why education is termed as modification of behavior.

An English poet Robert Bridges has beautifully said:

*“And since we see how man’s judgment of right and wrong,
Varieth with education.... We conclude there form,
That education sharpeneth our moralities”.*

- 7. Education as a continuous process:** Education is a process through which the inborn tendencies or latent powers of the child are improved and unfolded, so that

his/her personality is fully developed. This process of education is said to have its beginning from birth and culminates finally with death. Various psychologists hold that it starts even before birth. It is believed that education commences from birth and goes on throughout life. This notion has been accepted beyond truth. It goes on and on without any break or barrier. Man learns every now and then; every moment of the day, every day of the month, every month of the year and every year of his life. Modern Science and technology has also proved it. Thus, education is a lifelong process which keeps its wheel in continuous process. This what Alvin Toffler has beautifully said,

“The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn” – Alvin Toffler.

From the above discussion, it can be established that education is the process in which an individual works into fruition of its own inner nature; it is a man's means to realize his/her destination, his/her goals, joy and services. Thus, enabling human to develop all around capacities. Education is the emancipation from ignorance. Education is the influence of the environment upon the individual. Such influence brings a change in the overall personality of the individual. Thus, in short, education enables an individual to develop all those capacities which enable him to control his environment, adjust himself to his environment and realize his possibilities and fulfill them in a socially desirable manner. Education is not limited to teaching of three R's or certification. It is life itself. It is really life that educates. Lodge has rightly said,

“In the wider sense life is education and education is life..... whatever broadens our horizon, deepens our insight, refines our reactions and stimulates our thoughts and feelings educates us”.

1.3 Banking and Problem Posing Concept of Education

Banking Concept of Education

Paulo Freire, a Brazilian thinker was highly critical of prevailing educational practices during his time. He conceptualized education from a radical perspective by advocating two new concepts of education named as 'banking' and "problem" concept of education. In the banking concept, education is treated and practiced as a depositing activity. In this depositing act, students become depositories and teacher the depositor. The scope of action allowed to the students, 'extends only as far as receiving, filling, and storing the deposits.' By acting as a depositor, the teacher 'domesticates' the child into oppressor consciousness. The banking concept of education, says Freire, has done massive damage to teacher-taught relationship and process of education.

Freire's description of banking education and his prescription of problem-posing education are based on his understanding about man, his consciousness and relation to the world. According to him, banking education begins with a false understanding of men as objects. Implicit in banking concept is the assumption of a dichotomy between man and the world; man is merely in the world, not with the world or with others; man is spectator, not re-creator. Accordingly, man is not a conscious being; he is rather a possessor of consciousness; an empty mind passively opens to the reception of deposits of reality from the world outside.

Teacher-Taught Relationship under Banking Education

Freire believed that the banking concept of education has done a great harm to teacher-taught relationship by portraying them as opposites. "The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence" says Freire. Critically looking at education from the dialectic of teacher-student relationships, Freire perceives that education is suffering from 'narration sickness'; 'education, inside or outside the school, reveals its fundamentally

narrative character.' In the school that is suffering from 'narration sickness', the relationship involves a narrating subject (teacher) and the patient, listening objects (students). Narration turns the students into empty vessels to be filled by the teacher. The banking approach to education, will never propose to students that they should consider the reality critically. Classroom teaching is dominated by verbosity; 'words are emptied of their concreteness and become a hollow, alienated and alienating verbosity' advocates Friere.

Banking education maintains and even stimulates teacher-student relationships through fostering and practicing the following attitudes.

- The teacher teaches and the students are taught.
- The teacher knows everything and the students know nothing.
- The teacher thinks and the students are thought about.
- The teacher talks and the students listen-meekly.
- The teacher disciplines and the students are disciplined.
- The teacher chooses and enforces his choice, and the students comply.
- The teacher acts and the students have the illusion of acting through the action of the teacher.
- The teacher is the authority to select the academic content, and the students (who were not consulted) have to adapt it in letter and spirit.
- The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.
- The teacher is the subject of the learning process, while the pupils are mere objects.
- The teacher is active while as student is passive in educational process.

Problem Posing Concept of Education

As against banking concept of education which considers consciousness as 'an empty vessel to be filled', problem-posing education considers human as a conscious

being, as consciousness is directed towards the world. Problem-posing education as practice of freedom denies that human is abstract, isolated, independent, and unattached to the world. It also denies that the world exists as a reality apart from man. 'Authentic reflection considers neither the abstract man nor the world without men, but men in their relations with the world.' With this conceptual understanding of man-world relation. Freire critiques banking education and its practices and simultaneously advocated for problem posing concept of education where education is considered as a liberating force.

In the first instance, Problem-posing education demands a resolution of the teacher-student contradiction. Authentic education is not carried on by for or by about but rather by with mediated by the world. Through dialogue, 'teacher-of-the-student' and "student-of-the-teacher" cease to exist and a new term emerges-teacher-student with student-teacher. They become jointly responsible for a process in which all grow together. In problem-posing education, we respond to the essence of consciousness rejects dictatorship and symbolize authentic communication. It represents the special characteristic of consciousness: 'being conscious of' and does not dichotomize the actions of the teacher-student; he/she is not cognitive at one end and narrative at another but he/she is always cognitive. As banking concept of education fails to recognize the human as historical beings but in problem posing concept, we take human's historicity as their starting point. Here education is for revolt and rebel against the oppression and victimization. Education is not only means of live hood but an agent for social revolution

The purpose of education is to make the people aware of themselves as reflective human persons who created both history and culture. The unfinished character of men and the transformational character of reality necessitate that education be an ongoing activity. Education is for radical approach and divergent thinking. Freire explicitly turned his attention to education as a necessary means for bringing about a revolution; problem-posing education, he said, is "revolutionary futurity".

Banking and Problem-Posing Education - A Comparison

The fundamental difference between the banking and problem-posing educational concepts and practices can be presented as follows:

Banking Concept of Education	Problem-Posing Education
Dichotomizes man-world relations.	No dichotomous relations.
Man is not conscious; he is only possessor of consciousness	Man is not mere possessor of consciousness; he is a conscious being
Man in the world.	Man is not in the world but with the world
Dichotomizes teacher – student relations	Resolves the dichotomy.
Teacher is essentially narrative'.	Teacher is 'cognitive'
Emphasis on memorization.	Emphasis on critical thinking.
Monologue dominates the class.	Dialogical classroom.
Teacher issues communiqués.	Teacher believes in communication
Education for domestication.	Education for liberation.
Student is passive and receptive.	Student is active and revolutionary.
Here convergent thinking is promoted.	Here divergent thinking is promoted.

1.4 Education as a Fundamental Right

Education is the most powerful mechanism for the advancement of human beings in this universe. It enlarges, enriches and improves the individual's image of the future. Education emancipates the human beings and leads to liberation from ignorance. According to Pestalozzi, education is a constant process of development of innate powers of man which are natural, harmonious and progressive. In 21st century, any nation's ability

to convert knowledge into wealth and social good through the process of innovation is going to decide its future. According to National Knowledge Commission of India, knowledge has been recognized as the key driving force in the twenty-first century, and India's ability to emerge as a globally competitive player will substantially depend on its knowledge resources. The significance of education was very well explained in case of Brown V Board of Education, in following words:

"Education is the very foundation of good citizenship. Today, it is principal instrument in awakening the child to cultural value, in preparing him for later professional training and in helping him to adjust normally to his environment. "

This is now gospel truth that child is the future of nation. Therefore all efforts should be made to provide education to all children irrespective of cast, creed, religion and sex. International cooperation related to what is now called '*the right to education*' has a more limited history. A much broader approach was chosen, however with the establishment of UNESCO, United Nations, on 10th December, 1998 adopted Universal Declaration of Human Rights. The Preamble to the UDHR stated that:

"Every individual and organ of society...., shall strive by teaching and education to promote respect for these rights and freedoms...."

In accordance with the Preamble of UDHR, education should aim at promoting human rights by imparting knowledge and skill among the people of the nation states. Article 26 (1) of UDHR proclaims that:

Everyone has a right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit."

Article 26 (2) states that Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for

maintenance of peace. Further, Article 26 (3) provides that parents have a prior right to choose the kind of education that shall be given to their children."The right to education has also been recognized by The International Covenant on Economic, Social and Cultural Rights (ICESCR) which is a multilateral treaty adopted by the United Nations General Assembly on 16 December 1966, and in force from 3 January 1976. Article 13 of said treaty deals with right to education and articulates as;

- The states parties to the present covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and sense of its dignity, and shall strengthen the respect for human right and fundamental freedoms.... Article 13
- Further provides that the states Parties to the present covenant recognize that, with a view to achieving the full realization of this right:
 - (a) Primary education shall be compulsory and available free to all;
 - (b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;
 - (c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;
 - (d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;
 - (e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.

During the general discussion by the committee on Economic, Social and Cultural Rights on the Right to Education (1998), an agreement was drafted and below mentioned elements defines its core content:

- No one shall be denied a right to education;
- Everyone is entitled to basic (primary) education in one form or another; this includes basic education for adults. Primary education must be compulsory and free.
- . No one may withhold a child from primary education. A state has an obligation to protect this right from encroachment by third persons;
- The minorities have the right to be taught in the language of their choice, in institutions outside the official system of public education. UNESCO has adopted a number of normative documents, conventions and recommendations ensuring the enjoyment of the right to education for everyone.

The famous document is the Convention against Discrimination in Education, which was adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization, in its meeting held in Paris from 14 November to 15 December 1960, at its eleventh session on 14th December 1960, by the General Conference and which entered into force in 1962. The role of international organization regarding the implementation of the right to education is just not limited to the preparation of documents and conducting conferences and conventions but it also undertakes the operational programmes assuring, access to education of refugees, migrants, minorities, indigenous people, women and the handicaps. India participated in the drafting of the Declaration and has ratified the agreement; Hence India is under obligation to implement such provisions.

It is an established fact that throughout world maximum countries have declared education as a fundamental right of every child. In this context, recently Indian state also passed an act to ensure education as a fundamental right. The act is called as “**The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE),**” which was passed by the Indian parliament on 4th August 2009, describes the modalities of

the provision of free and compulsory education for children between 6 and 14 in India under Article 21 (A) of the Indian Constitution. The act received the assent of the President on the 26th August, 2009. India became one of 135 countries to make education a fundamental right for every child as the act came into force on 1st April 2010. The brief information about the act is tabulated below.

The Right of Children to Free and Compulsory Education Act 2009	
A Major Milestone	
Citation	Official Act
Enacted by	Parliament of India
Date Enacted	4 August 2009
Date Assented to	26 August 2009
Date Commenced	1 st April 2010
Summary	
Provides for free and compulsory education to all children of the age of six to fourteen years.	

Kapil Sibal, former Minister of Human Resource Development, India while realizing the importance of this act has said.

“The three pillars of education are expansion, inclusion and excellence. The enactment of “The Right of Children to Free and Compulsory Education Act, 2009” will bring access to quality education to an estimated 8.1 million children presently out of school. The Act provides for quality education through qualified teachers and seeks to provide learning opportunities to children in a stress free environment. This has been supplemented with Rashtriya Madhyamik Shiksha Abhiyan for universalisation of

education at the secondary level. The government has also launched Sakshar Bharat Mission with focus on Female Literacy. These efforts at the elementary and secondary education are expected to provide a critical mass of students to enter the portals of higher education.”

The act came into force from 1-4-2010 in India with the speech of the then Prime Minister of India. Some excerpts from the former PM’s speech are reproduced in the below box 1.1.

Dr. Man Mohan Singh’s Address to the Nation on the Fundamental Right of Education

Box 1.1: Excerpts from PM’s Address to the Nation on the Fundamental Right of Children to Elementary Education April 1, 2010

“About a hundred years ago a great son of India, Gopal Krishna Gokhale, urged the Imperial Legislative Assembly to confer on the India people the Right to Education

About ninety years later the Constitution of India was amended to enshrine the Right to Education as fundamental right.

Today, our Government comes before you to redeem the pledge of giving all our children the right to elementary education. The Right of Children to Free and Compulsory Education Act, enacted by Parliament in August 2009, has come into force today.

Education is the key to progress. It empowers the individual. It enables a nation.

It is the belief of our government that if we nurture our children and young people with the right education, India’s future as a strong and prosperous country is secure.

I was born to a family of modest means. In my childhood I had to walk a long distance to go to school. I read under the dim light of a kerosene lamp. I am what I am today because of education.

I want every Indian child, girl and boy, to be so touched by the light of education. I want every Indian to dream of a better future and live that dream.

Let us together pledge this Act to the children of India. To our young men and women. To the future of our Nation.”

Briefly speaking, Education is the fundamental key to the task of nation building as well as to provide requisite knowledge and skills required for sustained growth of the economy

and to ensure overall progress. The Indian education system also recognizes the role of education in instilling the values of secularism, egalitarianism, equity, respect for democratic traditions and civil liberties and quest for justice. It aims at creating citizens equipped with necessary knowledge, skills and values to build an inclusive, just and progressive society. Keeping all this in view, the Indian Government filled an important commitment to the people of the nation on 4th, August 2009, when Indian Parliament passed a landmark Bill providing for free and compulsory education to all children aged 6-14. The notification to enforce Article 21A in the Constitution and the corresponding legislation as '*Right of Children to Free and Compulsory Education Act 2009*' has come into effect from 1st, April 2010. In this way, education is now a fundamental right in India for every citizen except for Jammu and Kashmir state subjects because unfortunately the act is not extended to the state of J & K as it is mentioned in the chapter 1 of the act. As on date the Jammu and Kashmir government, has not come with its own right to education act.

1.5 Four Pillars of Education as Recommended by Delor's Report

Jacques Delor in his report, *International Commission on Education for the 21st Century* (Learning: The Treasure Within) which he along with his team submitted to UNESCO in the year 1996 which advocated that in confronting the many challenges that the future holds in store, humankind sees in education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice. As it concludes its work, the Commission upholds its conviction that education has a fundamental role to play in personal and social development. The Commission does not see education as a miracle cure or a magic formula opening the door to a world in which all ideals will be attained, but as one of the principal means available to foster a deeper and more harmonious form of human development and thus to reduce poverty, exclusion, ignorance, oppression and war. The commission recommended that the system of education should be built on four pillars which are reproduced here.

The first of these is *learning to know*. Given the rapid changes brought about by scientific progress and the new forms of economic and social activity, the emphasis has to be on combining a sufficiently broad general education with the possibility of in-depth work on a selected number of subjects. Such a general background provides, so to speak, the passport to lifelong education, in so far as it gives people a taste – but also lays the foundations – for learning throughout life.

Learning to do is another pillar. In addition to learning to do a job of work, it should, more generally, entail the acquisition of a competence that enables people to deal with a variety of situations, often unforeseeable, and to work in teams, a feature to which educational methods do not at present pay enough attention. In many cases, such competence and skills are more readily acquired if pupils and students have the opportunity to try out and develop their abilities by becoming involved in work experience schemes or social work while they are still in education, whence the increased importance that should be attached to all methods of alternating study with work.

The Report has put greater emphasis on another pillar that it proposes and describes as the foundations of education: *learning to live together*, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, building a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would convince people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful approach. While the Commission has indeed a vision of the kind of education that would create and underlay this new spirit, it has not disregarded the other three pillars of education which provide, as it were, the bases for learning to live together.

Last, but far from least, is the fourth pillar: *learning to be*. This was the dominant theme of the Edgar Faure report *Learning to Be: The World of Education Today and Tomorrow*, published by UNESCO in 1972. Its recommendations are still very relevant, for in the twenty first century everyone will need to exercise greater

independence and judgment combined with a stronger sense of personal responsibility for the attainment of common goals. This report stresses a further imperative: none of the talents which are hidden like buried treasure in every person must be left untapped. These are, to name but a few: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge.

At last, this commission emphasized that education should focus on leaning as the title of the Commission turned to one of La Fontaine's fables.

The Ploughman and his Children:

Be sure (the ploughman said), not to sell the inheritance

Our forebears left to us:

A treasure lies concealed therein.

Readapting slightly the words of the poet, who was lauding the virtues of hard work, and referring instead to education – that is, everything that humanity has learned about itself –:

But the old man was wise

To show them before he died

That learning is the treasure.

1.6 Nature and Modes of Education

Nature of Education The following points will highlight the nature of education.

1. **A lifelong Process:** Education is a lifelong process. It cannot be kept confined to a few years of schooling. Span of education is wide as life. Education according to most of the philosophers continues from birth to death. As Madam Paul Richard pointed out that “the education of man should begin at his very birth and it is to continue the whole length of his life”.

2. **A Bipolar Process:** Education is a bi-polar process involving both students and teachers in order to carry the educational process.
3. **A Tri-Polar Process:** Education is a tri-polar process, the three poles of which are pupil, teacher and social environment.
4. **A Multi-Polar Process:** The modern educational process cannot be bipolar or tri-polar, but multi-polar where a large number of agencies are engaged for educating the individual with multimedia package of subject matter.
5. **Multiple Agencies of Education:** Education can be imparted through formal, non-formal and informal agencies.
6. **A Deliberate Process:** Education as a process is not only conscious but also deliberate one.
7. **An Academic Discipline:** Education is an academic discipline having its roots from United Kingdom. But unfortunately largely throughout world, it has been confined to teacher training programmes only.
8. **Education is theoretical as well as practical in nature.** Theoretical and practical knowledge of education broadens the intellectual horizons of the child, deepens his insight, enhances his efficiency and helps him in solving educational problems.
9. **Education – a science as well as an art.** Education is both a science as well as an art. It is a science because of the various reasons. Some are as :
 - i. It undertakes systematic and methodical study of certain facts.
 - ii. It employs the scientific methods of observation and experimentation.
 - iii. It discovers, establishes and formulates a number of generalizations about its methodology, learning, memory, attention, interest, motivation, curriculum, construction, methods of teaching and evaluation.

Education is an art because of the various reasons like;

- a. Educationist is just like an artist who moulds the raw material of the child into a standard one.

- b. Educationist is inspired by practical end. It has practical end to attain, i.e., to help the child in acquisition of knowledge, integrated growth, social and vocational efficiency, and continuous reconstruction and reorganization of experiences.

Modes of Education

It is a gospel truth that education is a lifelong process which cannot be confined to four walls of schools and educational institutions. A famous educationist and thinker, Ivan Illich has said, universal education through schooling is not feasible and we have to look for other alternatives. So it is obvious that there should be different means of education. The different types of education on the basis of mode or means are as:

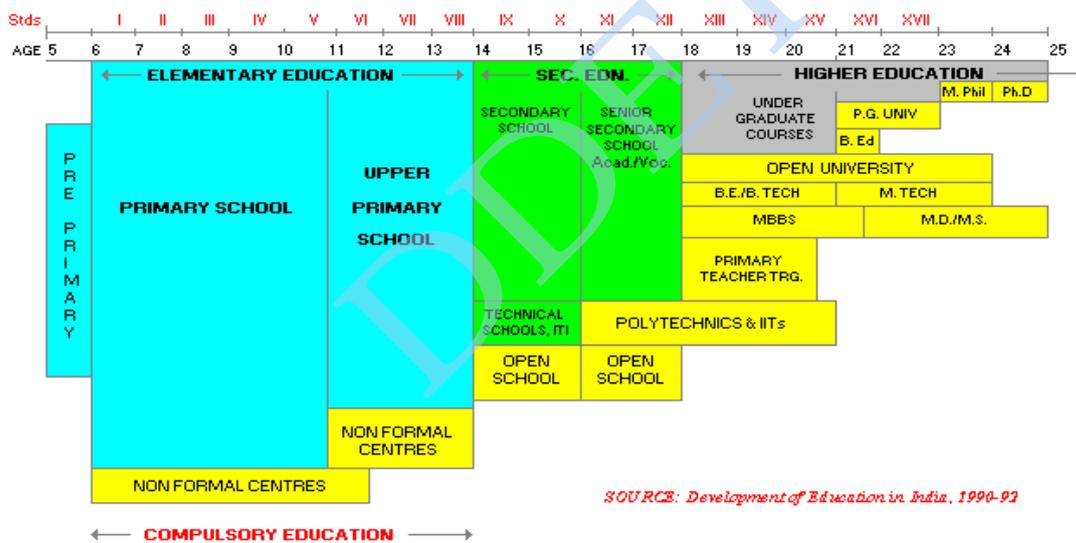
- 1. Formal Education:** The education which we impart in schools, colleges and other institutions on regular basis under proper structure is termed as formal education. It is consciously and deliberately planned. The main regulators of it are schools, colleges, universities and other formal educational institutions.
- 2. Non-Formal Education:** Non-formal Education is an arrangement wherein flexibility is the key word. Such a system is an open one with regard to various aspects of education, i.e., admissions, eligibility criteria curriculum, place of instruction, mode of instruction and the time and duration of instruction. Various examples of such a system are the Open Schools, Distance Education Departments and open Universities like IGNOU, NIOS in India, Open Learning and the Correspondence Courses. It can be imparted through Radio, T.V, ICT, also etc.
- 3. Informal Education:** A sizeable number of thinkers and educationist's like Rousseau, Illich, Tagore etc. have opined that much learning takes place casually and unintentionally. In the words of Ivan Illich, real learning takes place through social interaction. Education which takes place casually outside formal and non-formal institutions through interaction and discussions is labeled as informal education. Such education takes place through discussions and conversations. The main agencies of informal education are homes, family and social spaces.

Briefly speaking, education is a lifelong process and from that perspective we learn knowledge and skills both inside the formal/non-formal system as well in formal system. Education has no full stop. Somebody has rightly said, education is never ending process.

“Education is a liberating force, and in our age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances.” Indria Gandhi,

1.7 Morphology of Indian Educational System

The term *morphology* has been borrowed by the author from the field of life sciences which means of study of structure and has been used first time in the discipline of education by the author. Off course every educational system of any country has its own structure and setup which varies from country to country. So far as India is considered, here educational system comprises of different levels like Pre-primary, Elementary level (Primary and Upper Primary), Secondary, Higher Secondary and Higher level which includes university education. The diagrammatic representation of educational structure prevailing in India is as under.



SOURCE: Development of Education in India, 1990-93

1.8 Scope/Aims of Education

So far as the scope of education is considered, it is very wide as it is related with every aspect of our life. Somebody has rightly said that “education is life” as education is backbone for human resource development. Education is considered as a tool of individual and social development. In order to map out the scope of education, one must have knowledge regarding the aims of education because aims of education both individual and social reflect the scope of education in our life. Let us discuss in detail the aims of education.

Importance of Aims

Aims are the declarations which describe the kind of modification that we want to bring about in the learner in different domains of life. Aims also provide the starting point on which all the learning experiences are based. It provides necessary direction and the formation for the entire educational structures. In the same spirit, it is said that the process of education is not only continuous, but also dynamic. Like every activity, it should have its aims. But due to the changing scenario of education, its objectives also change from time to time. Since education grows and develops according to the needs and conditions of the society, the aims of education also fluctuate from society to society and structure to structure. From the times of Aristotle to the contemporary era, there are no universally fixed aims of education.

The hunt for ideals in education is never ending. But there is always a lack of agreement about, ideals. T.P. Nunn has rightly said, “Educational aims are correlative to ideals of life”. Hence as long as these ideals differ educational aims vary in letter and spirit. Without the definite aims of education the curriculum, methods of teaching, school organization, teaching-learning materials and media cannot be determined. Like a sailor in a rudderless vessel, an educator without the knowledge of the aims of education moves aimlessly here and there in the educational boundary being unable to reach the destination. Dewey has stressed, “to have an aim is to” act, with meaning, not like an

automatic machine; it is to mean to do something and to perceive the meaning of things in the light of that intent. The aim, as a foreseen end, gives direction to the activity: it is not an idle view of a mere viewer, but influences the steps taken to reach the end. Thus educational process is either defective or irrationally operative without aims.

There are various aims of education which are considered to be of very importance in bringing about the desirable changes in the personality of human being and his social system. Generally there are two categories of aims which are individual and social. Let us discuss them one by one in detail.

- a) **Individual Aims of Education** The interests and needs of an individual should be given due weight. The individual freedom and dignity, which is the very basis of democracy, should be emphasized in the individual aim of education. Every individual is unique and can contribute to the social development in his own way. Following are some important individual aims of education.

- 1. Development of Natural Abilities:** When a child is born, he/she is having many inborn abilities. As the child grows, the mind also grows, but the innate abilities and qualities do not develop quite so naturally and without support. It is often said that if the mind is not trained, its abilities cannot be developed. Hence, the first aim of education is to try to develop such abilities as power of imagination, of thinking, etc., by providing appropriate opportunities and stimuli. It is for this reason that, as a part of child education, one of the first steps is to put various kinds of instruments and apparatus before the child so that he/she can learn to use his/her sense organs. Gandhi has also advocated for the same when he said, *"Education is drawing out of the best in child - body, mind and spirit"*.
- 2. Formation of Character:** It is believed that education is the modification of behaviour. Education should touch our heart and morally it should make us more human and truthful. Education should mould our character as Mahatma Gandhiji was once asked, "What is your goal of education?" He

replied, “character building”. Swami Vivekananda emphasized the importance of character -building as the aim of education. In his own words,

“If you are assimilated fine ideas and made them the basis of your life and character, you have more education than any man has got by heart a whole library.”

Briefly speaking character is the reflection of man’s education.

3. **Education for Vocation:** Economic factors controlling life in the present day world have become so complex that no one who is not properly educated and skilled can hope to successfully earn his/her living. As a general rule, highly paid jobs require specialized training of a very high caliber. The ability to earn enough is not the only factor to be considered in the preparation for adult life. Education aims at training the individual to earn his livelihood, to marry, to bring forth children, to fulfill his duties towards other individuals and society in general. In fact, if the child is helped to develop a balanced personality and a good character, there can be no better preparation for adult life. If education can perform this task, then men and women become highly responsible and useful citizens. Mahtma Gandhji says, *“True Education ought to be for them (boys and girls) a kind of insurance against unemployment.”* He further advocated that earn while learn and learn while earn.
4. **Education for Knowledge:** It is a gospel truth that the basic aim of education is dissemination of knowledge. Socrates had said that "knowledge is virtue" and he who is knowledgeable is virtuous and just. Francis Bacon opined that "knowledge is power" and the knowledge of the universe around is instrumental for the progress of a society. Hence, the concept of knowledge as aim of education was prevalent since the

beginning of history of education till recent times. Knowledge is the seed for education.

5. **Self-Realization:** Self-realization means the actualization of the highest potentialities of the self. Self-realization or “spiritual becoming” is the ultimate aim of education. Self-realization is the goal of life and hence can be considered as one of the aim of education. A self-realized man is an ideal man. As Allmah Iqbal has beautifully said,

ApnayMun May Doob Kar Paja Suragi Zindigi

Too Agar Mera Neehey Banta Mah Ban Apna too Ban

6. **Development of International and Global Feeling:** As a result of the unprecedented improvements in the means of transport and communications, people of different nations are constantly coming into contact with each other. People across the globe are also realizing the importance of global feelings, after having witnessed the consequences of recent world wars. All contemporary educationists in India, including Sri Aurobindo, RabindraNath, Vivekanand, have stressed the importance of creating this feeling of internationalism among the Indian citizens. In the present context, therefore, one of the main tasks of education is to generate this sense among students as we are members of a global village.
7. **Development of Individuality:** T. P. Nunn believed that we should use education as a means of making the individual capable of developing his own individuality and of contributing to society and also between man and nature. Rousseau is of the opinion that education should develop the child according to his natural ability and it is accepted today that education should conform to the child's abilities.
8. **Intellectual Development:** Education should develop the intellectual capacities of an individual and should increase his/her imaginative and creative abilities.

b) **Social Aims of Education:** Education has a very vital role in social life because human is regarded as a social entity. He is born in the society and lives and interacts within his members till the last moment of life. The society makes him a civilized citizen. According to Aristotle, man is a social animal and has also rightly said that a man, who does not live in the society, is either a god or a beast. He communicates and exchanges his ideas with others. Through this, he receives knowledge and makes himself educated. The social values, mores and milieus make the individual socialized. Keeping this in view, education has to play social functions which give birth to social aims of education.

According to the social aim of education, the individual has to be prepared to behave as an integral component of the society. The social aim of education emphasizes social cohesion, inclusion and control over the individual. But there is a range of differences in the degree of such social control. It is believed, that the social aim of education visualizes the state as an idealized metaphysical mechanism. The state is a super body over and above the individual. It surpasses all desires and aspirations and signifies all reasons and justice. The state is the glorified and magnified component which has a mission to fulfill. Ross has, therefore, observed, "*thus the aim of life in general and of education in particular is definitely the good of the State*". The state must have absolute control over the lives and destinies of its individuals. It has the impeachable right to control the individuals and shape them to a particular pattern. It is thus strengthened and exalted. Education is regarded as the most potential and powerful means of achieving this objective. The authority of state is reflected in the curriculum, methods and materials which states prescribes for its educational system

According to Ross, "*of all nations in the history, ancient Sparta affords the most perfect example of socialistic state*". Sparta gave no consideration to the individual whoever he may be everybody "was born not for himself, but for his country" and all "had not a wish but for their country". Ross has advocated that most of their energies were devoted to military training; the state itself was a school and one main duty of adult

citizens was to engage actively in the training of the young. In Sparta, the immediate aim of education was to make soldiers. Severe military training was imparted and moral training was given through the elders. There was a brutal punishment for any omission and commission and their whole education was an exercise of obedience. Women were given equal opportunities with men for the simple reason that they would be the future mothers of warriors. Briefly speaking, education was for nationalism and military power.

Another interpretation of the social aim of education is advocated by thinkers like Professor Bagley, John Dewey etc. They hold that social aim of education is to bring about social efficiency in the individual. Education should make each and every member of the society socially efficient by utilizing the individual capabilities and aptitudes to the maximum. According to Bagley, “social efficiency is the norm against which educational practice must be judged, and this aim ought to occupy an important place in the system of education”. The main characteristics of the socially efficient individual are: (1) economic efficiency or ability to "pull his own weight" in economic life, (2) negative morality, or the willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others; (3) positive morality or the willingness to sacrifice his own desires when their gratification would not contribute, directly or indirectly to social progress. That is, all the activities must be weighed against these criteria of social welfare and progress.

In the UK, USA and some other Western countries the social aim of education takes the form of “social service” and “citizenship training” in education. These concepts states that education should be provided and organized in a broader way for the well-being of the masses and success of democracy. Emphasis must be laid on training individuals for citizenship and organizing social services in the community through various programmes and practices. Education should cultivate the virtues like cooperation, fellow-feeling, self-sacrifice etc., for the good of the society. It is also made clear that individual desires are to be sacrificed if they clash with the community interests and social demands are to be given priority over individuals. Briefly speaking, the social

aim of education is to make a man social being by inculcating social and civic values in him.

- c) **Synthesis of Individual and Social Aims of Education:** After this debated discussion on social and individual aims of education, it may be concluded that synthesis of these two perspectives has to be worked out for safeguarding welfare of the individual as well as the society.

The first interpretation of the social aim of education seems to be quite unsustainable rather uncompromising under the present circumstances of scientific humanism and democratic citizenship. Although the State is gradually becoming a super body, the individual cannot be accepted as a nonentity. The State has to occupy a magnified as well as glorified position only to promote individual well-being and social progress, which are complementary to each other.

The second and third interpretation of this concept seems to be complementary as well as conducive to the growth of the individual and the society. According to these meanings, social service and citizenship training are the aims of education. Schools should emphasize the duties and responsibilities of the individual citizens. They ought to teach citizenship and work as miniature society. All this social service as well as citizenship should also be practiced in and outside the educational institutions. The spirit of service, sacrifice and co-operation ought to be fostered and developed in the school programmes and practices.

Similarly, the capacities of the individuals are to be developed to the optimum level and sufficient freedoms as well as facilities are to be provided for the purpose. Social progress is possible only through the development of individuals. Education as a potential instrument of social advancement cannot be complete unless it promotes the development of all individuals in their unique fields. In fact, there should not be any conflict between the self-realization of the individual and growth of the society. In the words of Ross, *“Thus individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made manifest. Self-*

realization can be achieved only through social service and social ideals of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken”.

In India, the Constitution and many other Acts and laws have guaranteed individual freedom of all kind-social, political and economic. The sovereign, secular and democratic Republic has to flourish only through the all-round as well as optimum development of individuals irrespective of religious, racial and economic barriers. The very nature of the Indian culture based on peace, fraternity, toleration and fellow-feeling, is conducive to a congenial synthesis of the social and individual aims of education.

To sum-up, education as an enterprise has both aims as well as purposes. The aim of education is to produce a dynamic human being –an educated individual who meets the various requirements /criteria of intellectual, physical, moral and aesthetic development. Education can, of course, have other aims too: for example, the development of scientific attitude, civic sense and logical thinking. Actually the aims of education differ from context to context. The purpose of education, it might be said, is to increase literacy, skilled manpower or to produce sufficient number of professionals like doctors, engineers, teachers etc. Here the reference is to valuable ends which lie outside the actual practice of education: social, political, economic or religious ends.

1.9 Let Us Sum Up

In this lesson, we attempted to understand the meaning, nature, modes and aims of education at length. In the beginning, we discussed that education is a perennial process originating from the origin of humankind. We advocated that when we speak of education as a system or process, the first thing we need to do is to widen up the horizons of our mindset. We also highlighted how education is viewed by different persons as Indra Gandhi former PM of India, opined that “education is a liberating force, and in our age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances”. We came to know that Paulo

Frier discussed education from radical point of view. He gave the banking and problem posing concept of education. Banking education which considers consciousness as an empty vessel to be filled, while as problem-posing education considers man as a conscious being, as consciousness directed towards the world while as problem-posing education as practice of freedom denies that man is abstract, isolated, independent, and unattached to the world. It also denies that the world exists as a reality apart from man. We also thrown light on four pillars of education as advocated by Delor and his team in the report titled as *Learning: the treasure within* submitted by to *UNESCO*. The modern concepts of education emphasized self-learning in a culture of lifelong education under a democratic setup. It is to be realized that education should not be monopolized by the school as the only agency and by the teacher as the only giver. There are so many informal as well as non-formal agencies, besides the school as the formal agency of education. The educator is exposed to massive materials and multiple media in the modern society. Even the existing social conditions and milieus cannot determine the present learner who will dream about the future. Hence, the subject matter of the anticipated world and unforeseen society must continue the curriculum of the modern education. Education should have a democratic spirit and the system must be fundamentally democratic. The process of education must be open, free and flexible. The learners should be offered many paths without any bar to the quest for truth. At the end a detailed discussion was carried on in order to outline the individual and social aims of education in a broader way.

1.10 Check your Progress

1. Explain the concept of education and how different thinkers view it?
2. Describe the banking and problem posing concept of education?
3. Critically evaluate the social and individual aims of education?
4. Describe the aims of education from your perspective ?

1.11 Suggested Readings

1. Brubacher, John S. (1962). *Modern Philosophies of Education*. Tokyo: McGraw-Hill Book Company, Inc.
2. Butler, J. Donald (1968). *Four philosophies and their practice in education and religion*. New York & London: Harper and Row.
3. Dupuis, A. M. (1972). *Philosophy of Education in historical perspective*. New Delhi: Thomson Press (India) Ltd.
4. Robert, R (2007) *Philosophical Bases of Education* New Delhi. Surjeet Publications
5. Khan, M.S. (1990) *Education, Religion and Modern Age*. New Delhi: Asia Publishing House.
6. NCERT (2015). *Basics in Education*. New Delhi. NCERT

LESSON NO: 02 MEANING AND SCOPE OF PHILOSOPHY

Lesson Structure

- 2.0 Introduction**
- 2.1 Objectives**
- 2.2 Historical Background of Philosophy**
- 2.3 Meaning of Philosophy**
- 2.4 Scope of Philosophy**
- 2.5 Let Us Sum Up**
- 2.6 Check your Progress**
- 2.7 Suggested Readings**

2.0 Introduction

Traditionally, philosophy is referred to as a body of views resulting from systematic reflection on what are considered to be the most fundamental questions of life. The questions include those of reality, truth and value. However, with the development of philosophic thought in modern times, philosophy is now looked upon more as an intellectual activity of analysis, clarification and criticism of epistemological issues, beliefs and ideas. This lesson presents a broad introduction about the meaning and scope of philosophy. This lesson also presents the detailed discussion on the different aspects of philosophy and how different thinkers have defined it. Contemporary philosophers, however, view philosophy not as a body of knowledge but rather as an activity of analysis and conceptual clarification. Scope of philosophy is so wide that it touches every aspect

of our life. In this lesson, an attempt has been made to elaborate the several of fields of philosophy so that scope of philosophy is outlined.

2.1 Objectives

After going through this lesson, you should be able to:

- Explain the meaning of Philosophy; and
- Discuss the scope of Philosophy.

2.2 Historical Background and Development of Philosophy

Historically, philosophy is one of the oldest disciplines on earth from the time of Greeks. Pythagoras, a Greek philosopher was the first person who used the term philosophy but I personally believe that the philosophy has been originated on this earth when first human being appeared on this planet. Socrates was the founding father of philosophy but it was Thales, Heraclitus, Plato, Aristotle, and other Greek philosophers who gave their blood and sweat for the growth and development of philosophy during its infancy stage. The history of philosophy is customarily divided into six periods: Ancient philosophy, Medieval Philosophy, Renaissance Philosophy, Modern Philosophy and Contemporary Philosophy.

Late modern philosophy is usually considered to begin after the philosophy of Immanuel Kant at the beginning of the 19th century. German idealists, such as Fichte, Hegel, and Schelling, transformed the work of Kant by maintaining that the world is constituted by a rational or mind-like process, and as such is entirely knowable. Schopenhauer's identification of this world-constituting process as an irrational will to live would influence later 19th and early 20th-century thinking, such as the work of Nietzsche and Freud. The main exponents of modern philosophy are as:

- Frege's work in logic and Sidgwick's work in ethics that provided the tools for early analytic philosophy.
- Husserl initiated the school of phenomenology.

- Peirce and William James initiated the school of pragmatism.
- Kierkegaard and Nietzsche laid the groundwork for existentialism and post-structuralism.
- Karl Marx began the study of social materialist philosophy.

Contemporary Philosophy

Within the last century, philosophy has increasingly become an activity practiced within the university, and accordingly it has grown more specialized and more distinct from the natural sciences. Much of philosophy in this period concerns itself with explaining the relation between the theories of the natural sciences and the ideas of the humanities or common sense. In the Anglophone world, analytic philosophy became the dominant school. In the first half of the century, it was a cohesive school, more or less identical to logical positivism, united by the notion that philosophical problems could and should be solved by attention to logic and language. In the latter half of the 20th century, analytic philosophy diffused into a wide variety of disparate philosophical views, only loosely united by historical lines of influence and a self-identified commitment to clarity and rigor. Recently, the experimental philosophy movement has reappraised philosophical problems through the techniques of social science research.

On continental Europe, no single school or temperament enjoyed dominance. The flight of the logical positivists from central Europe during the 1930s and 1940s, however, diminished philosophical interest in natural science, and an emphasis on the humanities, broadly construed, figures prominently in what is usually called “continental philosophy”. 20th century movements such as phenomenology, existentialism, hermeneutics, critical theory, structuralism, and post structuralism are included within this category.

Major philosophers of the 20th and 21st century include:

- Ludwig Wittgenstein, who profoundly shaped both logical positivism and ordinary language philosophy.
- Bertrand Russell, whose pioneering work in logic was a model for the early development of analytic philosophy.

- John Dewey, whose pioneering work served as a model for the development of pragmatic and reconstructive philosophy.
- Martin Heidegger, who drew on the ideas of Kierkegaard, Nietzsche, and Husserl to propose an existential approach to ontology.
- Karl R. Popper, whose work on falsifiability is seen as a major development in the Philosophy of Science.
- W.V.O. Quine, whose work in logic and the philosophy of language underpinned a highly influential form of naturalism.
- Saul Kripke, whose work in modal logic and the philosophy of language led to a revival of metaphysics in English-speaking philosophy.

Briefly speaking, Philosophy has been emerged as a growing discipline throughout world. According to the New York Times, Philosophy has been a growing subject during the year 2008 in the United States of America that is why *UNESCO* has named the second Thursday of November of each year as “*World Philosophy Day*” since 2002. The first formal ceremony on this occasion was held on 21st November 2002 in the seat of *UNESCO* in Paris.

2.3 Meaning of Philosophy

The origin of the term philosophy is from two Greek words, “*Philos*” and “*Sophia*”. “*Philos*” means love and “*Sophia*” means wisdom or knowledge. Thus literal meaning of philosophy is love of wisdom. Traditionally, philosophy is referred to as a body of views resulting from systematic reflection on what are considered to be the most fundamental questions of life. The questions include those of reality, truth and value. However, with the development of philosophic thought in modern times, philosophy is now looked upon more as an intellectual activity of analysis, clarification and criticism of beliefs and ideas.

Philosophy is a well-coordinated and systematized attempt at evaluating life and the universe as a whole, with reference to first principles that underlie all things as their causes and are implicit in all experience. It is an impartial approach to all problems and

aspects of life and existence, and its studies are not devoted merely to the empirical world, as in the case of the physical and biological sciences; but it is an intensive investigation for search of truth regarding various aspects of life and hereafter. That is why, Plato has beautifully said that “a philosopher is one, who has a taste for every sort of knowledge and who is curious to learn and is never satisfied.” Philosophy investigates the very possibility and conditions of knowledge, its extent, nature and value. It bases itself on facts already known and rises above them to absolute facts, on which all phenomena depend and by which alone they can be rationally explained. It is not bounded by the limitations of the past, present and future, by the laws of this place or that country, but refers to all times, places and conditions. Philosophy is the most inclusive of all branches of learning, and acts as a benchmark to all other aspects of human knowledge.

Philosophy is a rational enquiry into the forms, contents and implications of experience. It is an attempt to etymologize the knowledge sources critically. The discovery of the ultimate meaning and essence of existence is the central purpose of philosophy. It is the art of the perfect life, the science of reality, the foundation of the practice of righteousness, the law of the attainment of freedom and bliss, and provides a key to the meaning and appreciation of beauty. It is a moral and intellectual discipline which tries to explain the reality behind appearances by reducing the phenomena of the universe to ultimate causes, through the application of reason and law. Philosophy is the attempt to answer ultimate questions of life critically, after investigating all that makes such questions puzzling and, after realizing the vagueness and confusion that underlie our ordinary ideas.

Philosophy: How Thinkers View It?

Hegel : Philosophy is that which grasps its own era in thought.

William James: Philosophy is at once the most sublime and the most trivial of human pursuits.

Herbert Spencer: Philosophy is concerned with everything as a universal science.

George. F. Kneller: Philosophy is an attempt to think in the most general and systematic way about everything in the universe-about the whole reality.

Edgar S. Brightman: Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience.

Karl Marx: Philosophy is an interpretation of the world in order to change it.

Plato: Philosophy is the acquisition of knowledge.

Francis Bacon: Philosophy only is the true one which reproduces most faithfully the statements of nature, and is written down, as it were, from nature's dictation, so that it is nothing but a copy and a reflection of nature, and adds nothing of its own, but is merely a repetition and echo.

Friedrich Nietzsche: To grasp the limits of reason – only this is true philosophy.

Wittgenstein: Philosophy is not a theory but an activity. The task of philosopher is not to produce philosophical propositions, but to make propositions clear.

Cicero. Philosophy is mother of all arts” and “true medicine of mind.

Arstippus. The ability to feel at ease in any society.

Dewey. Whenever philosophy has been defined, it has been assumed that it signified achieving a wisdom that would influence the conduct of life.

Radhakrishnan. Philosophy is the logical inquiry into the nature of reality.

Ludwig Wittgenstein: The object of philosophy is the logical clarification of thoughts. Philosophy is not a theory but an activity. A philosophical work consists essentially of elucidations. The result of philosophy is not a number of ‘philosophical propositions’, but to make propositions clear. Philosophy should make clear and delimit sharply the thoughts which otherwise are, as it were, opaque and blurred.

Edgar S. Brightman. Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience.

Ducasse. Where I limited to one line of my answer to it, I should say that philosophy is general theory of criticism.

Leighton. Philosophy, like science, consists of insights arrived at as a result of systematic reflection.

Herbert Spencer. Philosophy is concerned with everything as a universal science.

The other definitions of philosophy as quoted by various dictionaries and encyclopedias are as:

- the discipline concerned with questions of how one should live (ethics); what sorts of things exist and what are their essential natures (metaphysics); what counts as genuine knowledge (epistemology); and what are the correct principles of reasoning (logic) (*Wikipedia Encyclopedia*)
- investigation of the nature, causes, or principles of reality, knowledge, or values, based on logical reasoning rather than empirical methods (*American Heritage Dictionary*)
- the study of the ultimate nature of existence, reality, knowledge and goodness, as discoverable by human reasoning (*Penguin English Dictionary*)
- The rational investigation of questions about existence and knowledge and ethics. (*WordNet*)
- The search for knowledge and truth, especially about the nature of man and his behaviour and beliefs. (*Kernerman English Multilingual Dictionary*)
- The rational and critical inquiry into basic principles of knowledge. (*Microsoft Encarta Encyclopedia*)
- The study of the most general and abstract features of the world and categories with which we think: mind, matter, reason, proof, truth, etc. (*Oxford Dictionary of Philosophy*)

From the above definitions, it is clear that it is not easy to define philosophy in a universally acceptable way. There are various definitions of philosophy giving rise to different meanings of philosophy. These meanings correspond to the diversities of the life. As these meanings of philosophy are at variance with each other. The following meanings of philosophy have been useful for the systematic and comprehensive understanding of the term. It will also reflect the nature of the philosophy.

Philosophy as love of knowledge: This meaning of philosophy is etymological in nature. As discussed above the origin of the term is from the two Greek words, “*Philos*” and “*Sophia*” means love of wisdom or knowledge. The ancient Greeks believed that a

person becomes wise by knowledge and understanding. According to Plato, "he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed as a philosopher". It is to be noted in the above definition that a philosopher is interested in all types of knowledge. Briefly speaking, philosophy revolves around knowledge as knowledge is power and back bone for the development of any nation or society. National Knowledge Commission of India (2005) has beautifully realized the importance of knowledge for India as:

“Knowledge has been recognized as the key driving force in the 21st century and India’s ability to emerge as a globally competitive player will substantially depend on its knowledge resources.”

Philosophy as an activity: Philosophy is just as good as engaging in an activity. Various thinkers have considered philosophy as primarily an activity of intellectual nature. According to Levison, "Philosophy is first of all an activity of a certain kind and only secondarily, a subject matter consisting of a definite body of literature". Philosophy is an intellectual activity; thinking about the problems of mankind. This activity must not be restricted to a study and discussion among a few persons but be able to stimulate the interest of humanity at large. Similarly according to Russel, "Philosophy properly deals with matters of interest to the general educated public and loses much of its value; if only a few professionals can understand it". According to Henderson, "Philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems which man has ever faced".

Philosophy as a Comprehensive Picture of the Universe: Philosophers have attributed this meaning to philosophy right from the earlier times. The Greek philosopher Sophocles had once opined that a philosopher has to see life steadily and see it as a whole. He must have a complete view of the universe. According to Henderson, "Philosophy gives a synoptic view of the "universe". It gives a total picture, a synthetic understanding of synoptic vision and an integrated view. The philosopher would study generalizations of all the above sciences and on the basis of his accumulated understanding would offer an organized and systematic knowledge of the universe. In this regard Kilpatrick is quoted,

"Philosophy is a point of view, outlook on life. The test of a good philosophy is: it should stand the test of scrutiny, re-examination and revision in the light of new problems and new insights."

Philosophy as Speculation: Since the earliest of recorded history, individuals have speculated about the nature of reality and of meaning of life itself. In doing so, these persons have dealt with one of the most basic but also most pervasive concerns of human existence. The history of philosophy records the efforts of ancient Indian thinkers like the Vedic seers and sages, Sankara, Aristotle, Locke, Kant, Dewey and others. These philosophers and many others have speculated about the nature of reality. When they recounted or recorded their speculations, they attempted to describe the nature of reality. Based upon their insight into reality, philosophers have also sought to prescribe values and ideals.

Philosophy as a Guide to a Way of Life: It is an established fact that philosophy is a way of life. It gives a direction to life, offers a design for living. Philosophy directs life and refines the foundation of life on the ground of experience. When man is caught in ambiguous situations, he thinks about morality, duty, justice, right, goodness in world and its management etc. and reaches to his own conclusions. Philosophy is created out of life's experiences and life is through the light of such philosophy. According to Arnold Reid, "I repeat that philosophy is, in the end, about life, and that one must live richly in order to think and talk sense." Wisdom is regarded as knowledge for the conduct of life and philosophy is valued as a way of life. Everyone in his life thinks about the existence, about nature of world, God, his relation to his environment of things and people. During the course he develops genuine philosophy of life and tries to live in accordance with it. Thus philosophy becomes a way and guide of life. That is why a great philosopher has said, every man has his own philosophy.

From the above discussion, it can be believed that philosophy is the mother of all sciences and social sciences. Philosophy is an attempt to answer the ultimate questions of life. It is a search of knowledge and wisdom. Philosophy explores the things, makes

critical study of problems related to our experience. It is concerned to solve the puzzles of life. Philosophy actually influences the conduct of life. It goes deep into secrets and unknown things. Philosophy helps us to inquire new light about life, gives new ways and new hopes. It defines the most complicated problems and situations of life. The concept of philosophy is dynamic. It changes with the change of time. During the course of centuries, the meaning attached to it and subject matter of this branch of knowledge has undergone many changes. In an effort to define philosophy, one arrives at the difficulty that there is no genius in this case and also no differentia. In order to arrive at the contemporary meaning of philosophy, we have to discuss its problems, attitude, method, process, conclusion and results in context of contemporary era. In brief, philosophy is philosophical process of solving some characteristic problems through characteristic methods from a characteristic attitude and arriving at a characteristic conclusions and results. It is a never ending thirst for knowledge. It is a method of critical thinking and it answers the ultimate questions of life. Philosophy is a living force and is a way of living. It is the oldest and original discipline of thoughts and is a search for truth and reality. It is based on inquiry about life and existence. It is logical in approach and is ever growing and developing. It varies from individual to individual, place to place and from time to time.

To be very brief, Dewey opined that, “Philosophy deals with aims, ideas and processes in a certain totality, generality or ultimateness”. It involves an attempt to comprehend varied details of life and the world and to organize them in an inclusive whole. It also involves philosophical attitude indicated by endeavor to achieve unified, consistent and comprehensive outlook on human experience. Prof Philipp Keller of University of Geneva, Switzerland, while delivering a lecture “*what philosophy is*” in his University Auditorium on May 22, 2006 has expressed his views about philosophy as:

“Philosophy simply is what philosophers do – or rather, what some philosophers, and perhaps also some other scientists, do some of the time. It is a theoretical activity aiming, like all theoretical activities, at discovering the truth. It has a subject-matter, and discipline-specific methods, though it is unclear what

exactly they are. But this is true of other disciplines as well. More important than the question what philosophy is the question what it is not. Philosophy is neither cultural criticism nor political activism. Like every other science, philosophy aims at the truth and sometimes achieves it. It then delivers knowledge, albeit often of a uninteresting or negative kind. But even uninteresting or negative knowledge is worth having and we gained some of it through recent philosophical research, on knowledge, essence, skepticism, duties, modality and values for example.”

2.4 Scope of Philosophy

Every discipline has some content area which constitutes its subject of study and scope. In other words, field of inquiry is the scope of a particular discipline. So far as the scope of philosophy is concerned, it is very wide and broad as philosophy is directly related to the entire life. In other words, we can say that scope of philosophy is as wide as universe. Traditionally, philosophy has been dealing with three kinds of basic problem and logic is its principal instrument or tool of investigation. These problems are the problems of reality, knowledge and value. As the knowledge explosion has taken place, the scope of philosophy is expanding day by day. The following are main branches or field of inquiry of philosophy which clarifies its scope in the contemporary era.

- **Metaphysics** is the study of the nature of being and the world. It is the study of existence, reality and essence. Its other branches are cosmology, ontology and eschatology.
- **Epistemology** is concerned with the nature and scope of knowledge. It is the branch of philosophy which is concerned with the discussion of the problem concerning knowledge. It deals with knowledge as a universal matter and aims to discover what is involved in the process of knowing. The word epistemology is derived from the Greek word, "Episteme" which means knowledge. It studies the nature, conditions and values of knowledge without deciding before what consequences of its study would be. Briefly speaking, epistemology is the

fundamental branch of philosophy dealing with all aspects, issues and problems pertaining to knowledge.

- **Axiology:** This branch of philosophy studies values. It has been divided into the following branches:
- **Ethics**, or "moral philosophy", is concerned with questions of how persons ought to act. It discusses the criteria of right and good. Ethics is also associated with the idea of morality.
- **Aesthetics** deals with beauty, art, enjoyment, sensory-emotional values, perception, and matters of taste and sentiment.
- **Logic** is the study of valid argument forms. The subject matter of logic includes the methods judgment, types of propositions, hypothesis, comparison and fundamental laws of thought.
- **Philosophy of Sciences:** This branch of philosophy is concerned with the philosophical examination of the postulates and conclusions of different sciences. The philosophy of science is mainly concerned with developing a world ---view based on the conclusions of different sciences.
- **Philosophy of Social Sciences:** The philosophical problems in different social sciences are giving birth to different areas of philosophy of which the main are as:
- **Philosophy of Education:** It is an established fact that every educational problem has a philosophical background as a result it has given birth to separate branch of philosophy dealing with all educational problems and issues from philosophical point of view. This branch of philosophy has roots from the period of Greeks.
- **Political Philosophy** is the study of government and the relationship of individuals and communities to the state. It includes questions about justice, the good, law, property, and the rights and obligations of the citizen.
- **Social Philosophy.** This branch of philosophy discusses the philosophical basis of social processes and social institutions.
- **Philosophy of Technology :** This is the emerging branch of philosophy which aims at inquiry into the nature, origins, and usage of technology

- **Philosophy of Mind** deals with the nature of the mind and its relationship to the body, and is typified by disputes between dualism and materialism. In recent years there has been increasing similarity between this branch of philosophy and cognitive science.
- **Philosophy of Language** is inquiry into the nature, origins, and usage of language.
- **Philosophy of Religion** is a branch of philosophy that asks questions about religion.

In addition, a range of academic subjects have emerged to deal with their basic areas from philosophical perspective as a result, most academic subjects have a philosophy, for example the philosophy of economics, the philosophy of law, and the philosophy of history etc. The above discussion clarifies the scope of philosophy. More than this, its scope includes the criticism, analysis, synthesis, speculation, and normative role for discussing various issues pertaining to its field of inquiry. In the words of, C. D. Broad,

“The object of philosophy is to take over the results of the various sciences, add to them the result of religious and ethical experiences of mankind and then reflect upon the whole, hoping to be able to reach some general conclusions as to the nature of the universe and as to our position and prospectus in it.”

2.5 Let Us Sum Up

In this lesson, we have attempted to clarify the origin, meaning and development of Philosophy as a field of study. To start, we examined the development of philosophy during different ages. To further clarify the meaning of philosophy, a detailed discussion was given in order to have a broader perspective of the philosophy. It was discussed that philosophy is an attempt to think in the most general and systematic way about everything in the universe-about the whole reality. We also studied the various definitions of philosophy in order to have a deeper understanding of philosophy.

We also described the content of philosophy as a discipline in order to highlight the scope of philosophy. We got acquainted with the different branches of philosophy like epistemology, axiology, metaphysics, ethics and other related branches. It is crystal clear that scope of philosophy is very broad and it influences both the personal and social aspects of life. Most of the Eastern and Western philosophers have considered the goal of philosophy is the achievement of wisdom but wisdom is not every body's cup of tea as great German philosopher Spinoza when he was awarded with the professorship in the discipline of philosophy in a leading university of Germany, he refused to accept it by saying that,

"Philosophy is not for sale."

2.6 Check your Progress

1. Discuss the meaning and relevance of philosophy in man's life?
 2. Explain the historical development of philosophy?
-

2.7 Suggested Readings

1. Brubacher, John S. (1962). *Modern Philosophies of Education*. Tokyo: McGraw-Hill Book Company, Inc.
2. Dupuis, A. M. (1972). *Philosophy of Education in historical perspective*. New Delhi: Thomson Press (India) Ltd.
3. Durant, W. (1961) *The Story of Philosophy*, New York: Simon and Schuster
4. Hocking, W. E. (1959). *Types of Philosophy*. New York: Charles Scribner's Sons.
5. Howrad, T. (1980) *Philosophy, An Introduction*, Buffalo, NY: Prometheus Books.

**LESSON NO: 03 RELATIONSHIP BETWEEN PHILOSOPHY
AND EDUCATION**

Lesson Structure

- 3.0 Introduction**
- 3.1 Objectives**
- 3.2 Philosophy and Education: An intimate Relationship**
- 3.3 Impact of Philosophy on Educational Theory and Practice**
- 3.4 Let Us Sum Up**
- 3.5 Check your Progress**
- 3.6 Suggested Readings**

3.0 Introduction

In the previous two lessons, we had discussed the nature and meaning of philosophy as well as education. Education is intrinsically a phenomenon of enriching the potential spark of perfection already hidden in every human being. As a process, education should aim at rousing, nurturing and shaping the budding personality to its perfection. One of the primary steps, particularly for teachers, trainers and thinkers of education, needed to bring this about is to have a clear, comprehensive and complete understanding of philosophy and its application to education. This lesson aims at answering the question how philosophy, with its conceptual tools and distinctive mode of inquiry, contributes to education. This lesson will also reflect how education is affected

by philosophy and philosophy by education. Our aim here is to distinguish and establish inter-linkages between philosophy and education.

3.1 Objectives

After going this lesson, you should be able to:

- Explain the relationship between education and philosophy;
- Define different viewpoints of different thinkers on the relationship between education and philosophy; and
- Discuss the impact of philosophy on educational theory and practice.

3.2 Philosophy and Education: An Intimate Relationship

In previous lessons, we have come to learn that both philosophy and education are separate disciplines, but cannot go ahead without each other because reflections on the subject of education reveals that philosophy contributes even more significantly to education than to other subjects. Robert R. Rusk opined in his book “*Philosophical Bases of Education*” that a noteworthy feature of the doctrines of the great educators who are also great philosophers, is the emergence, and reflection, of their philosophical views in their educational schemes or in the educational systems of their times. We need here to cite Plato's idealism and his cultural scheme of education; rationalism and formal training; empiricism in philosophy and encyclopaedism in education; Rousseau’s anti-social philosophy and his negative or natural education; Spencer's hedonism and his discipline by natural consequences; and pragmatism and the project method in education. This connection suggests that the benefit may have been mutual, that in the development of the philosophical thought of such writers their educational ideas may have played a vital role. The latter may have served as a control or corrective of their philosophical views, and their philosophy may have gained as much from their consideration of education as their theory of education from their philosophy.

This mutual dependence was affirmed by Fichte in his book” *Addresses to the German Nation*:

“*The art of education*”, he said, “*will never attain complete clearness in itself without philosophy.*”

There is an interaction between the two, and either without the other is incomplete and handicapped. This intimate relationship between philosophy and education has given birth to philosophy of education as it is crucial area of philosophy. Dewey has even gone so far as to assert that the most penetrating definition of philosophy which can be given is that it is the theory of education in its most general phases. The modern rupture of philosophy and education is doubtless unfortunate for both. Certain present-day exponents of philosophy affect to despise education, thus betraying the restricted view they take of their own sphere; we need only remind them that such ancient philosophers as Plato and Aristotle, and such modern philosophers as Locke and Kant, to instance but two from each period, did not regard education as a study unworthy of consideration, and that for the sake of both subjects a spirit of mutual toleration had better again be cultivated. Dewey in *Problems of Men* supports this view. The philosophy of education is not a poor relation of general philosophy even though it is often so treated even by philosophers. It is ultimately the most significant phase of philosophy. For it is through the process of education that knowledge is obtained. Our concern, however, is rather with the dependence of education on philosophy so far as Spencer has said, true education is practicable only to a true philosopher, and Gentile in *The Reform of Education* has warned us that the belief that men may continue to educate without concerning themselves with the subtle problems of philosophy, means a failure to understand the precise nature of education.

Understanding the philosophical basis for an educational system can help us to improve the academic success of students on a wide spectrum of learning abilities and styles. Combining philosophy with other modes of instruction can also provide a new and intriguing way to present educational concepts. Philosophy of education is concerned both with facts and values about all aspects of human learning.

Philosophy of education deals with controversial educational issues. It is characterized in part by the more traditional educational issues, including analyses of the deeper purposes of education. In addition, it is characterized by the development of clear conceptual frameworks that aid in the examination of educational policy and practice. Philosophical scholarship clarifies the broad aims and meanings of education in general. More traditional philosophical work addresses questions such as: what is knowledge? What is education? What should be the aims and objectives of education? And similarly discusses other fundamental questions pertaining to education.

The relation that education bears to philosophy depends on the meaning attributed to philosophy. As such, there can be multiple approaches to the determination of the relation between the two as there are varied meanings of philosophy. However, if philosophy is taken to be a determiner of the constituents of a worthy way of life; education then becomes a means to inculcate that worthy way of life. It is believed that philosophy tells the goals and essentials of good life. As we know that "*Knowledge Explosion*" has taken place and in order to provide proper and right education to a child is a crucial issue because due to knowledge explosion, all knowledge is not good so it is only philosophy which guides us in such a situation so that we can say that education cannot move forward unless it is guided by philosophy. To be more precise philosophy and education are inter-related and inter- dependent. Both go hand in hand with each other. It is the foundation out of which come the objectives of education. Every aspect of education has philosophical background. The following are few quotations that establish the relationship between education and philosophy:

- a) 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 latter is the active side".
- b) According to John Dewey, "Education is the theory of philosophy in its most general phase".
- c) According to Spencer, "True education is practicable only to true philosophies".
- d) According to John Adams, "Education is the dynamic side of philosophy".

- e) According to Gentile's view, "Education without philosophy would mean a failure to understand the precise nature of education".
- f) According to Butler, the two ways in which philosophy and education are related to each other are: Philosophy yields a comprehensive understanding of reality, a world view, which, when applied to education, lends direction and methodology.

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

1. Philosophy determines the destination towards which education has to go:

Philosophy has always inspired educational theory as well as practice. It determines the real destination, towards which education has to go. Philosophy is wisdom and education transmits that wisdom from one generation to the other. Philosophy represents a system of thought whereas education embraces that thought in the content of instruction. Philosophy embodies a way of life and education is a preparation for life. Philosophy is a knowledge obtained by natural reason, education is the development of that reason and other powers of mind.

2. Education is the means to achieve the goal: Philosophy deals with the ends and education is the means to achieve those ends. Philosophy gives ideals, values and principles; education works out those ideals, values or principles. In the words of Herbert Spencer, "Education has no time to make holiday till all the philosophical questions are once and for all cleared up."

It can, therefore, be said that philosophy is the contemplative side while education is its active side. Philosophy is the theory of education while education is the practical thereof.

3. Great philosophers have been great educators also: Great philosophers like Plato, Socrates, Aristotle, Dewey, Gandhi, Tagore, Radha Krishnan, Aurobindo Ghosh, etc. have been great educators. They reflected their philosophical views in their educational schemes. Socrates gave to the world the method of questioning and cross questioning in teaching. Rousseau suggested that education should follow

nature; Gandhi propagated the scheme of basic education. Ross rightly said, “if further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found that all great philosophers have been great educationists.”

3.3 Impact of Philosophy on Educational Theory and Practice

Philosophy and Education are intimate disciplines. It is believed that philosophy is wisdom and education transmits that wisdom from one generation to another. Philosophy has got a tremendous significance on educational theory and practice. It also considers almost all the aspects of education i.e. the aims of education, curriculum, discipline, role of teacher, the text books etc. All these aspects clearly show the significance of philosophy and how philosophy influences on educational practice and theory is discussed as follows;

- I. Aims of Education:** Every system of education must have an aim. Without aim education is meaningless. Aims of education are directly related with the aim of life and the aim of life is always dependent on the philosophy that prevails. Aims of education are determined with the help of educational philosophy. Without the help of educational philosophy the teacher finds it hard and difficult to set up, fix or reach the goals of education. It is educational philosophy which determines whether the aim of education should be moral perfection or intellectual development, whether education should be vocational or liberal, should it be for the development and happiness of the individual for the good of the society. Such conflicting views regarding the aims of education are reconciled in the light of philosophical background.
- II. Preparation of Curriculum:** Curriculum is the content of education. It is just like a seed for the Gardner. Through curriculum education becomes ordered, fashioned and meaningful. Curriculum is the means through which aims of education are fulfilled and finally depend on the aims of life as revealed by various schools of philosophy. Aims of education determine the curriculum which is well suitable for

the learners. It is only with the help of educational philosophy that various contents required for the curriculum are obtained and arranged in sequential order. Educational philosophy helps in deciding what contents are all right and why these are more suitable?

Curriculum is linked with the aims of life. For instance, philosophers belonging to idealism believe in moral and spiritual development of the child. Such philosophers try to advocate moral and artistic subjects in the curriculum. Similarly, the philosophers belonging to naturalism believe in complete freedom of the child, so such philosophers try to introduce those subjects which are in accordance with the needs and the interests of the students in the curriculum. Likewise, philosophers belonging to pragmatism believe in usefulness. Hence, they try to faring those subjects in the curriculum, which are of some use to the students like the social studies.

III. Realities Behind Teaching-Learning Methods: Educational philosophy plays a very important role in guiding the teachers about the proper methods of teaching. Method of teaching has an important place in education. It is through proper method of teaching that the teacher establishes and maintains the contact between the child and subject matter. Educational philosophy helps to know about the nature of school, nature of learner, nature of society and nature of world. Right answers to different questions that crop up in the mind are possible only through the knowledge of educational philosophy.

Every school of philosophy has its own methods of teaching. In this regard Ross says, "The methods of teaching are the natural results of the philosophical thoughts". Naturalistic philosophy has emphasized child centered methods of education. They lay emphasis on motivation, illustrative aids, and play way methods, learning by doing, excursion and freedom in education. Pragmatists recommended projects and problem solving methods of teaching. Idealists primarily emphasize lecture method and discussion method. Some methods advocate the intervention of teachers; others advocate their non intervention in the

process of education. In short, all the methods of education have been the result of one philosophy or the other.

IV. Nature and form of Discipline: The philosophy of an era is reflected in the discipline of its educational institutions. Educational philosophy determines the nature and the form of discipline whether the school discipline should be strong, strict, free and flexible; is purely a philosophical problem. Discipline reflects political philosophy prevalent in the country.

Educational philosophy plays a very important role in guiding the teacher in keeping the right kind of discipline. However, different philosophers have advocated different types of disciplines. Naturalists want to give unrestricted freedom to the concept of discipline by natural consequences. Idealists rely much on the personality of the teacher for the maintenance of discipline. Idealists thus favour inner discipline - discipline of mind or intellect. Pragmatists advocate freedom from external pressure. They emphasize free and social discipline. They give complete freedom to the child and stress the educational value of interest which is of empirical biological, and social in nature. Thus, the problem of the discipline is closely related to philosophy.

V. Role of Teacher: Teacher has a very important role to perform in the process of education. A teacher who is well aware of the philosophy of life and education is very successful in his job. Philosophy has a great influence on the teacher both in the area of thinking and behaving. Every teacher is a philosopher; he influences the child and gives him a new outlook of life. Teacher has a specific role to play in each and every philosophy of education. Philosophy rather gives a sense of adventure to the teacher. According to naturalist, the teacher should not interfere with the education of the child. It throws the teacher to the background. According to Idealists, the teacher is indispensable for the education of the child. Unless there is no teacher, there can be no education. It gives highest rank to the teacher. The pragmatists adopt via media so far as the place of teacher is considered. Teacher simply acts as a guide to the child in various learning activities.

To be brief, philosophy of education has got much significance. It plays a very prominent role in the determination of aims, the decision of suitable curriculum or even text books, the use of suitable methods, the decision about the types of discipline to be maintained and how to maintain it, the problems of examination and mental testing etc. It is said that, "the art of education would never attain complete clearness in itself without philosophy". To quote Butler, "Philosophy is a guide to educational practice, education as field of investigation yields certain data as a basis for philosophical judgment". Thus philosophy has a positive impact on educational theory and practice.

3.4 Let Us Sum Up

In this lesson, we discussed how education and philosophy are related to each other. We came to know that philosophy is the basis of education. Besides, it is the foundation to decide the goals of life and education then equips people suitably to achieve the said goals. Philosophy determines what is worth living and education then educates the man and prepares him for that type of life which is worth living. Philosophy indicates the values to be pursued in life and education then in calculates those values among the learners. Philosophy helps in clarifying the numerous educational issues and problems in educational process and set up especially in contemporary era where knowledge explosion has taken place. We also highlighted the impact of philosophy on educational theory and practice. We came to know that philosophy provides zeal and inspiration to the teachers for accomplishing the educational tasks. Thus, philosophy is indispensable for every aspect of education. There is need of philosophy in every aspect of education. Education without philosophy becomes irrelevant, meaningless, lifeless and colorless. Education is the dynamic, active and practical side of philosophy. Let us close our discussion with the words that the art of education would never attain complete clearness in itself without philosophy.

3.5 Check Your Progress

1. Critically evaluate the role of philosophy in shaping the educational policies and theories in any educational system?
 2. All educational problems are the problems of philosophy. Discuss?
-

3.6 Suggested Readings

1. Dupuis, A. M. (1972). *Philosophy of Education in historical perspective*. New Delhi: Thomson Press (India) Ltd.
2. Howard, A. Ozmon & Samuel, M. Graver (1981). *Philosophical Foundations of Education*. London: Charles E. Merrill Publishing Company.
3. Sharma, P. (2005) *Philosophy of Education* .New Delhi: A.P.H Publications.

LESSON NO: 04

NATURALISM

Lesson Structure

- 4.0 Introduction**
- 4.1 Objectives**
- 4.2 Meaning of Naturalism**
- 4.3 Characteristics of Naturalism**
- 4.4 Forms of Naturalism**
- 4.5 Principles of Naturalism**
- 4.6 Basic Postulates of Naturalism**
- 4.7 Education and Naturalism**
- 4.8 Characteristics of Naturalistic Education**
- 4.9 Naturalism and Aims of Education**
- 4.10 Naturalism and Curriculum**
- 4.11 Naturalism and Methods of Education**
- 4.12 Naturalism and Freedom**
- 4.13 Naturalism and Role of Teacher**
- 4.14 Naturalism and School**
- 4.15 Evaluation of Naturalism**
- 4.16 Merits of Naturalism in the Field of Education**
- 4.17 Limitations of Naturalism**

4.18 Contribution of Naturalism

4.19 Let Us Sum Up

4.20 Check Your Progress

4.21 Suggested Readings

4.0 Introduction

Naturalism is a simple term with an early history. According to J. Donald Butler (1968), naturalism finds its roots among the oldest philosophies in the western world. Ancient philosophers such as Thales, Anaximander, and Anaximenes found no reason to look beyond nature for truth. As the name implies, the philosophy of naturalism suggests an explanation of life based solely on the laws of nature. With the understanding that natural laws are sufficient to explain all phenomena and life, naturalism abandons the need for a higher power, creator, and God. John Haught (2008) defines naturalism by as *“Only nature, including humans and our creations, is real; that God does not exist; and that science alone can give us complete and reliable knowledge of reality.”* Philosophies, like naturalism, develop over time through the intellectual development of great thinkers and philosophers. In this lesson, we shall discuss in detail origin and meaning of naturalism. We shall also discuss basic postulates of naturalism and its impact on educational theory and practice.

4.1 Objectives

After going this lesson, you should be able to:

1. Explain the meaning of naturalism;
2. Discuss the basic forms of naturalism;
3. Highlight the underlying assumptions of aims of naturalism with special reference to:
 - Aims of education,

- Methods of teaching,
 - Role of teacher,
 - Curriculum,
 - Concept of freedom and discipline
4. Describe the educational implications of naturalism; and
 5. State the merits and limitations of naturalism?

4.2 Meaning of Naturalism

Naturalism is a doctrine which separates nature from God, Subordinates spirit to matter and sets up unchangeable laws as supreme. Naturalism is also termed as materialism. According to this philosophy the basis of the world is matter. Mind is also a form of matter or an element of matter or synthesis of both. Naturalistic philosophy defined life in terms of material and chemical laws and emphasizes the relationship between power, speed and matter as of the nature of causal relationship. According to naturalism only nature is everything nothing is before and beyond it.

Naturalism is an artistic movement advocating realistic description: in art or literature, a movement or school advocating factual or realistic description of life, including its less pleasant aspects. In literature, the doctrine rejecting spiritual explanations of world: a system of thought that rejects all spiritual and supernatural explanations of the world and holds that science is the sole basis of what can be known. A belief that all religious truth is derived from nature and natural causes, and not from revelation. The whole universe is governed by laws of nature and they are changeable. It's through our sense that we are able to get the real knowledge. The senses work like real gateways of knowledge and exploration is the method that helps in studying nature.

Naturalism does not believe in spiritualism. It denies the existence of a spiritual universe — the universe of ideas and values. According to naturalism, the material world is the only real world. It is the only reality. This material world is being governed by a system of natural laws and the man, who is the creation of the material world, must

submit to them. The naturalists have regard for actual facts, actual situations and realities. For them nature is everything. It is the whole reality.

Behind everything there is Nature. It denies the existence of anything beyond nature. Naturalism believes that everything comes from nature and returns to nature. Nature, according to naturalism, is a self-sufficient entity. It is self-determined and governed by its own laws.

The naturalists see things as they are. They apprehend reality as it is in its own nature. They do not believe that there are any spiritual values or absolute truths. Naturalism takes recourse to such concepts as appetites, emotions, instincts and evolution. According to naturalists, instincts are responsible for all our activities — biological, psychological or social. To them there is no absolute good or evil in the world. Values of life, according to naturalism, are created by the human needs. Man creates them when he reacts to — or interacts with — his environment. He must adapt himself to the environment.

According to the naturalists there is inherent goodness in man. In man there is an innate capacity for morality. Man is born rational. The naturalists, thus, have idolized man. Nature, according to the naturalists, is complete in itself, having its own laws. It does not, therefore, require us to have insight or intuition to understand Nature.

Naturalism believes that mind is an accident in the process of evolution and it can be explained in terms of nature. Mind is a function of the brain which is material in nature. Mind is not the source of knowledge; all knowledge is acquired from without, and senses are the gateways of all knowledge.

4.3 Characteristics of Naturalism

The following are the characteristic of naturalism.

- i. Nature is along entire reality “Return to nature and back the chains of society” are its slogans.
- ii. Laws of nature are unchangeable and the entire universe is governed by them.

- iii. Science reveals the mysterious of nature hence only that knowledge is true that is derived from science and through scientific methods.
- iv. Material world is the real world. All things have originated from matter and all are ultimately to be reduced to that matter is made of atoms empty space and motion.
- v. Experience imagination, thinking, reasoning etc are all processes and mental activity which is the function of brain.
- vi. Naturalism emphatically denies super naturalism. Naturalists do not have any faith in divine spirit, soul, God or Religion. The state that they are all illusions and mislead humans. They do not believe in spiritualism.
- vii. Senses are the gateways of knowledge. All matter is within the keep of human senses. The final truth is known through senses.

4.4 Forms of Naturalism

- **Physical Naturalism:** It explains human activities and experiences in terms of material objects and Natural laws. In other words physical Naturalism lays more stress on the external material phenomena than the conscious human being.
- **Mechanical Naturalism:** According to this Naturalism is a lifeless huge machine which gets its form through matter and motion. In the movements of this machine no mind or mental activity is required, nor is any spiritual power needed.
- **Biological Mechanism:** Biological Naturalism is based upon the Darwinian theory of evolution that man has evolved from lower animals by a gradual process of development. Man is supreme product of this process of evolution. The advocates of the school uphold that heredity has a powerful influence on the nature and temperaments of an individual human being.

4.5 Principles of Naturalism

- The universe is a huge machine. Man is also a part of this machine and a complete machine in himself also.
 - Life comes out of dead matter and is a sum total of physical and chemical reactions.
 - Man, because of his own nature is the supreme creation of nature.
 - The present life is the real life.
 - Reality is of the external natural only.
 - Unchanging laws of nature explain all the events and occurrences of the world.
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4.6 Basic Postulates of Naturalism

1. **Concept of God:** Naturalist believe that God is within Nature .He is not all nature nor more than nature .He is that particular structure in nature which is sufficiently limited to be described as making possible the realization of value and as the foundation of all values
2. **The Concept of Self:** The self seems to be an organization of experience in each individual which is constantly developing and changing.. The human self is seen by naturalism as an offshoot of Nature, and not as springing from beyond Nature. Naturalists are not much interested in the concept of soul of man. According to them, man is the child of nature; in the evolutionary processes that have been at work in the universe so far, he is on the very crest of the wave.
3. **Concept of Knowledge:** In terms of theory of knowledge, Naturalism highlights the value of scientific knowledge, through specific observation, accumulation and generalization. It also lays emphasis on the empirical and experimental knowledge. Naturalism also lay stress on sensory training as senses are the gateways to learning

4. **The Logic of Naturalism** Simple induction is the logic of naturalism. Simple induction involve careful observation of Nature, accurate description of what is observed, and caution in formulating generalizations
5. **Concept of Values:** Naturalism believes that. Nature is versatile. Instincts, drives and impulses need to be expressed rather than repressed. According to them, there is no absolute good or evil in the world. Values of life are created by the human needs.
- **Ethical Value**-Ethics of naturalism is hedonistic, as long as this characterization is accompanied by the caution that in the conscious though at least of many naturalists the highest good is the most highly refined and abiding pleasure.
 - **Aesthetic Value**-The principles enunciated above regarding the ethical values of naturalism hold also for aesthetic values. They, too, are rooted in nature and do not depend on any source outside nature for their validation. Nature itself provides the criterion for beauty.
 - **Religious value**-The prime imperative of a naturalistic religion is that its adherents ally themselves with the value-realizing force in Nature and help to bring into existence values which are not actual in the present.
 - **Social Value**-Rousseau's naturalism rooted man in Nature rather than society. So much did he regard man as a child of Nature, as over against society, that he proposed in his Emile to keep Emile away from society until adolescences. Individual man, he contended, is not a man unless he is free; if he is in bondage, he is less than a man.

4.7 Naturalism and Education

Naturalism as a philosophy of education has exercised a great influence on the theory and practice of education. "It decries all external restraint in education and it condemns all unnecessary formalities in education. In the naturalistic system of education there is no place for class-room, textbooks, time-table, formal lessons, curricula or examination. The 'chalk and talk' method has no scope. The teacher has no significant role to play. External discipline has no place in naturalistic system of education. The only

discipline applied in this system is the discipline of natural consequences. Naturalism has no faith in formal education. To the naturalists, formal education is artificial and vicious. Good education can be had only by a direct contact with nature.

Naturalism in education stands for the doctrine of “**follow nature**” in education. It wants all education to be in strict conformity with the nature of the child. It stands for complete freedom to be given to the child in learning. He is to be left alone, absolutely free. Let him learn from the pages of nature without interference from any quarter. He is to be thrown into Nature as an explorer and discoverer. Naturalism emphasizes free and spontaneous self-expression of the child. Its watchword is “Back to Nature” as expounded by Rousseau and Gandhiji. Thus, the whole of the child’s learning will come from his own experiences and their natural consequences. His whole education will be according to the natural laws of human development.

Much of the Naturalistic movement finds its root in the pages of Rousseau. He brought the child into the foreground of the educational arena and pleaded that educational material should be the facts and phenomena of nature.

4.8 Characteristics of Naturalistic Education

1. **Back to nature:** Out of three essential factors of education namely nature, man, and objects Naturalism gives prime importance to nature. Hence, its call is ‘Back to Nature’. According to naturalists, the best teacher of the child is nature. Hence to develop the child according to his nature, education should provide natural environmental.
2. **Education a natural necessity:** The naturalist regards education as a natural necessity. For them, educational institutions are unwanted creation of man’s superimposed upon Nature.
3. **Education-development of the natural life:** According to Naturalistic thought, education is a process of development of the natural life. As Monroe perceives it,

“Education is the process of development into an enjoyable, rational harmoniously balanced, useful and hence natural life”

4. **Freedom of the child:** It gives prominent place to the concept of freedom in the education of the child.
5. **Child centered educational process:** Child occupies the central and pivotal role in the Naturalistic set-up. The child’s nature is in the fore front while all other things such as education, the books, the curriculum, the school, are in background.

4.9 Naturalism and Aims of Education

Naturalism believes that education should aim at:

1. **Self-Expression:** It is the main aim of education. It means giving the child full opportunity to express or reveal his hidden capabilities and qualities.
2. **Perfection of human Machine:** Mechanical naturalism suggests that education should aim at the efficiency and perfection of human machine.
3. **Preparation for struggle of life:** Biological Naturalists believe that life is a struggle, in which only stronger living beings are successful. Hence the aim of education should be to prepare the individual for the struggle of life.
4. **Development of Individuality:** According to T.P. Nunn every individual possesses his individuality and Special traits. The aim of education should be the development of his Individuality.
5. **Secure Adjustment:** Lemark and his followers believe that the aim of education is to enable the individual to adjust himself physically and mentally to his environment and to the changing circumstances in life.
6. **Progress:** Bernard Shaw told that education should accelerate the face of evaluation and thus achieve social progress much earlier than other wise.

4.10 Naturalism and Curriculum

Regarding the concept of curriculum, naturalists emphasized:

1. **No rigid curriculum:** Naturalism does not advocate any rigid or fixed type of curriculum. Child learns best in a natural setting and nature is a grand book. Naturalistic curriculum is based upon the psychology of child and gives maximum importance to the age and stage of his development.
 2. **Sciences:** Idealists lay emphasis on the study of humanities but naturalists believe in science subjects viz. Physics, Chemistry, Zoology and Botany. They also give due importance to Mathematics and languages.
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4.11 Naturalism and Methods of Education

In methods of teaching, naturalism is a revolt against the old, traditional and bookish system of education. It, therefore, attaches no importance to formal schools and textbooks as these hinder the natural development of children. It condemns note-learning and encourages learning by doing. They emphasize auto-education and self-development, and learning through personal experience of the child. The creed of the naturalists is “follow nature” as it supplies all laws of learning. The naturalist method is to gather direct experience from nature, men and things. Rousseau’s advice was: “Give your scholar no verbal lessons, he should be taught by experience alone.” All knowledge must emerge out of actual life situation and experience. According to the naturalists the proper method of imparting scientific knowledge is through observation and experimentation. They decry “chalk and talk method”. Let the child discover the truth. This was the advice of the naturalists. They advocated a heuristic method. Pedocentrism was the key-note of the naturalistic method.

The naturalists say that there are two methods of teaching — the positive and the negative. When systematic and sustained efforts are made to impose knowledge on the

child without considering his interests and aptitudes, it is called positive method of teaching.

In the words of Rousseau positive education is “one that tends to form the mind prematurely and instructs the child in the duties that belong to man. It is negative education when the child is left free to develop his body and senses. Rousseau defines negative education as “one that tends to perfect the organs that are the instruments of knowledge. A negative education does not mean a time of idleness; far from it. It does not give virtue, it protects from vice; it does not inculcate truth; it protects from error. It disposes the child to take the path that will lead him to truth.”

The naturalists do not want to superimpose anything on the children. They want the children to acquire everything with their own efforts. “The naturalistic educator allows the child to follow the lines of his natural interests and to have free choice of activity, with no interference or thwarting.” The naturalists want an “ideal environment of freedom for the development of the growing child.” Coercive methods are not permitted for imparting knowledge. The way of the naturalist is “auto-education or self-education.” They do not advocate much teaching but emphasize much learning experience of the pupils. They attach great importance to creative activities and self-expression.

The greatest attraction of the child is play. The naturalists, therefore, have given a prominent place to the play-way method. It is play which helps the child to express himself fully. It is in his free play that the child most clearly reveals his nature and the lines of his natural development. Play is nature’s mode of education. The principal aim of education should be an integrated growth of the child. This is possible if each child is permitted freedom to grow at his own pace and according to his own nature.

Discarding the old system as stagnant Naturalism prescribed:

- Learning by doing
- Learning by experience

- Learning by play as the basis of teaching

To the naturalists book reading is unpsychological. The child engages himself in those activities and experiences, which appear to him interesting and joyful. He does all learning by his own interest and effort as 'Emile' of Rousseau used to do. The principle advocated by Naturalists have brought into being the modern methods of teaching which are;

1. Observation method.
2. Experimental method.
3. Play way method
4. Heuristic method
5. Dalton method
6. Montessori Method

All these methods are self-learning methods and as such they are very effective and purposeful.

4.12 Freedom and Discipline- Naturalistic Approach

Nature will punish the child if he contravenes the law of nature and thus he will learn by the consequences of his own action. Thus nobody should interfere in this process of nature. The child should be allowed full freedom to indulge in the activities of his choice. The teacher should provide such experiences for free activity. For harmonious development of the child, naturalists believe that the child should be given freedom to plan his own activities. But this freedom means individual freedom and not social freedom. To regulate the school society, government is required, but it must be self-government. Naturalists have no faith in discipline based on external force. They condemn corporal punishment as it represses the impulses and instincts of the children. Naturalism stands for a "hands-off" policy in education. The only discipline to be applied is the discipline of natural consequences. The child should be left perfectly free to act in any way he likes and then face the consequences of his actions.

If the consequences of his action turn out to be pleasant and favourable, it would be repeated and, therefore, learnt. On the contrary, if the consequences of an action are found to be unpleasant, it shall be given up. Thus, the forces of pleasure and pain will effectively teach discipline to the child. Rousseau is of the opinion that children should never be punished for their wrong deeds. Nature spares none. Every action is inevitably followed by its natural consequences. All immoral or undesirable actions will result in unpleasant consequences and these unfavorable results will make the individual avoid the repetition of such actions in future. Herbert Spencer also supports the doctrine of natural discipline.

He wishes that children should be left to suffer the natural unpleasant consequences of their wrong actions and learn from them. But Spencer does not wish to apply this principle during infancy. He says, "A three-year-old urchin, playing with an open razor, cannot be allowed to learn by this discipline of natural consequences, for the consequences may be too serious."

4.13 Naturalism and Role of Teacher

The educator should not interfere in the natural development of the child. He should not impose ideals or ideas on him. He is only to help the child in the discovery of truth. He should have a critical and scientific bent of mind and supreme reverence for truth. The educator must see that the child develops freely. He should not make an artificial effort to educate the child. He has to provide suitable opportunities and create conditions which are conducive to the natural development of the child. The place of the educator is not primary but secondary. He is an observer of the child's development rather than a giver of information. The child's education is the free development of his interests and motives.

The role of the educator is that of a friend, philosopher and guide. Such a role of the teacher is advocated by all the modern educators and in all the modern methods of teaching. Rousseau, Fichte, Montessori and Ross are in favour of non-intervention of the

teacher in the education of the child. They contend that the child's nature is essentially good, and any intervention is, therefore, harmful. Ross is of the opinion that the teacher has only "to set the stage, supply the materials and opportunities provide an ideal environment and create conditions conducive to natural development", and then he is to "recede in the background."

4.14 Naturalism and School

The organization of school is rigid, controlled and artificial and as such the growth and development of children is stunted and spoiled. Thus they assert that school environment should be completely free, flexible and without any rigidity. Nature will do all the planning and processing for the natural development of children. Children are given full freedom to plan their own thinking and activities according to their own interests and natural tendencies. These creative and self-creative activities go to develop the character and the personality of the individual through self discipline and freedom to experiment.

4.15 Evaluation of Naturalism

- **One sided and unsatisfying aims of education:** The child will become unsocial with no feeling of social service or social good. He will develop into a pure animal tendencies are to be socialized through education, and then social environment is greatly essential.
- **Emphasis on present needs:** Naturalism lays stress on the solution of present needs and problems of an individual. It advocates no concern for spiritual values and the remote future.
- **Ignores Books:** Naturalism emphasizes that education of the child should be based on his activities and life experiences. But only activities and experiences cannot ensure the total development of the child's personality.

- **More important to scientific subjects in curriculum:** Naturalism emphasizes scientific education. Herbart Spencer, a staunch Naturalist has given prime importance to scientific subjects and secondary place to humanities in the curriculum.
- **No importance of teacher:** Naturalism assigns to the teacher the role of a mere guide and observer. He is to be a sympathetic guide and helper in structuring experiences for the child and observe the activities undergone. He is not to interfere or plan any teaching directly.

4.16 Merits of Naturalism in the Field of Education

- Development of child psychology.
- Scientific study of society and sociology.
- Emphasis on experiences-centred curriculum.
- Important contribution in the field of methods of teaching.
- Opposition to Repression in the field of discipline.

4.17 Limitations of Naturalism

1. Naturalism has its own limitations and disadvantages. It altogether ignores the spiritual and moral aspects of human nature. It totally neglects the moral development of the child.
2. Naturalism takes into account only the present needs of the child and ignores his future needs and the ultimate goals and purposes of man's life.
3. Naturalism leaves the child purely to the discipline of natural consequences which, often, involves grave risks.
4. Naturalism throws the teacher with superior knowledge and experience into the background. He takes secondary position in the educative process.

5. Naturalism allows complete freedom to the child from the very start of his life, even when he has no yet learnt the right use of freedom. This is no doubt a very risky experiment inasmuch as sometimes absolute freedom degenerates into license. In the early state of life some guidance is necessary.
6. Naturalism attaches too much importance to the animal nature of man — his instincts, impulses and emotions, and completely ignores the spiritual and cultural values of life.
7. Naturalism gives too much emphasis on the heredity of the child and neglects the influence of environment on “raw” nature.

4.18 Contribution of Naturalism:

Naturalism has tremendously influenced the modern educational theories and practices. Its permanent contributions in the field of education may be summed up:

1. “Follow nature” is the watch-word of naturalism. The innate nature of the child should be developed in natural environment and not in the artificial atmosphere of the school.
2. Instincts, impulses and emotions should form the basis of all education of the child. According to the naturalists, instincts should be the main instrument of education.
3. Pedocentricism is another important contribution of the naturalists in the field of education. In the educative process the child takes the pivotal position. “It is the child himself rather than the educator, the school, the book or the subjects of study that should be in the foreground of the educational picture.” Children should be treated as children and not as adults in miniature.
4. The freedom of the child is another important feature of naturalistic education. The child should grow freely according to his own nature and pace without interference from the educator or the parents. True education takes place when the

nature, powers and inclinations of the child are allowed to develop freely with a minimum of guidance. The naturalists strongly advocate freedom for the child.

5. Senses are the gateways of knowledge. Education is very much effective when it comes through sensory channels. As such, naturalists consider the training of senses very important.

In conclusion we can say that naturalism has secured freedom for the child and has further succeeded in freeing the child from many a tyranny of rigidity, interference and strict discipline. Naturalism has given an impetus to new psychological methods in education. Self- expression, follow nature, auto-education, play-way, Pedocentricism, sense-training, self- discipline and learning by doing are some of the main characteristics of modern education.

4.19 Let Us Sum Up

We have in this lesson, discussed the philosophical concepts of naturalism and its educational implications. We came to know that Naturalism is a doctrine which separates nature from God, Subordinates spirit to matter and sets up unchangeable laws as supreme.

Naturalism is also termed as materialism. According to this philosophy the basis of the world is matter. Mind is also a form of matter or an element of matter or synthesis of both. Naturalistic philosophy defined life in terms of material and chemical laws and emphasizes the relationship between power, speed and matter as of the nature of causal relationship. According to naturalism only nature is everything nothing is before and beyond it. According to J.S Ross “Naturalism is a term loosely applied in educational theory to systems of training that are not dependent on schools and books but on the manipulation of the actual life of the educated”. Naturalism is a very old philosophy, yet the credit of introducing it into the realm of education goes to the revolutionary changes in the eighteenth century. These revolutionary ideas took their roots from the 13th and 14th century as movements of reformation and Renaissance which often took the shape of pietism, Realism, Puritanism and other reformatory movements. The main aim of all

these movements was to end absolutism in the field of religion and formalism in the social field.

4.20 Check Your Progress

1. Evaluate the development of Naturalism with special reference to the contribution of J.J Rousseau?
 2. Discuss the basic postulates of Naturalism and its relevance to modern educational thought and practice?
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4.11 Suggested Readings

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Lesson Structure

- 5.0 Introduction**
- 5.1 Objectives**
- 5.2 Meaning of Idealism**
- 5.3 Basic Postulates of Idealism**
- 5.4 Idealism and Aims of Education**
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5.0 Introduction

Among the modern schools of philosophy, idealism is perhaps the oldest one and began with the dawn of civilization, when man could systematize his ideas. As a school of philosophy it is more religious in nature than other schools of philosophy. In this lesson, we shall discuss in detail origin and meaning of idealism with special reference to

Platonic idealism, religious and modern idealism. We shall also discuss basic postulates of idealism and its impact on educational theory and practice.

5.1 Objectives

After going this lesson, you should be able to:

- Explain the meaning of idealism;
 - Discuss the basic postulates of idealism; and
 - Describe the educational implications of idealism.
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5.2 Meaning of Idealism

Idealism is one of the oldest philosophies of the world. It dates back to the Vedic period in India and Platonic period in Greece. Ever since it evolved into a coherent philosophical system in the hands of Plato, Idealism has “in one form or the other permeated the whole of history of philosophy”. It was born out of the minds of Socrates, Plato, Beekly, Hegel, Hume, Kant etc. According to Oxford Dictionary, "idealism means representation of things in an ideal form, imaginative treatment, system of thought in which the object of external perception is held to consist of ideas".

First used by Plato, the word idealism has been derived from the word "ideal" and "idea". The idea means true and testified knowledge. The main subject of this philosophy is "idea" - the reality of everything lies in ideas, thoughts and mind and not in material things. Ideas or higher values are essences. They are of ultimate cosmic significance.

In order to achieve a more adequate understanding of idealism, it is necessary to examine the historical development of Idealism. This will be accomplished by an exploration of three areas: Platonic idealism, religious idealism, and modern idealism.

Platonic Idealism

Dear Students, as cited above, Idealism is the oldest systematic philosophy in Western culture, dating back at least as early as Plato (427-347 B.C.)in ancient Greece, Of course,

there was philosophy and there were philosophers before Plato, but it was Plato who developed one of the most influential philosophies dealing with education. Plato was a Greek philosopher who started as a disciple of Socrates and remained an ardent admirer throughout his life. Plato is largely known for his writings in which Socrates is the leading protagonist in a series of dialogues dealing with almost every conceivable topic. Two of his most famous works are the Republic and the Laws. After Socrates' death in 399 B.C., Plato opened up his own school, the Academy, where students and professors engaged in a dialectic approach to problems. In this way, philosophy of Plato got exposed before the public. According to Plato, men should concern themselves primarily with the search for truth. Since truth is perfect and eternal, it cannot therefore be found in the world of matter that is both imperfect and constantly changing.

Plato expressed his ideal thoughts in his famous book "*Republic*". In it, Plato wrote about the separation of the world of ideas from the world of matter. The world of ideas (or forms) has the Good as its highest point—the source of all true knowledge. The world of matter, the ever-changing world of sensory data, is not to be trusted. Man needs, as much as possible, to free himself from a concern with matter so that he can advance toward the Good. This can be done by transcending matter through the use of the dialectic (or critical discussion) in which one moves from mere opinion to true knowledge.

Plato believed that until philosophers were rulers, states would never pursue the highest ideals of truth and justice. He influenced all most all philosophers who came after him, whether they supported or rejected his basic ideas. Indeed, there is a great deal of merit in the observation by Alferd North Whitehead that modern philosophy is but a series of footnotes to Plato.

Religious Idealism

It is a gospel truth that idealism is very close to religious philosophies as the majority of the idealists are God believing. Its inception is taken from the very times when man began to think, in West it was born out of the writings of Plato, Socrates and Aristotle. In India it was born out of the scripts of Vedas, Purnas, Upanishads, since then

it has been growing and developing. Idealism believes in the supernatural reality. Idealism is, thus, commonly known as spiritualism and it seeks to offer an explanation of the man and the universe in terms of spirit or mind. While as it is pertinent to mention here that spirituality is the backbone of any religion.

Idealism has exerted a great amount of influence on all religions like Islam, Christianity, Buddhism, Hinduism, Jainism, Sikhism etc. For one thing, Judaism, a precursor of Christianity, contained many beliefs compatible with idealism. The idea of one God as pure Spirit and the Universal Good can be readily recognized as compatible with idealism. For another, Greek culture was spread across the Mediterranean world by Alexander the Great. Wherever there was a solid Greek influence. There were also Greek schools; consequently, many of the writers of the New Testament had been at least partially influenced by Greek culture and philosophy like Paul, who wrote a considerable portion of the New Testament. One can find a heavy presence of idealism in Paul's writings, stemming from both the Jewish and Greek traditions. The mutuality of idealism and Judeo-Christian religion was brought together in a unity of European culture by the Middle Ages and afterward. This may help explain several characteristics of modern thought. To Plato, ultimate reality is idea, and our bridge to it is the mind. To the Judeo-Christian, ultimate reality is God. It is a logical step to connect idea and God on the one hand, and mind and soul on the other. Thus, human's contact with ultimate reality is by means, of mind and soul (or their congeners, self, consciousness, and subjectivity). This is what idealism and religion advocates.

Modern Idealism

By the beginning of the modern period, idealism had come to be largely identified with systematization and subjectivism; and this was encouraged by the writings of Rene Descartes, George Berkeley, Immanuel Kant, Georg W. F. Hegel, and Josiah Royce. It is difficult and misleading strictly to classify an original thinker such as Descartes by a philosophical school. Certainly, much of his philosophy may be characterized as idealism, but he also contributed a great deal to philosophical realism and other thought systems.

For present purposes, the significant works of Descartes to be considered are his celebrated *Discourse on Method and Meditations* on the first philosophy.

It was principally in the *Discourse* that Descartes explored his “methodical doubt,” whereby he sought to doubt all things, including his own existence. He believed doubt is the origin of Modern Philosophy. When we doubt something, it becomes a problem. He was searching for an idea or ideas that are indubitable, and he thought that if he could discover ideas that are “clear and distinct,” then he would have a solid foundation upon which to build other true ideas. He found he could throw all things into doubt except one—that he himself was doubting or thinking. Although he could doubt that he was doubting, and although this factor was a mirrorlike infinite regression, Descartes could still not doubt that he was thinking. In this manner, he arrived at the famous Cartesian first principle: *Cogito, ergo sum*, “*I think, therefore I am*.” The Cartesian cogito has served to stimulate quite a bit of philosophical thought since Descartes's time. Traces of it may be found in many modern philosophies. However, the cogito is solidly in the tradition of idealism, for it reaffirms the centrality of mind in the relation of man and the world. Some famous pioneers of modern idealism are as under;

George Berkeley (1685-1753). Berkeley was born in Ireland, educated there, and spent most of his professional life as a minister in the Episcopal Church of Ireland. While still a young man, he developed most of his innovative ideas, writing a number of treatises on philosophy, including *The Principles of Human Knowledge*. Basically, Berkeley's position was that all existence is dependent on some mind to know it, and if there are no minds, then for all intents and purposes nothing would exist unless it is perceived by the mind of God. Berkeley was attacking the view of philosophical realism that there is a material world existing independent of mind. According to Sir Isaac Newton, the universe is composed of material bodies moving in space and controlled by mathematical laws such as the law of gravity. Berkeley's philosophical views were strongly conditioned by his religious views. He held that immaterial substance (ideas or spirit) has been profaned by science, and science has brought on “the monstrous systems of atheists.” What exists or has being is not matter: it is Spirit, Idea, or God. Berkeley's

efforts may be viewed as a kind of "last-ditch" stand against the encroachments of science and scientific realism that holds to the materialistic thesis.

Berkeley refuted matter by showing that matter cannot exist except as a form of mind. We can only know things as we consciously conceive them, and when we think of the universe existing before finite minds can conceive it, we are led to assume the existence of an Omnipresent Mind lasting through all time and eternity. Thus, we might say that although people may not be conscious of the trees falling throughout eternity, God is. Berkeley was a champion of ideal realities and values whose main purpose is to make evident the existence of God and to prove that God is the true cause of all things.

Today, Berkeley's ideas may appear strange to us, but the concepts he developed have influenced scholars in many fields. His notion of the centrality of subjective mind, and that the existence of anything is dependent upon a perceiving mind, has helped influence scholars to study the nature of perception and the objects of thought further.

Immanuel Kant (1724-1804). Kant was born in humble conditions, the son of a saddler. Educated in the schools of his hometown, Königsberg, he eventually rose to become perhaps the most famous professor that the University of Königsberg ever had. Without a doubt, Kant is generally recognized as one of the world's great philosophers. Kant's idealism basically comes from his concentration on human thought processes. The rationalist, he held, thinks analytically while the empiricist thinks synthetically. He worked out a system based on a *posferiori* (synthetic) and a *priori* (analytic) logical judgments that he called synthetic *a priori* judgments.

Georg Wilhelm Friedrich Hegel (1770-1831). Hegel is perhaps the capstone of idealistic philosophy in the modern era. He was born in Stuttgart, Germany and led a rather normal and uneventful life as a youth, receiving his education until the age of eighteen in his native city. He then went to the University of Tübingen and majored in theology, graduating in 1793. One of the striking characteristics of Hegel's Philosophy is his logic. He developed a perfect logical system that supposedly corrected the inadequacies of Aristotelian logic. Hegel was the man behind "dialectic". To Hegel, Nature is the "otherness" of idea. He did not view Idea and Nature as finally separate.

One of the major features of the Hegelian system is movement towards rich, more complex and more complete syntheses.

Following Kant and Hegel, there was a continuing interest in idealism in a number of countries. German idealism influenced an important movement in England, seen in the writings of Coleridge, Wordsworth, Carlyle, and Ruskin. The English school of idealism included such philosophers as Thomas Hill Green whose writings included suggestions for ethical, political, and economic reforms; and Francis Herbert Bradley who argued strongly against empiricism, utilitarianism, and naturalism.

In the United States, in addition to the work of Royce, there was much in the writings of Ralph Waldo Emerson that reflected idealist philosophy as did the transcendentalism movement in general. William T. Harris was another American philosopher and educator involved with idealism in the United States. Harris later became the director of the Concord School of Philosophy where he was very active in an attempt to merge New England transcendentalism with Hegelian idealism.

5.3 Basic Postulates of Idealism

1. **Truth:** Idealist believes in three spiritual values. These are truth, beauty and goodness. The "truth" is an intellectual value, the "beauty" an aesthetic value and the "good" a moral value. Together they constitute the "good". For Plato, these three values are identical to each other. As John Keats once spoke, "Beauty is truth and truth is beauty". That is all you know on earth and all you need to know.
2. **Mind:** Idealists believe that mind or spirit is ultimately real. For them, the universe is an expression of a highly generalized intelligence and will - a universal mind. Mind is the primary reality and the central core of personality development. For Idealists, the enduring substance of the world is mind, which explains everything. Mind is also treated as self or spirit. The individual's spiritual essence or soul is durable and permanent. The physical world is just a manifestation of this great spirit behind it. The physical world is subject to destruction and is changeable. The idea behind it, which is the essence or the spirit of the universe, cannot be

destroyed. To make this point more clear, one may destroy all physical structures in the world but the idea of this physical structure cannot be destroyed. It is carried that ideas are expressions of the mind. The mind is able to create them and they are not perishable. As such the mind is real, whereas matter is a subject to decay and destruction. In other words reality is spiritual and non-material.

In the words of Situ Rammu, "Every person has a 'mind' or 'self' or 'spirit' which is spiritual." Individual 'minds' are considered to be the parts of the universal mind. As such man is microcosm within the macrocosm. But all these microcosms cannot by addition make up the macrocosm. The whole has a quality of its own which the parts do not have by themselves. Idealists have used the concepts of macrocosm and microcosm to explain their version of reality. As Macrocosm refers to the universal mind, the first cause, creator or God. The macrocosmic mind is the whole of existence. The microcosm is the limited part of the whole - an individual or lesser self.

3. **Reality:** According to Idealists, ultimate reality lies in ideas. Mind is the source of these ideas which is connected with universal mind. Ideas are the true representative of the physical world. They are evergreen and relevant forever. The material universe which we experience is only incomplete expression of the complete Idea. It is not only incomplete; it is impermanent, temporary and secondary. Plato, in his *Republic*, distinguished the world of ideas from the world of matter. For him, the world of matter is only an appearance whereas the world of ideas is the essence. Idea, being the essence of the universe, is primary, permanent, complete, absolute and eternal. Whatever that is temporary, incomplete and only appearance cannot be considered as reality; only whatever is permanent, absolute and eternal can be the ultimate reality. Idea is what constitutes ultimate reality. Idealism expounds the theory that ideas or forms are real because they are universal, absolute and eternal and material things are not real since they are particular, relative and impermanent. Particular things may come and go but Idea of that class of things remains forever

- 4. Knowledge:** According to Idealists, knowledge is the product of reason and thinking which emerges from mind. For them, knowledge of the heart or spiritual reality is the highest and the worthiest knowledge. This knowledge can be obtained only through intuition and thinking. Knowledge, for Idealists like Plato and Hegel, is the correspondence of thought and reality. Hegel goes even further and says that reality and our knowledge of it are one and the same; they are only different facets. Reality being changeless, permanent, and universal idea, true knowledge is always the knowledge of Ideas; knowledge of material things, since they are change prone, temporary and relative cannot be true knowledge. Idealists make two basic propositions regarding geniuses of true knowledge: True knowledge is the knowledge of Ideas or Forms; True knowledge is possible only through rational thought. The question to be considered now is about the locus of knowledge: where does knowledge lie, in the mind or 'out there'? According to Descartes, knowledge is always 'within' the child in the form of "innate ideas". Plato says that man does not create knowledge; he discovers it. Since knowledge is 'within' the child, during knowledge process there is no need for the child to come in contact with the object of knowledge. The child has only to remember what he already knows, but has forgotten. This retrieval happens through training in rational thought. Therefore, rational reflection, rather than sense perception is the means for valid knowledge.
- 5. Values:** To the idealists, values reflect the good inherent in the universe. They believe that values are absolute, eternal and unchanging. Good and evil, right and wrong, beauty and ugliness do not change from generation to generation or from society to society. In their essence they remain constant at all times. Further, these eternal values are rooted in the immutable Supreme Being. Plato considered the happiness of the individual the highest good. He identified the Idea of Good, with God. Thus, true happiness is to be found only when man frees himself from the passions and desires of the body and acquires that wisdom which will enable him to lead a virtuous life; only then man can be like God and only in being like God can man attain true happiness.

6. Human Being: The idealists believe that human being is evolutionary spiritual. They view human being as crown of creation because of his spiritual relations with God. Spiritual aspect of life is more important than material aspect because spirituality helps him to establish a rapport between one's soul and universal soul. The spiritual side of man distinguishes him from other animals. In nutshell, they consider human being as spiritual being.

From the above discussion, we can say the following points are founding stones of idealism.

- Idea is ultimate reality; it is universal, absolute, and eternal;
- Matter is only a construct of mind; material reality is impermanent;
- Idea being the ultimate reality is a priori;
- Knowledge is within; hence, cognitive relation is internal;
- True knowledge is the knowledge of ideas; Rational knowledge is the only valid knowledge;
- Values are absolute and permanent; Truth, Beauty and Goodness are ultimate values.
- Man is spiritual being.

Idealism and Education

Idealism had a powerful influence on every aspect of education from time to time. Let us discuss the broad implications of idealism to educational theory and practice.

5.4 Idealism and Aims of Education

Idealism holds the view that man is the grandest handiwork of God. In the words of Shakespeare, man is the "Paragon of creation". He has in him an individuality, a pattern of "self" in born with him. Education ought to make this pattern perfect. Idealism has given the meaningful aims of education. Some of the important aims of which are reproduced as:

- 1. Self-Realization or Exaltation of Personality:** Self-realization means the actualization of the highest potentialities of the self. Self-realization or "spiritual becoming" is the ultimate aim of idealistic education. Self-realization is the goal of life and hence can be considered also as the aim of education. A self-realized man is an ideal man. He will have internalized the spiritual values. He will be virtuous automatically. According to idealism, "man is the most beautiful creation of God", his grandest work. It lays great stress on the exaltation of human personality. The aim of education is to develop the "self" of individuals higher till self-realization is achieved. Thus, Gentile says, 'self-realization is the ultimate aim of education'; by 'self-realization' he means 'a process of spiritual becoming'. In the words of Home, 'the end of ends, the goal of goals, according to idealism, is the increasing realization of the absolute idea for the individual, society and race'. Therefore, self-realization, essentially its spiritual dimension occupies central position in idealistic aims of education.
- 2. Universal Education:** Idealism places more emphasis upon more universal objects of education. According to Rusk, "The function of education is to help us in our exploration of the ultimate universal values so that the truth of the universe may become our truth and give power to our life. Education must aim at adapting not only to the physical environment but to every kind of environment" They believe that every man is equally the noblest work of God. There should be, therefore, no exception made in the education of the children. Education should be universal without distinction of wealth or status, creed, caste or colour. It should not be for a favorite few. This is the idealistic character of universal education.
- 3. Preservation and Enrichment of Cultural Environment:** Idealist education also aims at the preservation, enrichment and transmission of culture. Education must contribute to the development of this culture. It should help in enlarging the boundaries of spiritual realm. The child needs to be introduced to his cultural heritage so as to enable him to conserve, promote, and transmit it to coming generation.

4. **Development of Moral Sense:** The aim of education according to idealism is to develop the child's moral sense and thus enable him to distinguish right from wrong, to love good and despise evil. The goal of life, as well as of education, should be the realization of moral values by developing the spiritual character of the child.
5. **Development of Inventive and Creative Powers:** Man is not helpless like other species; He has got certain inventive and creative powers. He is unique creation of God. He must develop his inventive and creative powers. Through these inventions and creative skills, he should change and modify the environment according to his needs and purposes. Hence, the idealists aim at the development and propagation of such inventive and creative powers through education.
6. **Simple Living and High Thinking:** Idealism advocates that simple living and high thinking should be the another aim of education. More than the environment it is the mind that needs to be controlled.
7. **Proximate and Ultimate Aim of Education:** Modern idealism emphasizes two types of aims. The proximate aim and the ultimate aim. The proximate aim should be the development of health, intelligence, skill, art, social justice and character. The ultimate aim should be "the development of humanity in the 'image of dignity'".

Briefly speaking, the aims of education according to idealism may be summed up as under:

- i) Spiritual self-realization of the individual;
- ii) Exaltation of human personality, unfolding of the divine in man;
- iii) Harmonious development of the personality;
- iv) Simple living and high thinking;
- v) Moral and ethical development of the individual;
- vi) Character formation of the individual;
- vii) Transmission of the cultural heritage; and
- viii) Development of Religious outlook.

5.5 Idealism and Curriculum

It is an accepted fact that curriculum construction involves knowledge selection and organization. The criteria for the selection of knowledge in all the 'isms' invariably depend upon the notion of reality and truth. For idealists, since idea is real and spirituality of a phenomenon is the truth, their curriculum emanates from and is built around ideas they conceive as truth. The idealist curriculum, constituting the cultural heritage of mankind, is hierarchical. At the top are most general disciplines, philosophy and the theology. If the aim of education, according to idealistic philosophy, is to achieve the ideal man, the curriculum has to be such which should enable man to develop fully. Any subject that creates an ideal or spiritual self is most welcome to an idealist. According to the idealist, education must make available to each child vivid acquaintance with the created order of God, human history, cultural and spiritual heritage. Since they believe that objective universe is the creation of the mind, therefore, they attach greater importance to the study of humanities than to positive sciences. They would not object to the teaching of science and technology but are only eager to caution that they must be humanized before they are taught, that is organized and directed towards goals of human welfare. For example, while teaching about the atom; it is essential to teach only about its peaceful uses, teach about the atomic reactor and not the atomic bomb.

A new type of arrangement of the curriculum has been proposed by Bogoslovsky and his work, "ideal school" which is not to be found in the conventional schools. He conceives the curriculum in terms of four inter related general areas of study directed towards the development of a total personality. They are:

- i. **The universe division:** wherein pupils learn about the physical and organic aspects of the world around them;
- ii. **The civilized division:** which includes the study of social sciences;
- iii. **The cultural division:** comprising of philosophy, art, religion etc. and
- iv. **The personality division:** comprising of subjects which touches the physical, physiological, emotional and intellectual aspects of human life.

The following subjects should be taught for developing these activities among students:

- i) **Intellectual activity:** The teaching of languages, literature, history, geography, mathematics and science will encourage intellectual activity;
- ii) **Moral impulse:** Moral impulse can be reinforced through art and poetry;
- iii) **Moral activities:** Moral activities can be taught and instilled in the educand through the teaching of religion, ethics etc;
- iv) **Physical activities:** Besides intellectual, aesthetic and moral activities, education should be physical. Without health and fitness the pursuit of spiritual values gets hampered. Health and physical education cultivates bodily skills. Idealists also advocate various kinds of handicrafts and manual skills.

Briefly speaking, Home says that the way to get a solid foundation for curriculum construction is to conceive clearly the ideal society. After selecting ideal characters of man and society in order to make the children move in the direction, Home says, 'select those experiences, activities, life-situations, and studies that, according to one's best judgment, best contribute to those ideal ends'. Therefore, a curriculum to be adequate must include school equivalents of the three aspects of racial achievements, namely, intellect, emotion and will. The school equivalents include: humanities consisting languages, art forms, philosophy and social sciences; spiritual aspects including morality, ethics and higher values leading to realization of ultimate self; sciences and vocational knowledge leading to skill development.

5.6 Idealism and Methods of Education

Turning to methodology in education, idealists suggest that the methods must be oriented to achieve the complete development of the innate abilities of child and to train him for self-realization. In Rivers' words, "the process of education in childhood consists, or should consist, in the direction of innate or instinctive tendencies towards an end in harmony with the highest good of society of which the child is an active

member.”Idealists believe in a harmony between individual and social objectives. The child must be provided with a liberal environment for his development and his education should be related to present experience. One finds, therefore, that many elements of the idealist methodology are common with those of the naturalist, realist and pragmatist methodology. Idealists believe that it is 'thinking' rather than 'doing' that constitutes idealistic methods of education. Since education is carried through thought, idealists believe that alternatives of thought and for thought are available. Idealism does not propose the method rather asks us to follow various methods. However, the predominant mode of 'activity' in the methods, idealism proposes is thinking and reflection. Methods dear to idealism include: lecture, discussion, question-answer, dialogue, and dialectic methods.

5.7 Freedom and Discipline- An Idealistic Approach

About freedom and discipline, V.R. Taneja opined that the whole theory of discipline of the idealists is based on their concept of freedom. Their chief concern is harmonic freedom of will with the restraint by an authority. They believe “that education would be tyranny if it did not lead to freedom”. But they want that the children should be accustomed, “to endure a restraint of freedom” and at the same time should be guided to use their freedom correctly. "Without this all education is mechanical”.

There are some idealists who believe that “everyone is born free and brings the right of personal freedom into the world with him”. Froebel, the apostle of freedom of child believes, on the contrary, that "man is born entirely fettered on all sides and truly for this reason, that he can and must obtain freedom only by his own striving. Freedom cannot be bestowed upon us. God himself cannot bestow upon us, since it must be the product of our moral and intellectual unfettering, which it is possible to attain only by self-activity. Every individual has to free himself from the various fetters of his undeveloped conditions of childhood by the help of educative influences. It is, therefore, "the task of the educator to act on mind and conscience in such a way as to render them capable of thinking and judging of themselves to determine initiative, arouse spontaneity

and fashion human beings into freedom". The course of training is to bring the child to adapt himself to a specially prepared environment, not only submitting himself to its necessities but also controlling it as he increases in strength and skill, at the same time he learns to participate in the government of others of his own age, and in turn to submit voluntarily to their government.

Sometimes freedom becomes a problem for the educator. But if freedom is connected with creation, self-activity and originality, it cannot remain a problem. The whole emphasis is on self-education rather than on imposition by external forces. The children must understand the intrinsic values of doing certain things. They must know the ideals which are conducive to the realization of spiritual potentialities. While the idealists advocate freedom they emphasize the importance of guidance by the teacher.

The idealists believe in strict discipline. The students are required to submit to laws and regulations and they have "not to reason why". It is through hard and rigorous life that they will learn higher values of life like sympathy, cooperation and devotion to duty.

5.8 Idealism and Role of Teacher

Idealism accords a prominent position to the teacher in the educative process. Although ideas are innate in the child, since the child is immature, the teacher has to function as the 'universe made personal' to the child. The role of the teacher under idealistic school of thought is of greater importance. Ideal personality is exclusively the product of teacher's efforts. In the words of Ross, "The educator constitutes the special environmental factor whose function is to lead the child nearer to reality, to guide him towards his utmost possible perfection". To the idealist, "the school is a garden, the educand a tender plant and the educator the careful gardener. But each plant must develop according to the laws of its own nature, while it is impossible, for example, for a cabbage to develop into a rose, there is yet a room for a gardener. The good gardener by his art sees to it that both his cabbages and his roses achieve the finest form possible. His efforts produce a final result better than would be achieved by the plant without him, yet it is in

the nature of the plant to achieve that result under suitable conditions. The naturalist may be contented with briars but the idealist wants fine roses. So the educator by his efforts assist the educand, who is developing according to the laws of his nature."

It is the teacher who has to provide the right environment in the school. He must be himself an ideal person in order to exercise wholesome influences on the young ones. Example is better than percept. It is the teacher's forceful personality, his effective methods, his sense of dedication to the work and child that make him exemplary such a teacher inspires emotional contagion for developing worthwhile attitudes. The teacher must be mature, completely aware of himself as well as of the world around him. His professional ability must give him the faith in the nobility and educability of the child. His sympathy, love and equable temper will create such qualities in the children. He must help his pupils to self-education and self-development by enabling them to see how he does this for himself. It is through this method that they will be able to solve many problems. They must be guided in their effort and in seeking truths. As opposed to the naturalists, the idealists wish the teacher to be a guide, friend and philosopher. The wise direction on the part of the teacher is essential. This includes "guidance", "control" and "creating stimulating environment". Briefly speaking, from idealistic perspective, the teacher

- a) is the personification of reality for the child;
- b) should be a specialist in the knowledge of pupils;
- c) should be an excellent technician;
- d) should be the kind of person who commands the respect of the pupil by virtue of what he himself is;
- e) should be a personal friend of the individual student;
- f) should be a person who awakens in the pupil the desire to learn;
- g) should be a master of the art of living;
- h) must be one who appreciates the subject he teaches; and
- i) is an apostle of progress.

More than all, the ideal teacher realizes that his profession is not one of glorifying himself but one of helping his pupils in their self-realization.

5.9 Let Us Sum Up

We have in this lesson, discussed the philosophical concepts of idealism and its educational implications. We came to know that to the idealist, forms and ideas and not the phenomenal world of objects constitute the ultimate reality which is permanent, eternal and changeless. True knowledge is knowledge of ideas and forms and not of material objects and appearances. Reason is the primary instrument of knowledge. Values are not subjective; they are objective, universal and eternal. The aim of education is to lead the individual towards self-realization through harmonious development of personality - physical, intellectual, social, moral and spiritual and transmission of cultural heritage. Education is a process of unfolding knowledge that is already in the child. We also have thrown light on role of teacher, curriculum discipline and methods of teaching as advocated by idealism. Briefly speaking, mind is the core focus of idealism as science also gives tremendous importance to human brain which we call as mind in philosophical language.

5.10 Check Your Progress

1. Evaluate the development of Idealism with special reference to Platonic Idealism?
 2. Explain the educational implications of Idealism?
 3. Discuss the basic postulates of idealism and its relevance to modern educational thought and practice?
 4. Why we need Idealistic education in contemporary times ?
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5.11 Suggested Readings

1. Broudy, Harry S. (1965). *Building a philosophy of education*. New Delhi: Prentice Hall of India (Private) Ltd.
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LESSON NO: 6

PRAGMATISM

Lesson Structure

- 6.0 Introduction**
- 6.1 Objectives**
- 6.2 What is Pragmatism?**
- 6.3 Philosophical Concepts of Pragmatism**
- 6.4 Pragmatism and Aims of Education**
- 6.5 Pragmatism and Curriculum**
- 6.6 Pragmatism and Methods of Teaching**
- 6.7 Freedom and Discipline- A Pragmatism Approach**
- 6.8 Pragmatism and Role of Teacher**
- 6.9 Let Us Sum Up**
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6.0 Introduction

Pragmatism is a philosophy that encourages us to seek out the processes and do the things that work best to help us achieve desirable ends. Since this idea is so sensible, one might wonder why people insist on doing things and using processes that do not work. Of course, there are number of reasons why such impracticality exists, and among

these are the weight of custom and tradition, as well as fear and apathy. Pragmatism seeks to examine traditional ways of thinking and doing, where possible and desirable, to reconstruct our approach to life more in line with the human needs of today. In this unit, we shall try to understand the basic postulates of pragmatism and its implications on education.

6.1 Objectives

After going this lesson, you should be able to:

- Explain the meaning of pragmatism;
- Discuss basic postulates of pragmatism; and
- Describe the educational implications of pragmatism.

6.2 What is Pragmatism?

Pragmatism as a school of philosophy is recent in origin. Charles Sanders Pierce is considered to be the founder of pragmatism although its core teaching - philosophy of change was propounded by Heraclitus of Greece in B.C. 535. Whereas all other philosophies of life and education originated either in Europe or in the East, pragmatism originated in North America. While pragmatism is primarily viewed as a 20th century philosophy developed by Americans for the most part, its roots can be traced backward in time to British, European and ancient Greek philosophic traditions. The background of pragmatism can be found in the works of such figures as Francis Bacon, John Locke, Jean Jacques Rousseau and Charles Darwin. But the philosophical elements that give pragmatism a consistency and system as school of philosophy is the works of William James and John Dewey.

Pragmatism in its philosophical postulations and practices markedly differs from all other schools of thought. Where as all other schools rooted themselves either in the past or future, pragmatism firmly stands in the present. Unlike idealism and realism, which began in wonder or doubt, pragmatism began as a method and subsequently

developed into a full-blown philosophy. William James says, 'pragmatic method is primarily a method of solving meta-physical disputes which are unending.' Pragmatism resolves these disputes by relegating age-old meta-physical questions to backyards. William James further says that, 'pragmatist turns away from abstractions and insufficiency, from verbal solutions, from bad a priori reasoning, from fixed principles, closed systems and pretended absolutes and origins. He turns towards facts, towards action and towards power.' James' explanation draws attention to the fact that pragmatism moves away from meta-physical principles and towards consequences of action.

According to the Concise Oxford dictionary 'pragmatic' means dealing with matters according to their practical significance or immediate importance. The dictionary defines 'pragmatism' as 'the doctrine that evaluates any assertion solely by its practical consequences and its bearing on human interests'. Pragmatism as a method welcomes and proposes any idea which is testable and which leads to favorable outcomes.

The term Pragmatism is derived from the Greek word "*Pragma*" which means 'action', the words like 'Practice' and "Practical" have been derived from it. The roots of pragmatism can be traced back to ancient Greek philosophy. It emerged as the twentieth century revolution against the nineteenth century rationalism, dogmatism, idealism and monism etc. Pragmatism is a philosophy that strongly reflects some of the characteristics of American life. As mentioned already, Charles Sanders Peirce, the founder of pragmatism, attacked Idealism and redefined truth and knowledge in terms of experience. William James attained this outlook and he became the founding father of pragmatism.

Pragmatists lay down standards which are realizable. Pragmatists are practical people believing in "finishing the book here, solving the problems now, making the social contact immediately, and striking the business deal at once". Whatever they wish to do, they examine its utility and do it immediately. Instead of day dreaming about transcendental self, they want to grapple with concrete situations. According to Prof. Arnaud Reid, "pragmatism makes activity, engagement, commitment, and encounter" its central theme. The emphasis of pragmatism is on action

rather than on thought. The thought is subordinate to action. That is why pragmatism is also called instrumentalism.

Pragmatism has no obstructive dogmas. It accepts everything that has practical consequences. They do not believe in speculations. Even mystical experiences are accepted if they have practical results. Pragmatism seeks to examine traditional ways of thinking and doing, where possible and desirable, to reconstruct our approach to life more in line with the human needs of today. Pragmatists consider it unnecessary to find solutions of the puzzles that go beyond the concrete. The importance of pragmatism in life cannot be overemphasized. Everyone needs it and needs it indispensably. In the words of an Italian pragmatist, Papini, "Pragmatism lies in the midst of our theories, like a corridor in a hotel, innumerable chambers open out of it in one you may find a man writing a book on aesthetics; in the next someone on his knees may be praying for faith and strength; in the third a chemist may be investigating your body properties. In the fourth, a system of idealistic metaphysics is being evolved; in the fifth, the impossibility of metaphysics is being shown. But all of them own the corridor and all must pass through it, as if they want a practical way of getting into or out of their respective rooms." Pragmatism is conceived as testing ground of all ideas.

6.3 Philosophical Concepts of Pragmatism

1. **Truth:** Examining the question of truth, Pragmatists believe that "any thing which helps in achieving our purposes and goals of life and works best in advancing and developing our life" is real and true. It believes that truth is that which works and can be verified by experience and by public evidence. The pragmatists believe that truth is neither absolute, nor universal, nor eternal as the idealists say. It is immutable and is relative to man, time and place.
2. **Reality:** According to pragmatism there is no immutable, permanent reality; reality is ever changing and dynamic. Reality is always in a constant flux. It is not found in 'being'; it is always 'becoming'. The philosophy of constant flux was

proposed in the western world by the early Greek philosopher, Heraclites, when he said, 'you cannot step twice into the same river'. To the pragmatist, the world as reality is not 'made'; it is 'making'. The world is not a 'product'; it is a 'process'. Reality is open ended, with no fixed ends. It is characterized throughout by process and change. There is no transcendental reality beyond human experience.

3. **Knowledge:** Pragmatists do not distinguish between “truth and knowledge”. They believe that it is knowledge, when we have apprehended truth. So they believe that “if it is knowledge, it must be true”. In the words of Judges, thought and knowledge emerges from enquiry and experience. All knowledge according to pragmatists is output of experience, activity and actions.
4. **Values:** Pragmatic conceptions of axiology are highly situational. Like Idealist, Pragmatists do not believe in any standard or ultimate or spiritual values. Values are relative to time, place and circumstance. What contributes to human and social growth and development is regarded as valuable; what restricts or contracts experience is unworthy. Human experience is the main determiner of values in life. It is necessary to test and re-examine value assumptions in the same way that scientific claims are subjected to verification.
5. **Human Being:** The pragmatists believe that human being is a biological and sociological organism possessing drives or impulses that function to sustain life and to further growth and development. Every organism lives in a habitat or environment. In the process of living, the human organism experiences problematic situations that threaten his or her continued existence or that interfere with ongoing activities. To the pragmatists, human beings are essentially active and incidentally contemplative. They wish to produce results rather than sit, think and understand.
6. **Experience:** Pragmatists do not believe in “abstractions”, “insufficiency”, “verbal solutions”, and ‘fixed principles “Closed system” and 'pretended absolutes and origins'. They want concreteness, adequacy, facts and actions. Their slogan is,

"learn from experience and pin faith to belief and actions that promise to lead to sensible results". Experience is the key word in pragmatism.

7. **Mind:** Pragmatists considers mind as 'behaviour' or an activity interacting in a biological and social environment. It is not a substance or matter but it is a function. To the pragmatists, mind is a dynamic process, which happens or functions within a man, when he is intended upon constructive actions, upon the objects around him - that is, when such objects present problems" which demand reflection. They believe that growth of personality is the product of action and discovery.

6.4 Pragmatism and Aims of Education

Being a philosophy of change, pragmatism does not believe in permanent and absolute values; all values are relative. There can, therefore, be no permanent aims of education. The aims of education also keep changing in an ever changing reality. Pragmatists are opposed to any kind of fixed and static aims of education. They believe that there should be specific objectives to each learning situation. In the words of Dewey, "educational aims must possess the following three elements:

- a) aims which are based on the educand's action and needs,
- b) aims which elicit the educand's cooperation, and
- c) aims which are specific and temporary not permanent and general.

Keeping in view the above directive principles and educational theories of pragmatism, it is easy to arrive at the following aims of education:

1. **Creation of Values:** The main aim of education, according to pragmatic school of philosophy is the creation of values. Values are created by activity and experience. In the words of Ross, "education must create new values." The main task of educator is to put the educand in such a position so as to develop values for himself. Thereafter, education should provide physical, intellectual, aesthetic, moral and religious activities as the media for creation of values. All these aspects are developed not for their own sake but to meet the needs of man in society. The

aim of education, therefore, is to direct the impulses, interests and abilities towards the satisfaction of the felt wants of the child in his environment.

2. **Maximum Growth:** Education should enable the individual to grow to his maximum. All growth must be conducive to the welfare of the individual and the society. Thus, the aim of education is to provide the conditions for the better and continuous growth.
3. **Harmonious Development:** Like idealists, pragmatists do not believe in spiritual values but they do not ignore the harmonious development of man - physical, intellectual, aesthetic, social, moral and religious. Therefore, the aim of education is to direct "the impulses, interests, and abilities towards the satisfaction of the felt want of the child in his environment.
4. **Social Efficiency:** Social efficiency is another aim of education in pragmatic philosophy. Natural urges do not agree with the life customs of the group. The function of education is to habituate an individual to social control; to develop a willingness to subordinate his natural urges to social rules. Social efficiency includes industrial competence and good citizenship. Industrial competence refers to economic efficiency and economic control. Good citizenship means the ability to judge men and measure wisely and to take a determining part in making as well as obeying laws. It means a capacity to share in a give and take of experience. Such a capacity is essential especially in a democratic system of education as democracy means shared power and shared responsibility.
5. **Proper Adjustment:** The main problem before any human being is the problem of adjustment. Pragmatists believe that education should enable the human being to be fairly adjusted in his existent environment. It is possible only if the needs of both the individual and the society are fulfilled.

6.5 Pragmatism and Curriculum

Experience is education for pragmatism. Therefore it rejects the tendency of traditional approaches to curriculum where knowledge is separated from experience and is fragmented or compartmentalized. When this happens, facts are torn away from experience and made to fit general principles that may or may not be helpful. Thus pragmatism has a very broad conception of the curriculum and by-passes the traditional disciplinary boundaries.

Pragmatists neither approve a rigid, traditional pattern of curriculum wherein there would be water-tight compartmentalization of knowledge into different subjects nor do they support a laissez-faire policy in curriculum organization. They would also like to integrate the curriculum with the life and experiences of children. According to John Dewey, "the child and the curriculum are simply two limits which define a single process". Pragmatists favour the curriculum which permits the educand to develop all his qualities and obtain all knowledge. Pragmatist feels that it may help him in creation of values, gaining social efficiency, developing harmonious personality, making proper adjustment and solving the problems of life. The pragmatists have suggested the following principles in determining a curriculum.

- 1. Principle of Utility:** Pragmatists advocates that curriculum should be utilitarian. According to the principle of utility, only those subjects, activities and experiences be included in the curriculum which are useful for the present needs of the child and also for the future requirements. In the overall plan of curriculum, subjects like languages, physical training, geography, history, agriculture, computer science and home science for girls, science, social science, vocational and technical education, and mathematics for boys should find proper place.
- 2. Principle of Child's Natural Interests:** Curriculum should be governed by child's natural interests, aptitudes and tastes at the successive stages of his development. Generally, in the elementary stages, children are interested in communication, inquiry, construction, and artistic expression. Hence,

the elementary school curriculum should include reading, writing, counting, art, craft, natural science etc.

3. **Principle of Experience:** Pragmatists advocate teaching through actual experience rather than rote learning. Teaching through books should be supplemented by programmes which provide practical experience of varied nature. Thus, pragmatist's concept of curriculum is dynamic. It is desirable to create such a community environment in the school which will enable the child to evolve qualities of citizenship and learn the techniques of self discipline.
4. **Principle of Integration:** This principle deals with the integration of subjects and activities. Pragmatism regards knowledge as one unit. It cannot be divided into watertight compartments. Teaching of various units should be closely inter linked and correlated so as to form right concepts and proper understanding in children.

Thus, pragmatic curriculum is dynamic, flexible and integrated which is related to the realities of life.

6.6 Pragmatism and Methods of Teaching

Knowledge being the result of active experience and experience being 'the real test of all things', pragmatism implies experience- based and action-oriented methods. The concern of the pragmatists is with teaching how to solve problems, and not with passing on readymade knowledge. As such, the emphasis in teaching is on problem-solving method in real life situations. The pragmatic methods of education are based on psychology and sociology; subject to the conditions that they give adequate scope for active participation by the educand and also that the method adopted must be dynamic and changeable. Both these conditions are laid down by the pragmatists because they believe in teaching through actual experience. One of the methods evolved by them is the project method. Pragmatic thinkers point out that success of any educational philosophy lies in its ability to raise the standard of teaching. They are critical of the traditional methods of teaching, because they believe in constant experimentation. They revolt against the traditional belief that the educand should sit at the educator's feet

and learn anything that is thrown at him by the education. For the pragmatist, education lies not in learning what the educator teaches, but in developing the ability of independent, cogitation. And this is possible only when the method of teaching is purposeful and is fashioned by the child's interests, desires and inclinations.

Pragmatism refuses to distinguish between theory and practice. True education lies not in knowing but in doing, and the child learns by active work, either in group activity or individual activity. This is known as the method of learning by doing. The educand has to learn not from the educator's experience but by his own experience, and this experience cannot be replaced by books, schools or any other institution. The first element in any educational method is the educand's own effort once he motivates himself to learn something, he needs no encouragement to gain knowledge. This does not imply that verbal teaching is meaningless. All that is implied is that the teacher must create a set of circumstances in which the child is inspired to face the situation. The educator must also provide the child with the means of facing the situation and solving any problems inherent in it.

The principle of integration is of major importance in pragmatic theory. It is believed that knowledge should not be fragmented. The process of learning should be an integrated one because it is natural for human beings to create a unity in their experience. Man forever tries to create a unity in the myriad impressions which impinge upon him. The educator must take care that the child achieves a synthesis of all the information that he gathers in the process of education. One of the methods of achieving this is purposeful teaching. All these qualities can be seen in the Project method proposed by Kilpatrick (Dewey's follower). In Kilpatrick's own words, "A project is whole-hearted purposeful activity proceeding in a social environment." In the project method the educand is presented with a problem in the form of a project. He makes his best effort to try to put this project into practice. And, because it is presented in the form of a problem, the child is inspired to solve the problem. Most of the problems of day-to-day life, and the solution of such problems requires more than mere mental activity. The educand is compelled to bring into play all his other faculties, in order to solve the problem. During the task the

environment is entirely natural. As far as possible the educand is made aware of the importance of the project. As the problem changes, the form of the project also changes. In the early stages of growth the child is faced with simpler problems, which grow more complex as he grows older and improves his ability to face it. Some of these educational projects relate to handicrafts, linguistic difficulties, problems concerning scientific subjects, problems of history and geography, trade and industry, etc. The first step in the project method is to determine the objective, and then to consider the various ways in which it can be achieved. The next step is to formulate a project for achieving it. Following this, the project is put into actual practice and finally the success or failure of the project is evaluated. All that remains is to prepare a complete detailed report of the project. The merits of this method lie in the fact that it involves active participation and hence it takes the educand along the path of self-development and self-discipline. Being psychological in nature, it helps to evolve social and civic qualities in the individual and thus leads to success in adult life. The project method has been particularly successful in the case of curricular programmes. On the whole, this method of education is natural, purposeful and highly motivating.

6.7 Freedoms and Discipline- A Pragmatism Approach

Pragmatist aim of education is growth and it happens only under conditions of freedom. Freedom, however, is not absence of discipline. The pragmatic view of discipline is reflected in Dewey's ideas of "Play" and "Work". He says that it is the "mental attitude" which makes play "a play" or work "a work". A foot ball game becomes a work if it is played due to some external pressure. Similarly, very difficult algebraic calculation becomes play if it is being solved on account of some inner urge and sincere enthusiasm. Mental attitude towards play and work activities produce self discipline. Let the natural interests of the children be aroused, satisfied and sustained and the problem of indiscipline will not arise. Given such conditions to the children the question of external force to impose discipline will not arise. The pragmatists advocates that purposeful and cooperative activities, carried on in a free and happy environment, are conducive to

discipline. Purposeful cooperative activities create in the children virtues like initiative, self reliance, tolerance and consideration for others. They help in building the morals and training of the character. They encourage social virtues and discourage selfishness and individualism.

In pragmatism, there is no place for rewards and punishments, as every activity is to be pursued in social setting, where all the members are equal. Ultimately the child has to become an enlightened and contributory citizen. His socialization must start in school. The pragmatists maintain, that each new generation must establish its own moral standards" and should not accept the "time honoured norms of thought and conduct. It is true that such standards should not be super imposed on the child by external force or authority, but no one should deny that the "superior knowledge and experience of the teacher" is of immense benefit to the children. Morals, they believe, grow from democratic living.

6.8 Pragmatism and Role of Teacher

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

The pragmatic teacher is more concerned with the process of solving problems intelligently. The pragmatist teacher does not ignore the importance of subject matter but rather uses it instrumentally to fashion solutions to problems. The teacher does not attempt to dominate learning but seeks to guide it by acting as a director or facilitator of the student's research. In a pragmatic system of education, a teacher occupies a central 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 situations, he remains a friend and helper, but not superfluous nor the supreme authority. It is he who educates the child about self discipline and active participation.

According to pragmatism, a teacher should be the embodiment of knowledge. He should be intelligent, efficient and practical. He should have the knowledge of the child's interests and changing needs of the society. He should have the knowledge of child's psychology and other subjects which may help him both in the development of the child and society. Pragmatist teacher works to make the classroom into a community. He consciously encourages the students to share their interests, concerns and problems with each other. Students build a sense of community as they work together to solve common problems.

Teacher should have sympathetic and personal relations with the child. Stress is placed on action rather than reflection. There is no spoon feeding. The pragmatic teacher wants, "his pupils to think and act for them, to do rather than to know, to originate than to repeat". His teaching should not be based on lecturing and repeating only. He should create a problem solving attitude in his pupils. He should motivate the child in such a way which may help him in solving the problems and developing in him social interests, ethical habits and social attitudes. In short, teacher should act as a leader of group education.

6.9 Let Us Sum Up

We have in this lesson discussed the philosophical concepts of pragmatism. It may be said that pragmatic philosophy is practical philosophy, having no fixed or absolute standards. Man always creates new values and education should help in doing so. He should be provided with such a social environment, which enables him to modify his mind in such a way that it becomes dynamic and adaptable. Such an important development takes place only when man learns by doing, when he has regulated freedom and is allowed to show his initiative. The pragmatist wants a universe of "real possibilities, real beginnings, real ends, real evils, real crises, a real God and a real moral life". We also discussed that according to pragmatic school of philosophy, the aims of education also keep changing in an ever changing reality. Pragmatists are opposed to any

kind of fixed and static aims of education. They believe that there should be specific objectives to each learning situation.

Experience is education for pragmatism. Therefore it rejects the tendency of traditional approaches to curriculum where knowledge is separated from experience and is fragmented or compartmentalized. Pragmatist advocated project method as a teaching method which is based on pragmatic approach. In pragmatism, there is no place for rewards and punishments, as every activity is to be pursued in social setting, where all the members are equal. Ultimately the child has to become an enlightened and contributory citizen. At last, we discussed the role of teacher according to pragmatic thought. Teacher is not a dictator but only a leader of group activities. He should not overshadow the personality of the pupil. He has to plan and organize the teaching-learning situation, provide learning experiences and opportunities for experimentation. He must not impose himself on children.

6.10 Check Your Progress

1. Discuss the basic postulates of pragmatism with special reference to reality and values?
2. Critically evaluate the relevance of pragmatism to modern educational theory and practice?

6.11 Suggested Readings

1. Broudy, Harry S. (1965). *Building a philosophy of education*. New Delhi: Prentice Hall of India (Private) Ltd.
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DDEKU

LESSON NO: 07 MAHATMA GANDHI: BASIC EDUCATION

Lesson Structure

- 7.0 Introduction**
- 7.1 Objectives**
- 7.2 Background of Wardha Scheme of Education**
- 7.3 Wardha Conference**
- 7.4 What Wardha Scheme Is?**
- 7.5 Postulates of Wardha Scheme of Education**
- 7.6 Fundamentals of Wardha Scheme of Education**
- 7.7 Characteristics of Gandhian Educational Plan**
- 7.8 Merits of Wardha Scheme of Education**
- 7.9 Demerits of Wardha Scheme of Education**
- 7.10 Let Us Sum Up**
- 7.11 Check Your Progress**
- 7.12 Suggested Readings**

7.0 Introduction

In this lesson, an attempt has been made to enable the students to understand the emergence of Basic Scheme of Education propounded by M. K. Gandhi. It would further

elaborated the postulates and fundamentals of Basic Scheme of Education. Dear students, remember that Gandhiji has the opinion that true education is that which draws out and stimulates the intellectual, spiritual and physical faculties of the children that is why Gandhiji beautifully said that “ by education, I mean an all-round drawing out of the best in child and man – body, mind and spirit.” Hence Gandhiji emphasized in his scheme of education that the aim of education is the complete development of the child with special reference to its physical, mental and spiritual aspects.

7.1 Objectives

After going through this lesson, you should be able to:

- Describe the Wardha Scheme of Education;
- Explain the background of Wardha Scheme of Education;
- Discuss the postulates of Wardha Scheme of Education; and
- Discuss the fundamentals of Basic scheme of Education.

7.2 Background of Wardha Scheme of Education

Mohan Das Karam Chand Gandhi had been writing in Harijan since long. His series of articles lead a concern about his educational ideals. Later on, these articles formed the basis of “Basic Scheme of Education”. According to Gandhi, “By education, I mean an all round drawing out of the best in the child and man - body, mind, and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby men and women can be educated. Literacy in itself is no education. Gandhi Ji therefore asserted that I would, begin the child’s education by teaching him a useful handicraft, enabling him to produce from the moment it begins its training. Thus, every school can be made self-supporting, condition being that state “akes over the manufacture of these schools”. Like Rousseau, Gandhiji also believes in child centered education. He said, “True education is that which draws out and stimulates the spiritual,

intellectual and physical faculties of the children”. Hence, the aim of education is the complete development of the child, its physical, mental and spiritual aspects. For him character formation was more important than literacy.

It is clear from the foregoing account that Gandhiji viewed education from a comprehensive or broadminded standpoint. Any education that develops only one aspect of a child’s personality can be dubbed narrow and one-sided. Education must aim at developing the child’s personality instead of limiting itself to providing the child with bits and pieces of information. Gandhiji states that education must make the individual to live and earn his daily bread to be the means of his sustenance. As he himself puts it, “ I value individual freedom, but you must not forget that man is essentially a social being. He was risen to his present status by learning to adjust his individuality to the requirements of social progress”.

In this way, Gandhiji synthesized the individual and social aims of education. He did not restrict education to the achievement of any one sided aim. Therefore, he assigned different aims to education at different times, so so that something they looked mutually contradictory and even self-defeating. A closer examination of all theses statements of Gandhiji, however, shows that these aims of education are complementary to each other.

Gandhiji maintained that character formation and manual skill were equally important. He wanted the child to earn while he learns. As has been already pointed out, Gandhiji aimed at self-reliance through education. He visualized a craft-centered education. Explaining his scheme of Basic Education as an insurance against unemployment in India, Gandhiji said, “The child at the age of 14, that is, after finishing a seven-year course should be discharged as an earning unit. Recommending this scheme of education in the report on national education the Kothari Commission declared, “We recommend that work-experience should be introduced as an integral part of all education general or vocational. We define work-experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation.” On the other hand, he also wanted the child to develop his character. The aim

of education is the development of such a culture. Gandhiji's plan of education laid stress upon all types of education-physical, mental, moral, aesthetic and religious.

Gandhiji aimed at the evolution of democratic ideals through education. His basic plan of education amply demonstrates this fact. He aimed at an education for ideal citizenship. Education, according to him, should make children ideal members of a democratic society. The school, according to Gandhiji, is itself a small democratic society in which such democratic values are imparted to the children as wide outlook, tolerance and good neighborhood. In the miniature society of the school the child learns the virtues of sympathy, service, love, brotherhood, equality and liberty. All knowledge is useless without a good character in his speeches to the students at various institutions. Gandhiji laid emphasis upon the moral and spiritual aims of education. Emphasizing the moral aim of education, Gandhiji said, "The end of all knowledge must be the building up of character". Character building is the moral ideal education. Western thinkers like Emerson, Ruskin, etc. Gandhiji very much admired the Indian Gurukula system of education and the ideal of Brahmacharya. In the words of Gandhiji, "Self-realization is in itself an all comprehensive ideal'. This ideal includes other ideals of education. Gandhiji believed that the ultimate aim of education is spiritual. He also agreed that spiritual growth includes physical and mental, individual and social development. His educational philosophy is based upon ancient Indian idealism. While he did not restrict the scope of physical education his attention was mainly directed towards spiritual growth.

7.3 Wardha Conference

With the publication of the articles of Gandhi in Harijan, the Government of India initiated a process of thinking about educational reforms as suggested by him. Accordingly, in October, 1937 an All India Educational Conference was convened at Wardha under the presidentship of Mahatma Gandhi. It was also attended by Education Ministers of 7 provinces where congress was in power. A scheme called the Basic

Scheme of Education was drawn up and all the ideas of Gandhiji were incorporated in it. The following resolutions were passed:

1. That in the opinion of this conference free and compulsory education be provided for seven years on a nation wide scale;
2. That the medium of instruction be the mother tongue;
3. That the process of education throughout this period should center around to some form of manual and productive work; and
4. That the system of education shall be able to cover the remuneration of teachers.

These resolutions led to the appointment of a committee with Zakir Hussain as its chairman. It observed that even if it could not become self-supporting, still it was acceptable “as a matter of sound education policy and as an urgent measure of national reconstruction. Thus good education will incidentally cover the major portion of its running expenses”. The Committee also took the cognizance of one danger that “in the working of this scheme the economic aspect may be stressed at the sacrifice of the cultural and education objective”. The committee also laid down the detailed syllabus and made suggestions about several aspects like the training of teachers, supervision, examination and administration.

The report was submitted on December 2, 1937 and after a thorough discussion at Haripura National Congress in February 1938, the scheme was accepted by Congress and the report of the Committee was published in March 1938. Accordingly, it is popularly known as Wardha Scheme, because it has a concern with Wardha.

7.4 What is Wardha Scheme?

Wardha scheme, as conceived and explained by Mahatma Gandhi, is essentially an education for life and an education through life. It is also called as “*Nai-Talim*” or “*Basic Education*” but it is popularly known as “Basic Education”. Basic stands for fundamentals. It means that this scheme of education was based on the national culture and civilization of India. It shall have close relationship with the basic needs and interests

of the child life and is associated with the main occupation of the community life of the country. It shall also try to impart such a knowledge to a student which will help him to have a reasonable relationship with the environment. The central pivot of this scheme of education shall be some handicrafts whose teaching shall enable the student to be able to solve the problems of his livelihood. In short, the scheme aims at creating a social order, free from exploitation and violence. That is why productive, creative and socially useful work in which all boys and girls may participate, irrespective of any distinction of caste, creed or class, is placed at the very center of the scheme.

7.5 Postulates of Wardha Scheme of Education

The principle of non-violence was the basis of Gandhi's scheme of Basic Education. Through this scheme he wanted to develop those qualities in future citizens of India which he considered necessary for building a non-violent society. In 1937, Gandhiji evolved a scheme popularly known as the Wardha Scheme or Basic National Education. This Wardha Scheme was based on some principles of education which were listed by Gandhiji in (Harijan) in 1932 in Yerwada Jail. These postulates were as follows:

1. Boys and girls should be taught together.
2. Their time should be mostly spent on manual work under the supervision of the teacher. Manual work should be considered as part of education.
3. Work should be entrusted to each boy and girl after ascertaining his or her inclinations.
4. The child should know the why and the wherefore of every process.
5. General knowledge should be given to the child as soon as he is able to understand things. This knowledge should precede literacy education.
6. The hand of the child should be trained to draw geometrical figures before he learns to write. This means a good handwriting should be taught from the very beginning.

7. The child should learn to read before he is able to write i.e. he should learn to recognize letters as if they were pictures and then draw their figures.
8. By this method and by word of mouth, the child should acquire much knowledge before he is 8 years old.
9. Children should not be compelled to learn anything.
10. The child should be interested in whatever he learns.
11. The process of teaching should be conducted in a play way process.
12. All education should be imparted through the mother tongue of the child.
13. Every Indian child should learn Hindi – Urdu i.e. Hindustani as a national language before his literacy training commences.
14. The second stage of the child's education begins when he is eleven and lasts up to sixteen.
15. Manual labour has a place in education during this period also. The time for literary training should be increased according to need.
16. The child should learn some vocation as a preparation for his future life.
17. He should acquire general knowledge of world history, geography, botany, astronomy, arithmetic, geometry and algebra.
18. A boy or a girl of 16 years should know sewing and cooking.
19. In the third stage which begins at 16 and ends at 25, a young man or woman should receive education according to his or her desires and circumstances.
20. The education commencing at the age of nine should be self supporting. The student, while he is learning, should be engaged in such a vocation that its produce may meet the expenses of the school.
21. Production should, no doubt, begin right from the start. But it may not be enough to meet the expenses during the initial years.
22. Teachers cannot possibly have attractive salaries but they must get enough to maintain themselves. They should be involved by a spirit of service. They must have a good character.

23. Education does not demand huge and costly buildings.
24. English can and should have a place in the syllabus only as a language. Just as Hindi is our lingua franca. English is a language of international intercourse and commerce.

7.6 Fundamentals of Wardha Scheme of Education

Wardha scheme of education is a dynamic and progressive scheme which is based on psychological and sociological factors. The various fundamentals of the Wardha Scheme can be discussed as follows:

1. **Free and compulsory education:** Mahatma Gandhi asserted that from 07 to 14 years of age, education should be free, compulsory and universal. As a concession, however, girls, if their guardians so desire, could be withdrawn from the school after their twelfth year. During this period, Gandhiji planned to include primary, middle and high school education. He stated that primary education was the minimum which must be given to all. Hence, he simply emphasized minimum universal education, which he considered indispensable, for the successful working of democracy.
2. **Mother tongue to be the medium of instruction:** A staunch supporter of mother tongue as the medium of education, Gandhiji said, "I must cling to my mother tongue as to my mother's breast, in spite of its shortcomings. It alone can give me the life giving milk." He was vehemently against English as the medium of education in this country. He said. "To inflict English on children is to stunt their natural growth and perhaps to kill originality in them". He maintained that our insistence on English is a remnant of our long slavery to the British. He maintained that the national language alone could be the vehicle of creating a common culture and rich literature. He was very much conversant with the language problem in India. He wanted to keep the county united particularly from the point of view of language. Therefore, he stressed that mother tongue should be

the medium of instruction. He believes that no real education is possible through a foreign medium. The proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively and to read and write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, Gandhiji asserted that mother tongue it is a means of introducing the child to the rich heritage of ideas, emotions, and aspirations of his countrymen and can, therefore, be made a valuable means of social education. Also, it is a natural outlet for the expression of the child's aesthetic sense and appreciation and if the proper approach is adopted, the study of literature becomes a source of joy and creative appreciation.

3. **Craft as the center of education:** According to Wardha Scheme, education should center around to some craft or productive work. All subjects like history, geography, arithmetic, science, language, music, painting etc. should be correlated with the craft. By teaching craft, Gandhi's objective was not to produce craftsmen but he wanted to exploit the craft for educative purposes of the students. Craft centered education will develop certain qualities of head and heart. It will bring into play, cooperative activity, dignity of labour, planning, accuracy, initiative, responsibility authority and equalization of classes. The craft in basic education is to be chosen keeping in view the local needs.
4. **Self supporting element:** The scheme of basic education is based on the principle, "*learn while you earn and earn while you learn*". In a poor country like India, where it is not possible to provide the heavy educational budgets, self sufficiency is the best solution. To Gandhiji, "*self sufficiency is an acid test to basic education*". The pupils must be able to meet the salary of their teachers through the sale of the products of their crafts. The state should pay for the other expenses such as, furniture, books, tools and school buildings. The state should provide the marketing facilities for the goods produced in the school.

5. **Cult of non-violence:** Gandhiji emphasized the principle of non violence in every field of life. He wanted the future citizens of his country to be *imbued* with the ideal of non-violence. He said, “*Non violence is the law of our species as violence is the law of brutes*”. Non violence is the penacea for all evils. Gandhiji said, “where the whole atmosphere is redolent with the pure fragrance of *ahimsa* (non violence), boys and girls studying together will live like brothers and sisters in freedom and yet in self imposed restraint, the students will be bound to the teachers in the ties of *filial love, mutual understanding and mutual trust*”. Even act of students, according to Gandhiji, should be accomplished by love. He remarked, “we cannot and will not think of exploitation and we have no alternative but this plan of education which is based on non-violence”.
6. **Ideal citizenship:** Wardha Scheme of education encourages cooperation and lays the foundation of ideal citizenship. It enables the child to discharge his duties and responsibilities of a good citizen. Character of the students would be developed. It promotes dignity, efficiency and a sense of social service.
7. **Relation with life:** Education divorced from life is valueless. It should be the preparation for life and this system brings the school nearer to realities of life. It is based on the socio-economic structure. The selection of basic craft is made with reference to the community living in the vicinity of the school. The Wardha Scheme envisages the school not as “*a training ground for certain services and professions for a small section of the urban population. It serves as an agency for the practical and social education of hundreds of millions of the rural population in whose life the central and significant factor is work.*” The physical and social environment of the child is made the starting point of education and it is achieved through the principle of correlation and integration. Education should thus help the child in understanding and solving the problems of life.

7.7 Characteristics of Gandhian Educational Plan

M.K. Gandhi viewed the process of education from many different angles and saw that it must achieve something more than one objective. That is why he ascribed to it many different aims. At times a superficial study of these aims may give the impression that they are mutually contradictory or self-defeating, but a deeper examination will show that they complement each other. Gandhiji's educational plan exhibits all the major qualities found in the Western educational patterns. For this reason, the following points must be kept in mind in attempting an evaluation of his plan:

- 1. Naturalism:** Gandhiji's educational philosophy gives due recognition to biological naturalism because it lays stress on man's complete development. He laid more stress on the child's environment than on books. He wanted to give an indigenous touch to education, and make it capable of achieving independence and naturalness. But, at the same time, he did not neglect discipline. His education is centered on the child, not around textbooks.
- 2. Idealism:** On the one hand one finds a strong element of realism in Gandhiji's philosophy of education but on the other it also exhibits some signs of idealism. There is no denying in the fact that he was always an idealist because he always was a religious individual. He felt that the aim of man's life was realization of God, and that is why he stressed the importance of moral and religious education. He wanted to use education as a means of developing a harmonized personality in the child. Like Pestalozzi, he wanted to make the child the center of educational progress and like Herbert he felt that the aim of education was building up a moral character. He attached the greatest importance to the child's interests and inclinations.
- 3. Pragmatism:** Despite his inclination towards idealism, Gandhiji always attended to the practical aspect of education. That is why he entitled his autobiography '*My Experiments with Truth*'. In keeping with the pragmatic tradition he also believed that the child should gather for himself all the knowledge from the environment and

select from it that which he should put to use in later life. Like Dewey, Gandhiji also felt that that child should learn through actual work besides, he also agreed with Dewey that education should seek to establish the democratic values in life. In short, he wanted to relate education to life as far as possible.

4. **Educational system is based on psychological facts:** Although Gandhiji was not a professional psychologist, he had gained remarkable insight into human psychology through his acute observation of life around him. He felt that education should aim at arousing curiosity and providing motivation to the child so that he should himself achieve his own physical, mental and spiritual development. He was very much in favour of the students indulging in games and sports and gymnastic activity, because he felt that physical development is an essential prerequisite of mental development. He also felt that education should not be allowed to become mechanical but should be acquired through play.
5. **Importance of impressions and actions:** Gandhiji's opinion that impressions of early childhood have a tremendous impact on later development is in agreement with the modern psychologists. Most educationists agree that learning through doing helps in the complete development of the child and that this also enables him to earn his livelihood later in life.
6. **Sociological importance of Gandhiji's Plan:** Gandhiji's plan of education is not only psychologically valid but it has a sociological significance also. While thinking of his plan of education, Gandhiji was not concerned with one or two individuals, but with the vast multitude of illiterate men and women who make up the country's population. He advocated discipline as an essential part of freedom and liberty. He wanted that education should help the individual to become an ideal democratic citizen. He stressed the importance of social service, labour, agriculture, handicrafts, hygiene, collective living, etc. and pointed out that they were more important than any curriculum. Sarvodaya was as much his guiding principle in education as in the

field of politics. This concept of a Sarvodaya Society was based on traditional Indian and modern democratic values.

7. **Education conforming to the country's needs:** Whatever the arguments one may advance against Gandhiji's plan of education one cannot question his sincerity, because it is only too obvious that in presenting it, he was perfectly aware of the needs of his countrymen. He considered this the only kind of education, which can be successful in this country. Most villagers cannot afford to pay for their children's education and in addition most of them require their children's assistance in their own occupations. Gandhiji wanted the students to be engaged in gainful work the product of which could be sold to pay for his education.
8. **Teaching Methods:** The teaching methods in the Gandhian scheme of education can be deduced from his Basic Education. As has been pointed out, Gandhiji pleaded that the child should be educated through a basic craft. He should first be taught a basic craft from among the different types of it and other subjects such as Arithmetic, Language, Geography, History and Civics should be taught in association with the basic craft. In his educational institutions children were busy in craft activities for hours.

7.8 Merits of Wardha Scheme of Education

Wardha scheme of Education has the following merits:

1. **Compulsory free education:** This scheme aimed at imparting compulsory and free education to the children of 7-14 years. Education was also free from the point of view of poverty because they did not have to pay for the education of their children. The educands themselves earned the cost of their education.
2. **Productive:** The education shall be imparted through some handicraft or productive activity. This handicraft or productive activity shall be the means as well as the end. Other subjects taught shall be related to it.

3. **Mother tongue:** The medium of instruction has been considered to be the mother tongue instead of English. This created an interest among the masses for its adoption.
4. **Progress of Indian languages:** Ample opportunities have been given for the progress of Hindi as well as regional languages
5. **Padeocentric:** Wardha scheme of education treated the child as the center of education. It lays great stress on the individual interest of the child and keeps him to raise his aspiration level.
6. **Ideals:** The scheme runs with the ideals of nationalism, patriotism, secularism etc.
7. **In consonance with environment:** This scheme of education is in perfect consonance with the geographical, economic and social conditions of the country. It is started in the rural atmosphere which forms the basis of this education.
8. **High principles:** Basic or Wardha scheme of education is influenced and inspired by the high principle of the truth and non-violence.
9. **Trained teachers:** Only trained teachers are appointed under this scheme of education and they have more freedom in their job
10. **No Wastage:** There is no wastage involved in this scheme of education.
11. **Citizenship traits:** Children acquire traits of citizenship and learn to solve the problems of their future life.
12. **Close to life:** Basic education has close relationship with life. It creates responsibilities among the children.

7.9 Demerits of Wardha Scheme of Education

Wardha Scheme of education, instead of having so many merits, possessed some demerits which are listed as follows:

- 1) **Not good for urban people:** It is said that this scheme of education is useful only for the villages. It cannot do any good to urban population.

- 2) **Industrialization of education:** Much involvement on productivity, that the basic schools are likely to become the centers of cottage industries. Teachers may treat the schools as factory and children as means of earning money.
- 3) **No correlation between basic craft and general education:** It is not possible to impart education of all subjects through the medium of some basic craft. Such correlation may not lead to overall development of the students. They may not be able to acquire general education.
- 4) **Defects in the time-table:** Too much time (3 hours and 20 min) was given to the basic craft, while very little time had been given to other subjects. The basic education provided 288 working days. It put a heavy burden of work on the children of tender age.
- 5) **Neglect of secondary and higher education:** Too much stress has been laid on primary education and no importance was attached to secondary education and higher education.
- 6) **Industrial retardation:** In this age of technological advancement and scientific development emphasis on spinning and weaving would retard the industrial growth of the country.
- 7) **Utopian:** This scheme is only utopian dream and is far away from practical utility. It lacks a definite philosophy of education. It is based more on sentiments.
- 8) **Un-psychological:** It was un-psychological on the part of Gandhiji to assume that children's products will be easily sold and that its products will be sufficient to meet the salary of teachers and other expenses required for basic schools.

7.10 Let Us Sum Up

Giving a detailed picture of Basic Scheme of Education envisaged by M.K. Gandhi has been the espoused task of this lesson. From the aforementioned discussion, we came to know about the postulates and the fundamentals of basic scheme of

education. The scheme aims at creating a social order free from exploitation and violence. That is why productive, creative and socially useful work in which all boys and girls may participate, irrespective of any distinction of caste, creed or class, is placed at the very center of this scheme of education.

7.11 Check Your Progress

1. Discuss in detail Mahatma Gandhi's concept of education?
 2. What do you mean by Wardha scheme? What are its main postulates?
 3. Explain the means of education according to M.K. Gandhi?
 4. What are the main characteristics of Gandhian educational plan?
 5. Critically evaluate the Basic Scheme of education as envisaged by M.K. Gandhi?
 6. Discuss the fundamental principles of Basic Scheme of Education?
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7.12 Suggested Readings

1. Agarwal, J.C. (2004). Development of Education System in India. *Shipra Publication, Delhi*
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3. Gandhi, M. K. (1951). *Basic Education*, Bharatan Kumarappa, ed. Ahmedabad: Navjivan.
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5. Mohanty, J. (2002). Primary and Elementary Education. *Deep & Deep publication, New Delhi*.
6. Varkey, C.J. *The Wardha Scheme of Education: An Exposition and Examination*. Madras: Oxford University Press, 1940.

UNIT II

LESSON NO 08:

SWAMI VIVEKANANDA

Lesson Structure

- 8.1 Introduction**
- 8.2 Objectives**
- 8.3 Brief Life Sketch of Swami Vivekananda**
- 8.4 Swami Vivekananda's Philosophy of Life**
- 8.5 Educational Philosophy of Swami Vivekananda**
- 8.6 Basic Principles of Vivekananda's Philosophy of Education**
- 8.7 Concept of Education**
- 8.8 Aims of Education**
- 8.9 Curriculum**
- 8.10 Methods of Teaching**
- 8.11 Role of Teacher**
- 8.12 Place of Child**
- 8.13 Education for Women**
- 8.14 Education of the Masses**
- 8.15 Man Making Education**
- 8.16 Universal Education**
- 8.17 Concept of Discipline**
- 8.18 Vivekananda's Contribution to World Culture**

8.19 Vivekananda's Contribution to Indian Society

8.20 Let Us Sum Up

8.21 Check Your Progress

8.22 Suggested Readings

8.1 Introduction

Swami Vivekananda, known in his pre-monastic life as Narendra Nath Datta, was born in an affluent family in Kolkata on 12 January 1863. His father, Vishwanath Datta, was a successful attorney with interests in a wide range of subjects, and his mother, Bhuvaneshwari Devi, was endowed with deep devotion, strong character and other qualities. A precocious boy, Narendra excelled in music, gymnastics and studies. By the time he graduated from Calcutta University, he had acquired a vast knowledge of different subjects, especially Western philosophy and history. Born with a yogic temperament, he used to practise meditation even from his boyhood, and was associated with Brahma Movement for some time. In this lesson, we shall discuss educational philosophy of Swami Vivekananda and contribution.

8.2 Objectives

After reading this lesson, you should be able to:

- Discuss the contribution of Swami Vivekananda towards the modern education thought and practice;
 - Explain the salient features of Vivekananda's philosophy of education and
 - Describe the educational philosophy of Swami Vivekananda
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8.3 Life Sketch

Swami Vivekananda, the great soul loved and revered in East and West alike as the rejuvenator of Hinduism in India and the preacher of its eternal truths abroad, was

born a few minutes before sunrise, on Monday, January 12, 1863. It was the day of the great Hindu festival Makarasamkranti, when special worship is offered to the Ganga by millions of devotees. Thus the future Vivekananda first drew breath when the air above the sacred river not far from the house was reverberating with the prayers, worship, and religious music of thousands of Hindu men and women. Before Vivekananda was born, his mother, like many other pious Hindu mothers, had observed religious vows, fasted, and prayed so that she might be blessed with a son who would do honour to the family. She requested a relative who was living in Varanasi to offer special worship to the Vireswara Siva of that holy place and seek His blessings; for Siva, the great god of renunciation, dominated her thought. One night she dreamt that this supreme Deity aroused Himself from His meditation and agreed to be born as her son. When she woke she was filled with joy. The mother, Bhuvaneswari Devi, accepted the child as a boon from Vireswara Siva and named him Vireswara. The family, however, gave him the name of Narendranath Datta, calling him, for short, Narendra, or more endearingly, Naren. In 1871, at the age of eight, Narendra entered high school. His exceptional intelligence was soon recognized by his teachers and classmates. During his school days, his headmaster W.W Haesty gave his impression about him in following words:

“I have traveled far and wide, but I have not met such an intelligent and scholarly student even in German Universities”

While he was a student in college at seventeen years of age, he came under the influence of Sri Ramakrishna Parmhansa. Narendra Nath was an earnest student of philosophy and poetry. He studied all the systems of Western philosophy.

Swami Vivekananda did for the gospel of Sri Ramakrishna what St. Paul did for the gospel of Christ. He broadcasted the truths of Vedanta in India, Europe and America, as realized in the experience of Sri Ramakrishna. He demonstrated to the world that the great Indian spiritual-tradition was still alive and vigorous. He showed both by precept and example that, if the ancient Vedanta were reinterpreted in the light of Sr. Ramakrishna’s spiritual experiences as applied to modern life, India would be

able to solve many of her problems and would rise once again to deliver a message to humanity. He taught theoretical Vedanta in the West and practical Vedanta in India. He urged for the uplift of the masses and wanted to make them strong and self-reliant. As he had sympathy for the poor and downtrodden in India, he was a fore-runner of Mahatma Gandhi. He pleaded for social reform in India and for religious freedom in the West. He recommended Vedanta for all without any distinction of the caste, colour, creed or sex. Till his death in 1902, he repeatedly asserted that Indians had become weak and poor because they did not apply their Vedanta to life. He asserted that India needs strength-giving religion and a man-making education. It may not be out of place to mention that in a speech made in 1993, Federico Mayor, Director-General of UNESCO, stated:

I am indeed struck by the similarity of the constitution of the Ramakrishna Mission which Vivekananda established as early as 1897 with that of UNESCO drawn up in 1945. Both place the human being at the centre of their efforts aimed at development. Both place tolerance at the top of the agenda for building peace and democracy. Both recognize the variety of human cultures and societies as an essential aspect of the common heritage.

8.4 Swami Vivekananda's Philosophy of Life

The philosophy of life of Swami Vivekananda can be discussed under the following sub headings:

- 1. Swami Vivekananda as Vedantist:** Swami Vivekananda was a true Vedantist. He regards the Vedanta as perfectly impersonal. The Vedanta is eternal. It is not originated by any person or prophet. So, it is not built around any particular individual as the centre. The Dvaita, the Visista-dvaita and the Advaita are the different expressions of the Vedanta according to Swami Vivekananda. So to him, they are not opposed to each other. They are not absolute systems. They are merely the stages for helping the individual to proceed progressively

towards the realization of higher and higher ideals till everything is merged in the wonderful unity with Creator.

2. **Concept of God:** As a staunch Vedantist, Swami Vivekananda gives three attributes to God: i). Infinite Existence, ii). Infinite Knowledge and iii). Infinite Bliss. God according to Vivekananda is Omnipresent and Impersonal. He is manifested in all the creatures on earth. Man is an incarnation of God. Worship of man is the true worship of God. To quote the Complete Works of Swami Vivekananda, vol. II “Existence without knowledge and love cannot be; knowledge without love, and love without knowledge cannot be. What we want is the harmony of Existence, knowledge and Bliss Infinite. For that is our goal. We want harmony, not one sided development. And it is possible to have the intellect of a Sankara with the heart of a Buddha. I hope we shall all struggle to attain that blessed combination.” Thus Vivekananda places very high ideal before man.
3. **Faith in Man:** Swami Vivekananda has intense faith in man and realizes the dignity and diversity of human beings. In fact, he finds the manifestation of God in Man. According to him, “The only God to worship is the human soul, in the human body. Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage. The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him—that moment I am free from bondage, everything that binds vanishes, and I am free.” To him, the ideal of Vedanta is to know man as he really is. This is the message of the Vedanta. He asks, “If you cannot worship your brother man, the manifestation of God, how can you worship a God who is un-manifested? If you cannot see God in the human face, how can you see in the clouds, or in the images made of dull, dead matter or in mere fictitious stories of your brain? I shall call you religious from the day you begin to see

God in men and women.” Thus Vivekananda teaches eternal communion of man with the God.

4. **Concept of Religion:** According to Vivekananda, no religion is inferior to any other. All religions lead to the same goal. So one must remain in one's own religion. He had a very liberal concept of religion. He advocated a religion of universal oneness and cosmopolitanism. He urged people to believe in universal religion. Religions are not contradictory. To him, “Religions are different forces in the economy of God, working for the good of mankind.” He observes that every religion is progressive. He is of the view that universal religion exists in the same way as the universal oneness between man and man already exists. Realization of Divinity or the knowledge of Brahman is the ultimate goal for man.
5. **Faith in Universalism and Spiritual Brotherhood:** Swami Vivekananda emphasized universalism and spiritual brotherhood. The saint after having realized the self sees the self in all creatures. Therefore he devotes himself entirely to the service of all beings.
6. **Perfection as one's Heritage:** According to Vivekananda, “Perfection is not to be attained, it is already within us. Immortality and bliss are not to be acquired, we possess them already, and they have been ours all the time.” Thus perfection is one's heritage.

8.5 Educational Philosophy of Swami Vivekananda

Vivekananda's educational philosophy is based on Vedanta and Upanishads. He believes that soul exists in every individual. The very recognition of this soul is religion. Education is the process of self-development. The child educates himself. True improvement is self-inspired. Vivekananda was severely critical of existing pattern of education and asserted that mere bookish knowledge is useless. According to him, “We want that education by which character is formed, strength of mind is increased, the

intellect is expanded and by which one can stand on one's own feet." To him education plays a vital role in curing the evils in society, and it is critical in shaping the future of humanity. Although Vivekananda did not write a book on education, he contributed valuable thoughts on the subject that are relevant and viable today. Swami Ji was a great advocate of a national system of education. He was in favour of education of the masses in general and women in particular. The various Principles of his educational thought are as under:

8.6 Basic Principles of Vivekananda's Philosophy of Education

- 1. Knowledge Resides within the Individual:** Most of Western educationists believe that knowledge is born in man because of interaction with his environment, while Vivekananda holds that knowledge is inherent in man, something inside him and not born out of the external environment. True knowledge does not come to the individual from outside. It is instead discovered within the individual because man's soul within him is the source of all true knowledge. Vivekananda observes, "All knowledge that the world has ever received comes from the mind; infinite library of the universe is in your mind. The external world is only the suggestion, the occasion which sets you to study your mind." Education, thus, according to Swami Vivekananda, has the function of discovering or uncovering knowledge that lies hidden in your mind. A person's level of education is judged not by the number of books he has read but by the thickness of the coat of ignorance lying on his mind. The thicker the coat in the front of the eyes, the greater is the ignorance of the individual. As the light of knowledge increases, the coat of ignorance gradually recedes into the background.
- 2. Self-Education:** Swami Vivekananda believes that the child learns through self-education. The child teaches himself. Each one must teach. Things will be made clearer to the child by his own power of perception and thought. Like

Froebel, Swami Vivekananda thinks that the child develops his own nature as the plant does his own. The teacher is to arrange the necessary environment for him so that he may do his growing. Man has all the knowledge. He requires only an awakening. Nothing should be forced on children. They should be left free to carve out their own path. They should not be scolded every now and then. Kindness and encouragement will help their growth. Positive ideas should be given to them.

3. **Education According To Needs of Children:** Vivekananda advises us to regard every soul as the soul of God, and every child as God. So the teacher has only to serve children. Hence the teaching should be adjusted according to the needs of children. "These needs should be determined in terms of the tendencies inherent in children and not according to what the parents or teachers think." It is foolish for the parent or teacher to think that they can determine the path which the child should follow.
4. **Concentration of Mind as the Essence of Education:** Vivekananda considers concentration of mind as the essence of education. Everyone wants this power of concentration for success in his life. A man is called superior to other if he has greater power of concentration. "The treasure-house of knowledge can be opened only through the key of concentration." Education itself consists in achieving a greater degree of concentration of mind.
5. **Brahmacharya for Concentration:** Brahmacharya or continence is essential for developing the power of concentration. Brahmacharya gives mental and spiritual power of the highest kind. Vivekananda demonstrated how Brahmacharya helps to improve various psychological activities such as learning, remembering, thinking, etc, and thus facilitated the process of education. Brahmacharya transforms the sex drive into a spiritual force. Chastity in thought, word and deed is Brahmacharya. Everybody should be

trained to practice this chastity or Brahmacharya in order to develop his power of concentration which is the basis of all education.

6. **Education for All:** Swami Vivekananda is an ardent advocate of universal education. He holds that education is the birth right of every human being. It is a biological, social and spiritual necessity. Vivekananda states, "No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for." He believes that the root cause of all evils in India is the poverty of the people. He considers education as the soul remedy for improving the condition of poor in the country. He is an ardent advocate of mass emancipation. He believes that a nation is advanced as education and intelligence spread among the masses. The gems of spirituality scored in our sacred books should be brought to the common man by spreading education in the masses through the medium of mother-tongue.
7. **National System of Education:** Vivekananda was staunch advocate of national system of education. He wanted to reorganize education on national basis. He desired that education in the country should be wholly national in spirit. He believed that the national system of education should begin by acquainting the child with the home where he resides, the community in which he moves, the country to which he belongs, ultimately his understanding and sympathy for the humanity at large. He wanted to train the child in India into the various aspect of Indian customs, manners, culture and philosophy and then acquire the knowledge of various civilizations of the world.
8. **Women Education:** Vivekananda was an ardent advocate of women education. He believed that the uplift of the women must come first and then only can any real good come about for the country, for India. While emphasizing women education he said, "Educate your women first, then they will tell you what reforms are necessary for them. In matters concerning them, who are you?" He himself says, "Where women are respected, there the goods delight; and where

they are not, there all works and efforts come to naught." He further says, "There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason they have to be raised first." So he recommends that daughters should be brought up and educated just as sons. He emphasized ideal of chastity for women. It helps them in attaining perfect womanhood. He places the ideal of Sita for Indian woman. There can be no hope of well being of the country unless the condition of women is improved. He wanted to give a type of education that may make women selfless, fearless and brave like Ahalya Bai and Mira Bai. He wanted to give women an education which may form character and may increase the strength of mind and may enable them to stand on their own feet. He held that along with other things, women should acquire the valour and heroism of Rani Jhansi. Such mothers will produce ideal citizens. Swami Vivekananda had all admiration for those who did even a bit for the spread of female education in India. Female education, according to Vivekananda, is to spread with religion as its centre. Swami Vivekananda wanted to teach some women the ideals of renunciation, so that they may take up the vow of life-long dedication to God. Swami Vivekananda wanted to train up some Brahmacharnis who will take up the education of women. According to him centres have to be started for teaching women. Women should be taught history and the Puranas (mythologies), housekeeping and the arts, the duties of home life and principles which develop an ideal character. These subjects should be taught with the help of modern science. He wanted that girls are trained up in ethical and spiritual life.

9. **Religious Education:** Vivekananda himself was a saint and a philosopher who won unparalleled fame in India and abroad. In his words "Religion is the innermost core of education — Mind, I do not mean my own or anyone else's opinion about religion." All religions must be accepted, and only their essential

spirits should constitute religious education to be given to children. Vivekananda left that education is incomplete without religious training. Children should be taught lives of great saints of all lands. He believes that temples and churches, books and forms are simply the kindergarten of religion. They are mere preliminaries. In fact, "One must enter into the heart of religion, that is, one must realize it in his own life." Thus according to Vivekananda, "Religion must be a living experience with oneself," True religious education should be imparted to children.

8.7 Concept of Education

According to Swami Vivekananda, "Education is the manifestation of the perfection already in man .Knowledge is inherent in man, no knowledge comes from outside". According to Vivekananda, Education is not mere book learning and also it is not providing diverse knowledge, but it is training by which the current expression of will is brought under control and makes life fruitful. To him, the very essence of education is concentration of mind not the collecting of facts. Vivekananda's definition of education is one of remarkable insight. First of all, the word 'manifestation' implies that something already exists and is waiting to be expressed. The main focus in learning is to make the hidden ability of a learner manifest. As Vivekananda said, 'what a man "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite knowledge'. According to the Vedanta philosophy, knowledge is inherent in a human being, like a spark in a piece of flint, and all that is needed is the strike of suggestion to bring it out. 'Manifestation' indicates spontaneous growth, provided that the impediments, if any, are removed. Next in importance in the Swami's definition of education is the expression 'already in man'. This refers to a human being's potential, which is the range of the abilities and talents, known or unknown that he was born with. 'Potential' speaks of the possibility of awakening something that is lying dormant.

Vivekananda's point of view on education was that the education which does not help the common masses to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion lacks essence. Real education is that which enables one to stand-up on his own legs.

Education is not the amount of information that is put into the young brains and runs riot or which is undigested by the young. Education must make the whole man, "Knowledge is inherent in man, no knowledge comes from outside; it is all inside." So, education should enlighten the inherent knowledge of the child. His option was to provide education to all the people of India. He advocated, "education, education, education alone! traveling through many cities of Europe and observing in them the comforts and education of even the poor people, here was brought to my mind the state of our own poor people and I used to shed tears. What made this difference? Education was the answer I got." Through education, Vivekananda wanted to establish the brotherhood of man and reconciliation of human contrast. He said, education has to train in the assimilation of great values in this country and help in the assimilation of great values of humanity. In short, he wanted to bring universal religion for the good of the nation through education.

8.8 Aims of Education

Vivekananda has summed up his ideas about aims of education in one sentence, "*The end of all education and training should be man making.*" Education should aim at developing faith in one's own self. His educational ideas can be summarized as:

1. **Physical Development:** Physical development of the individual is an important aim of education. Vivekananda felt that both self-realization and character building are impossible in the absence of physical development and education. In a conversation Vivekananda said that people must know the secrets of making the body strong, and they should also convey this knowledge to others. He felt that it is necessary to develop both the mind and the body, and cited his

own example. He himself took physical exercise as part of his daily routine, Vivekananda glorified power and was opposed to weakness in any form. He said that power is life and weakness is a death. Power, in his opinion is happiness, a long and perfect life while weakness is a never ending burden which culminates in death. For this reason, he said that it is more important for the youngman to play football than to study the Gita.

2. **Mental Development:** Mental development of the individual is an other important aim of education according to Vivekananda. He believed that knowledge is inherent in man. It resides within individual. Perfection is inherent in man and education is the manifestation of the same. Thus the aim of education is to discover or uncover the knowledge that lies hidden in our mind.
3. **Moral, Spiritual and Character Development:** Vivekananda asserted that education should aim at development of character, morality and spirituality. He stated that we must have life-building, man-making and character-making education. In his opinion the chief aim of education is to create a human being, and the true mark of a human being is character. Thus the main aim of education is to build character and develop spirituality. The glory and beauty of life lies in character-making and spirituality.
4. **Vocational Education:** Vivekananda gave important place to the vocational aim of education for harmonious development of personality. Education which does not enable the individual to stand on one's own feet is useless. But it does not mean that one should be striving to amass wealth. All that it means is that everyone should be properly fed. But one must not think of exploiting others. One must not suck the blood of fellow-beings in order to make one's belly bigger. For achieving vocational efficiency aim, Vivekananda recommended training in agriculture and industry. He wanted to establish workshops for solving the immediate problems of hunger and starvation in the country.

5. **Reaching Perfection:** According to Vivekananda one of the important aims of education is the manifestation of the perfection. Every child has certain hidden powers. Education helps in the manifestation and development of these powers.
6. **Promoting Universal Brotherhood:** For Vivekananda education is a means for establishing brotherhood in all mankind. Education must promote the spirit of universal brotherhood. Education must teach man that Atman (soul) is the same in all. Only that education is worth the name which imparts this spirit to man. Swami Vivekananda asserts that "from the highest good to the meanest grass the same power is present in all—whether manifested or not." Education has to call for this power in every man.
7. **Developing Faith in one's own Self:** Vivekananda laid emphasis on the fact that faith in one's own self must be created through education. Education must teach that a man can do everything if he has courage. Education must give one the faith, "Arise, awake and stop not till the goal is achieved." This has been the core of all that Swami Vivekananda has taught throughout his life, and he wants to make this as the guiding stone of education. Education must aim at the creation of self-confidence and self-reliance. It is Shradha or faith which moves the world. The man who is devoid of Shradha runs to ruin.
8. **Developing the Spirit of Renunciation:** Education must create the spirit of renunciation in man. Today our country needs the spirit of renunciation. Without renunciation none can work for others. Education must inculcate the feeling in man that "we are all debtors to the world and the world does not owe us anything. It is a great privilege for one to be able to do something to the world."
9. **Searching unity in Diversity:** Vivekananda believes that the aim of education is searching unity in diversity. He told that spiritual and material world is one; Brahma is also one. Vivekananda synthesized spiritual and material values. Education should enable man to find out unity in diversity.

Briefly speaking, Vivekananda's aims of education reflect his practical Vedanta. Practical Vedanta neither negates nor neglects the immediate material and social dimension of life. The ultimate aim of education, according to Vivekananda, is spiritual self-realization and salvation - moksha. But he did not lose sight of immediate material, social and political self. He said that the end of all education should be 'man-making'. In short, education must aim at the development of infinite energy, infinite zeal, infinite courage, and infinite patience in man. Vivekananda himself stated, "*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.*"

8.9 Curriculum

1. **Harmony of Science and Vedanta:** Vivekananda feels that curriculum must be able to achieve the development of every aspect of child's personality. On the one hand he stressed the study of Vedanta, Upanishads, Puranas, Religion and Philosophy for spiritual development while on the other hand he stated the importance of scientific education. He believes that what is really needed in India is a harmony between Western science and Indian Vedanta. Only a synthesis between Vedanta and science can inspire man to use the resources of science for peaceful purposes and the progress of mankind.
2. **Art Education:** Vivekananda observes that art is an indispensable part of life and hence education in science must be supplemented by the teaching of arts. Art is a part of religion. Vivekananda was in favour of replacing the ideal of utility by an ideal of beauty.
3. **Common Language:** Vivekananda stressed the need for a common language. Such a language is necessary for unity in the country.
4. **Regional Language:** In addition to common language, Vivekananda felt that it was necessary to encourage every regional language. In fact, all education must be given in regional language because it is the mother-tongue of child.

5. **Sanskrit:** Vivekananda believed that Sanskrit is the source of all Indian languages. He said that mere sound of this language granted power, ability and prestige to the race. He further added that our awareness of our cultural heritage and past greatness depended upon our knowledge of Sanskrit. He felt that in the absence of this language it would be impossible to protect Indian culture. It is Sanskrit which gives stability and permanence to the progress of our country.
6. **History, Geography, Economics, Home Science, Psychology etc.:** Vivekananda also recommended the study of subjects like history, geography, economics, mathematics, home science, psychology and agriculture.
7. **Physical and Vocational Education:** Vivekananda recognised the importance of physical as well as vocational education. He felt that both self-realization and character building are impossible in the absence of physical development. He also believed that vocational education should be imparted. He remarked, "Make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping but stand on your feet and be men. It is man-making religion that we want. It is man-making education all round that we want."

8.10 Methods of Teaching

Vivekananda did not conclude his educational philosophy only by talking the aims of education. He has also expressed his views on the methods of education. Vivekananda was very much influenced by the past methods of teaching in ancient Ashrams and Gurukuls. The education was required to concentrate his mind and control of emotions or feelings through Yoga. The teacher was required to follow the lecture method or discussion method. Pupils were expected to imitate the gestures and actions of their teachers and develop good qualities and form a sound character. He was to give proper guidance and counselling to the students.

Besides Vivekananda did not conclude his educational philosophy only by talking the aims of education. He has also expressed his views on the methods of education.

- 1. Method of Concentration:** Vivekananda laid emphasis on concentration as a method of attaining knowledge. Concentration is the sole key to the treasure of knowledge. Vivekananda considers the concentration of mind as the essence of education. The literary figure and the scientist has to concentrate his attention on his subject for a long time, and only then he can hope to discover something new in the field. Greater attention always helps in working more.
- 2. Brahmacharya for Concentration:** Vivekananda believes that Brahmacharya is necessary for developing the power of concentration. By observing strict Brahmacharya all learning can be mastered within a very short time. Brahmacharya improves the power of mind and helps in power of retention. Without Brahmacharya one cannot possibly have any spiritual power. Brahmacharya gives mental and spiritual power of the highest kind.
- 3. Discussion and Contemplation:** In addition to concentration, Vivekananda laid emphasis on the importance of discussion and contemplation as methods of education. The pupil can remove the difficulties in his path by discussing them with his teacher (educand) in an informal atmosphere.
- 4. Faith and Reverence:** The educand must have reverence for his educator. The progress of any kind is impossible in the absence of reverence. Faith in one's own self is the first step towards advancement. One finds that people even commit suicide when they have no faith. All the achievements of modern science are the result of faith and devotion of the highest order. The foundation of this faith and devotion is man's own soul, but the educator inspires this devotion.
- 5. Method of Individual Guidance and Counselling:** pupils can be kept on the right path through the method of individual guidance and counseling.

6. **Freedom in Education:** Vivekananda was a strong supporter of freedom in education because he believed that it was the first pre-requisite of development. Hence no teacher should exert any kind of pressure on his pupils.

Briefly speaking, Listening to lectures or reading books may help; but growth comes only when the students put their mind into exercise. He said: 'to me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument, collect facts at will'.

8.11 Role of Teacher

Regarding the role of teacher, Vivekananda himself says, "The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else."

Concomitant with his epistemological position, Vivekananda had the most modern ideas about functions of the teacher. The teacher, he said, should not think that he is making the child grow. 'You cannot teach a child to grow... a child teaches itself... you can take away the obstacles. but knowledge comes out of its own nature'. Drawing on the analogy of a growing plant, he went on to say that 'loosen the soil a little so that it may come out more easily... you cannot do anything else. The rest is the manifestation from within its own nature. So with the education of a child, a child educates itself. The teacher can help, but the student has to draw on himself. The external teacher offers only the suggestion, which rouses the internal teacher to work to understand things. Vivekananda's position on the role of teacher in child's education is very close to naturalism of Rousseau. He spoke of four essential characteristics in a teacher –purity, knowledge of religious scriptures, spiritual force and finally a guide.

Briefly speaking the place of teacher as envisaged by Vivekananda can be discussed under the headings that follow:

1. **Provider of Suitable Environment:** According to Vivekananda education is the process of self- development because child educates himself. The real task of the educator is to see that there are no obstacles in the child's path of self-development. Just as the gardener prepares the ground for his plants, protects them from destructive hands and animals, and nourishes them with manure and water from time to time, in the same manner the educator takes care of the child and provides for him environment in which he can develop without any hindrance. The child himself is the source of knowledge but it is for the educator to wake it from its dormant condition. Hence the educator should try to encourage the children to use their body, sense organs and brains.
2. **Attitude of Worshipper:** No teacher should exert any kind of pressure on his pupils, as Vivekananda was a strong supporter of freedom in education, Vivekananda stressed upon educators that their attitude of teaching should be that of a worshipper.
3. **Teacher as Guide:** In the words of Vivekananda, "Teacher is a philosopher, friend and guide helping the educand to go forward in his own way."
4. **Qualities for the Teacher:** Swami Vivekananda attaches great importance to the personal life and character of the teacher. He thinks that only a Tyagi (the one who has renounced his personal gains and the one who has dedicated his life to the services of others) can be a good teacher. The teacher should be of a very high character. He must be pure in mind and heart. He must have love for his pupils. Love is the best medium to transmit the spiritual force. The teacher must have full sympathy for the pupils. He can never teach without sympathy. Vivekananda believes that it is only through sympathy that he can bring down himself to the level of his pupils.

8.12 Place of Child

Like Froebel Vivekananda regarded child as the pivotal point of education. He is the store-house of knowledge. Knowledge resides within him. Vivekananda laid emphasis on the discovery of inner knowledge and said, "Go into your own and get the Upanishads out of your own self. You are the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vain."

8.13 Education for Women

Vivekananda was a strict advocate of women's education. He believed that the uplift of the women must come first and then only can any real good come about for the country. While emphasizing women's education he said, "Educate your women first, then they will tell you what reforms are necessary for them. In matters concerning them, who are you"? He himself says, "where women are respected, there the goods delight and where they are not, there all works and efforts come to naught. He further asserted, "there is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason they have to be raised first." So he recommends that daughters should be brought up and educated just as sons. He emphasized ideal of chastity for women. It helps them in attaining perfect womanhood. He places the ideal of Sita for Indian women. There can be no hope of well being of the country unless the condition of women is improved. He wanted to give a type of education that may make women selfless, fearless, brave, courageous and confident. He wanted to give women an education which may form character and may increase the strength of mind and may enable them to stand on their own feet. He stressed that along with other things, women should acquire the valour and heroism like of Rani Jhansi, Mother Teresa. Such mothers will produce ideal citizens. Swami had all admiration for those who did even a bit for the spread of female education in India. Female education, according to him, is to spread with religion as its

center. Swami wanted, to teach some women the ideals of renunciation, so that they may take up the vow of life long dedication to God.

Swami wanted to train up some Brahmacharnis who will take up the education of women. According to him, "centers have to be started for teaching women". Women should be taught history and the puranas (mythologies), house keeping and the arts, the duties of home life and principles which develop an ideal character. These subjects should be taught with the help of modern science. He wanted that girls are trained up in ethical and spiritual life.

8.14 Education for the Masses

Vivekananda believed in the utility of the education of the masses. Indifference to the education of the masses has emerged as a national problem that is the real cause of our national downfall. For national development, education should reach the masses. He said, "No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for". If we want to regenerate India, we must work for them". Proper attention for mass education is needed for the progress of nation. He asked young men to change the situation. He pleaded for universal, compulsory and free education. He asked the educator to reach every village and every hutment so that the country may awake from ignorance.

According to Swami Vivekananda a nation's progress is depending on the spread of education among the masses. The bane of India's progress is that the whole education and intelligence of the land became the monopoly of a handful of men. Unless and until we care for the spread of education among the masses no progress will be achieved in this country. Priest power and foreign rule have exploited the poor people to such an extent that they don't even think they are human beings. In a sad situation like this we have to open their eyes and make them see what is happening in the world around. "Our duty is to put the ideas into their heads, they will do the rest." He contended.

Swami blamed 'the cruel society which is interested to shower blows upon the poor man instead of coming to his help in this terrible situation. Next he takes to task the educated of our country. "So long as the millions live in hunger and ignorance "I hold every man a traitor who, having been educated at their expense, pays not the least heed to them", said Vivekananda. He regarded the neglect of the masses as a great national sin.

Vivekananda was fully convinced that only through education the lot of the poor can be improved here. Through education we should develop in them their lost individuality, Once they become conscious of their human dignity, they would naturally try to rise up from their miserable state* But he was very much disappointed to see that nothing substantial has been done for educating the people* The germs of spirituality stored in our sacred books has to be brought to the common man. This can be done by spreading education among the masses through the medium of mother—tongue. Ideas can easily be understood and assimilated even by the common-man if they are taught through their own mother-tongue. Our duty is to give those ideas and culture. "Without giving them culture, there can be no permanence in the raised condition of the masses", Vivekananda warned. Besides, they must be instructed in simple words about the necessities of -life and in trade, commerce, agriculture etc.

Once the poor man is made conscious of his strength, that he is the 'Omnipotent' and the 'Omniscient', the rest of the work becomes easy. The moment a fisherman thinks that is spirit, he will be a better fisherman. Likewise a student becomes a better student, too. But so long as the poverty of the people is not banished, the hope of mass education remains a pious wish. For even if free schools are opened in villages, the children would rather so to help their parents in their work or try to make a living than going to the school if the poor bony cannot come to school for education, education must go to him.

8.15 Man Making Education

Vivekananda says, "Education is not the amount of information that is put into the brain and runs riot there undigested all your life. We must have life building, man making, character making, assimilation of ideas". Education should unveil the divinity in man and this divinity should be seen in treating lunatics, in punishing criminals and in everything that is connected with human life.

Vivekananda suggests that education should lay proper emphasis on creativity, originality, and excellence. To him, good education is only that which unfolds all the hidden powers in man. Real education requires the cultivation of a sense of humility. This sense of humility is the basis of a man's character, the true mark of a balanced personality. The character of any man is really the aggregate of his innate tendencies, the sum total of the bent of mind. Both pleasure and pain, misery and happiness are equal factors in the formation of his character. In studying the characters of general men the world has produced, it would be found that it was misery that taught more than happiness.

8.16 Universal Education

Vivekananda advocated universal education. Its theoretical base, however, was his belief in the equality of all human beings at the spiritual level and service to the poor as service to God; He wanted young Sanyasis to take knowledge to the doors of the illiterates. He says, 'if poor cannot come to school for education, education should go to them. He was very keen to see that women got opportunities to get educated. He wanted women's education to be developed and spread with religion as its center. However, he outlined a separate curriculum for women, which included, besides religious instruction, home science, photography and arts.

8.17 Concept of Discipline

Discipline is an important aspect of a person's character. He believed that teaching discipline to a child or disciplining him from outside is only a myth. Instead of trying to discipline the child, the teacher can set an example of his own life. So that children can cultivate good discipline among themselves. Therefore discipline is to be caught rather than taught.

8.18 Swamiji's Contribution to World Culture

Making an objective assessment of Swami Vivekananda's contributions to world culture, the eminent British historian A L Basham stated that "in centuries to come, he will be remembered as one of the main moulders of the modern world..." Some of the main contributions that Swamiji made to the modern world are mentioned below:

1. **New Understanding of Religion:** One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent Reality, common to all humanity. Swamiji met the challenge of modern science by showing that religion is as scientific as science itself; religion is the 'science of consciousness'. As such, religion and science are not contradictory to each other but are complementary. This universal conception frees religion from the hold of superstitions, dogmatism, priestcraft and intolerance, and makes religion the highest and noblest pursuit – the pursuit of supreme freedom, supreme knowledge, and supreme happiness.
2. **New View of Man:** Vivekananda's concept of 'potential divinity of the soul' gives a new, ennobling concept of man. The present age is the age of humanism which holds that man should be the chief concern and centre of all activities and thinking. Through science and technology man has attained great prosperity and power, and modern methods of communication and travel have

converted human society into a 'global village'. But the degradation of man has also been going on apace, as witnessed by the enormous increase in broken homes, immorality, violence, crime, etc. in modern society. Vivekananda's concept of potential divinity of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. Swamiji has laid the foundation for 'spiritual humanism', which is manifesting itself through several neo-humanistic movements and the current interest in meditation, Zen etc all over the world.

3. **New Principle of Morality and Ethics:** The prevalent morality, in both individual life and social life, is mostly based on fear – fear of the police, fear of public ridicule, fear of God's punishment, fear of Karma, and so on. The current theories of ethics also do not explain why a person should be moral and be good to others. Vivekananda has given a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of the Atman. We should be pure because purity is our real nature, our true divine Self or Atman. Similarly, we should love and serve our neighbours because we are all one in the Supreme Spirit known as Paramatman or Brahman.
4. **Bridge between the East and the West:** Another great contribution of Swami Vivekananda was to build a bridge between Indian culture and Western culture. He did it by interpreting Hindu scriptures and philosophy and the Hindu way of life and institutions to the Western people in an idiom which they could understand. He made the Western people realize that they had to learn much from Indian spirituality for their own well-being. He showed that, in spite of her poverty and backwardness, India had a great contribution to make to world culture. In this way he was instrumental in ending India's cultural isolation from the rest of the world. He was India's first great cultural ambassador to the West. On the other hand, Swamiji's interpretation of ancient Hindu scriptures, philosophy, institutions, etc prepared the mind of Indians to accept and apply in

practical life two best elements of Western culture, namely science and technology and humanism. Swamiji has taught Indians how to master Western science and technology and at the same time develop spiritually. Swamiji has also taught Indians how to adapt Western humanism (especially the ideas of individual freedom, social equality and justice and respect for women) to Indian ethos.

8.19 Swamiji's Contribution to India

In spite of her innumerable linguistic, ethnic, historical and regional diversities, India has had from time immemorial a strong sense of cultural unity. It was, however, Swami Vivekananda who revealed the true foundations of this culture and thus clearly defined and strengthened the sense of unity as a nation. Swamiji gave Indians proper understanding of their country's great spiritual heritage and thus gave them pride in their past. Furthermore, he pointed out to Indians the drawbacks of Western culture and the need for India's contribution to overcome these drawbacks. In this way Swamiji made India a nation with a global mission. Sense of unity, pride in the past, sense of mission – these were the factors which gave real strength and purpose to India's nationalist movement. Several eminent leaders of India's freedom movement have acknowledged their indebtedness to Swamiji. Free India's first Prime Minister Jawaharlal Nehru wrote: "Rooted in the past, full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the past of India and her present ... he came as a tonic to the depressed and demoralized Hindu mind and gave it self-reliance and some roots in the past." Netaji Subhash Chandra Bose wrote: "Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings."

Swamiji's most unique contribution to the creation of new India was to open the minds of Indians to their duty to the downtrodden masses. Long before the ideas of Karl Marx were known in India, Swamiji spoke about the role of the labouring classes in the production of the country's wealth. Swamiji was the first religious leader in India to speak for the masses, formulate a definite philosophy of service, and organize large-scale social service.

8.20 Let Us Sum Up

A regal, majestic figure of commanding presence, vast learning and deep insight, Swami Vivekananda was barely 30 years old when he created a stir at the World's Parliament of Religions in Chicago in 1893. Three and a half years later, when he returned to India, his homeland, it was as a colossus of strength, courage, confidence, love and manliness – the embodiment of the ideal of the 'man-making and character-building' education he propagated.

Swami Vivekananda was a social reformer, a world teacher, a great educationist and a practical saint of modern India who wanted to revive ancient wisdom. He had deep faith in Vedanta and laid emphasis on self-knowledge, self-reliance, courage, concentration, Brahmacharya, women education and education for the masses. Throughout his life, he preached and practised brotherhood of man, realization of God, renunciation and righteousness. He synthesized, spiritual and material values and advocated a national system of education. He established Rama Krishna Mission Ashrams and tried to spread gospels of Vedas through these Ashrams. In the words of Jawahar Lal Nehru, "Rooted in the past and full of pride India's prestige Vivekananda was yet modern in his approach of life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education.

8.21 Check Your Progress

- Discuss in detail the educational philosophy of Swami Vivekananda?
 - Explain the principles of education as advocated by Swami Vivekananda?
 - Explain in brief the viewpoint of Vivekananda towards the following:
 - Women Education
 - Education of Masses
 - Universal Education
 - Man Making Education
 - Concept of Discipline
 - Methods of Teaching
 - Role of Teacher
 - Discuss the contribution of Vivekananda towards the modern education thought and practice?
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8.22 Suggested Readings

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LESSON NO: 09 FROEBEL: The Play Way Method

Lesson Structure

9.0 Introduction

9.1 Objectives

9.2 Origin of Interest in the Field of Education

9.3 Chief Features of Froebel's Educational Theory and Principles

9.4 Kindergarten: Objectives and Environment

9.5 Play-Way Method

9.6 Let Us Sum Up

9.7 Check Your Progress

9.8 Suggested Readings

9.1 Introduction

You must have heard term 'KG'. Do you know the full form of this term? It is kindergarten which is a German term. Do you know how this term originated? Let us find out. The first kindergarten was started by German educator Friedrich Froebel (1782-1852) in 1837 in Blankenburg, Prussia (now part of Germany). Froebel chose the German term kindergarten (literally, children's garden) because he intended children in his school to grow as freely as flowers in a garden. Froebel was born on April 21, 1782 in Oberweibach, a village in South Germany. He lost his mother when he was just nine months old. His father remarried when Froebel was only four years of age. His father was indifferent towards him and his step mother's treatment was very unfair. Thus he was

deprived of parental affection, love and care. At the age of eleven he was adopted by his uncle who was associated with a church near his village. In school, he was considered as a dunce. At the age of fourteen, he became an apprentice with a forester. It was here that he developed a deep love for nature and acquired the habits of observation and concentration. At seventeen, he joined the University of Jena where he was profoundly influenced by the idealistic philosophy of Fichte and Schelling. On account of financial difficulty, he discontinued his studies. For four years, he remained a 'career-wanderer'. He wandered from place to place, picking up professions of different nature and failing miserably in them, one after the other. In this lesson, we shall discuss in detail his philosophy of education with special reference to child study.

9.2 Objectives

After going through this lesson you will be able to:

- State the Friedrich Froebel's personal background.
- Explain the concept of Kindergarten.
- Discuss the educational theory and principles of Friedrich Froebel.
- Describe the thoughts of Friedrich Froebel in the area of Education.
- Appreciate the contribution of Friedrich Froebel in the field of early childhood care and education.

9.3 Origin of Interest in the Field of Education

A turning point came in the life of Froebel when he began to study architecture at Frankfurt. There he came in contact with Dr. Grunner who was the Director of a model school. Dr. Grunner discovered that Froebel had the potential to become an excellent teacher and persuaded him to join his school. This marked a turning point in his life. Froebel was greatly satisfied and he found his 'long missed life element' and was 'inexpressibly happy'. He declared, for the first time, I found something I had always longed for, but always missed, as if my life had at last discovered its native element, I felt

as happy as a fish in the water or a bird in the air". After spending three years at Frankfurt, Froebel paid a visit to Pestalozzi's institute at Yverdon. There Froebel learnt in detail the principles and method of Pestalozzi. Froebel's contact with Pestalozzi prepared him for carrying out his own experiments which led to the founding of his own school.

Friedreich Froebel was influenced by the writings of Comenius, Rousseau and Pestalozzi and expanded their theories and became the Father of Kindergarten Education. Froebel's primary contribution to educational thought and practice were in the areas of learning, curriculum, methodology and teacher training. His concept of children how they learn was based on the idea of unfolding held by Comenius and Pestalozzi. Froebel regarded teacher as a designer of experiences and activities and further stated teacher as facilitator of education. And in this regard Froebel believed as follows: "Therefore, education in instruction and training, originally and in its first principles, should necessarily be passive, following (only guarding and protecting), not prescriptive, categorical, interfering".

In 1816, Froebel established a small school at Griesheim which later on was shifted to Keilhau. In this school, Froebel developed his own principles and methods of instruction. This school became a successful institution in a period of ten years. 'Play' and 'art work' were the chief features of this school.

In 1826, Froebel published his famous book "*The Education of Man*". In this book he says, "The true method of education is based on considering the mind of the child as a whole in which all the parts work together to produce harmonious unity". After this he started many schools in Germany. The Government suspected the revolutionary ideas of Froebel and an enquiry was conducted. The Inspector gave a favourable report. The Inspector wrote that: "I found here a closely united family of some sixty members held together in mutual confidence and every member seeking the good of the whole-The aim of institution is by no means knowledge and science merely, but free self-active development of the mind from within".

On account of financial difficulties, Froebel shifted his work to Switzerland in 1830. The Swiss Government appreciated his work. He then moved to Burgdorf. There he

became a superintendent of an orphanage. He continued his work of training teachers. There he realized that due to non-availability of education at the pre-school age, the school suffered "and did not get good raw material-the educand".

Froebel returned to Germany in 1836 and founded his first kindergarten in 1849 in the village of Blankenburg. He married his kindergartener in 1849. He spent his whole time in the founding of kindergartens and devising his apparatus for them.

His views were not accepted by the German Government. It forbade him from establishing any school. This was a great shock and he could not long survive it. Froebel died in 1852, in poverty, misery and agony. His grave is marked by a slab with a cube, a cylinder and a sphere on it.

9.4 Chief Features of Froebel's Educational Theory and Principles

Friedrich Froebel was one of these pioneers of early childhood educational reform. As an idealist, he believed that every child possessed, at birth, his full educational potential, and that an appropriate educational environment was necessary to encourage the child to grow and develop in an optimal manner. Froebel's vision was to stimulate an appreciation and love for children and to provide a new but small world--a world that became known as the Kindergarten--where children could play with others of their own age group and experience their first gentle taste of independence. This early educational vision laid the foundation for the framework of Froebel's philosophy of education which is encompassed by the four basic components of Froebel compared the child to a seed that is planted, germinates, brings forth a new shoot, and grows from a young, tender plant to a mature fruit producing one. In his kindergarten system i.e. garden of children, Froebel advocated children be educated in close harmony with their own nature and the nature of the universe.

In Froebel's own words, "The object of education is the realization of the faithful, pure, inviolable and hence holy life. The divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious, obedience to the divine principle that lives in him and to a free representation of this

principle in his life. Education should lead and guide man to clearness concerning himself and in himself, to face with nature, and to unity with God".

Froebel maintained that the aim of education is not to make the mind of the child a jumble of words. He wrote that, "The essential business of school is not so much to communicate a variety and multiplicity of acts as to give prominence to the ever living unity that is in all things". He wrote that "Human education" requires the knowledge and appreciation of religion, nature and language in their intimate living reciprocity and mutual interaction. Without the knowledge and appreciation of the intimate unity of the three, the school and we ourselves are lost in the fallacies of bottomless, self-provoking diversity". So the aim of education is to enable the child to realize the unity in diversity.

Froebel's book on 'Education of Man' described a system of kindergarten education that provided a specific direction for early childhood education. He established the importance of early education in the development of personality and also the need for social education through children's group activities. As per Froebel "Human growth takes place in stages, therefore, education should focus on the child's interests and activities, and young children should be allowed to manipulate real objects that are useful".

The basic ideas of Froebel are as follows:

- *Principle of Development*: Froebel asserted: "Each individual must develop from within, self-active and free, in accordance with the internal law".
- *Mind of the Child as a Living Whole*: According to Froebel, "The true method of education consists in considering the mind of the child as a living whole in which all the parts work together to produce harmonious unity".
- *Creativeness of Childhood*: Froebel proposed a new concept of childhood. He stressed that childhood is not merely a preparation for adulthood. Childhood is a value in itself and possesses its own creation. An adult has no right to feel superior and to interfere with the nature of children. Rather the adult must first understand the child and then guide him accordingly.
- *Inner Relatedness of all Education*: This means that the educator ought to lead the child through such situations as will help to relate his experiences

organically one with another. Only then can the child realize his own personal unity and the unity inherent in the diversity of life.

- *Totality of Educational Endeavour*: In order to realize the driving character of the universe and his part in it, man needs his senses and emotions as well as reasons. They all are windows of the soul. Hence Froebel emphasized the totality of educational endeavour.
- *Play and Activity*: According to Froebel, "Play is the purest, most important activity of man at this stage. It gives, therefore, joy, freedom, contentment, inner rest and peace with the world. It holds the source of all that is good". Froebel recognized that play needs to be organized and controlled so that it may not degenerate into aimless play "instead of preparing for those tasks of life for which it is destined".
- *Freedom to the Child*: The child should be educated in free atmosphere. Freedom means obedience to self-imposed law.
- *Social Aspect*: Froebel stressed the social aspect of education also. He believed that all social institutions like the home, the school, the church and the State, etc. are the agencies of development of the individual wherein he is to realize the unity in diversity.
- *Importance of Songs*: He devised songs, gestures and construction as the chief means of stimulating the imagination of the child.
- *Role of the Teacher*: The teacher is like a gardener who carefully nurses and protects children in order to secure their full and free development along most desirable lines. The educator by his efforts assists the educand who is developing according to the law of his nature to attain levels that would be denied to him.

This early educational vision laid the foundation for the framework of Froebel's philosophy of education which is encompassed by the four basic components of

- a) Free self-activity,
- b) Creativity,

- c) Social participation, and
- d) Motor expression.

As an educator, Froebel believed that stimulating voluntary self-activity in the young child was the necessary form of pre-school education. Self-activity is defined as the development of qualities and skills that make it possible to take an invisible idea and make it a reality. Self-activity involves formulating a purpose, planning out that purpose, and then acting on that plan until the purpose is realized. One of Froebel's significant contributions to early childhood education was his theory of introducing play as a means of engaging children in self-activity for the purpose of externalizing their inner natures. As described by Dewey, Froebel's interpretation of play is characterized by free play which enlists all of the child's imaginative powers, thoughts, and physical movements by embodying in a satisfying form his own images and educational interests. Dewey continued his description by indicating that play designates a child's mental attitude and should not be identified with anything performed externally; therefore, the child should be given complete emancipation from the necessity of following any given or prescribed system of activities while he is engaged in playful self-activity. In summarizing Froebel's beliefs regarding play, Dewey concluded that through stimulating play that produces self-activity, the supreme goal of the child is the fullness of growth which brings about the realization of his budding powers and continually carries him from one plane of educational growth to another.

To assist children in their development of moving from one plane of educational growth to another, Froebel provided the children with many stimulating activities to enhance their creative powers and abilities. Froebel designed a series of instructional materials that he called "gifts and occupations", which demonstrated certain relationships and led children in comparison, testing, and creative exploration activities. A gift was an object provided for a child to play with--such as a sphere, cube, or cylinder--which helped the child to understand and internalize the concepts of shape, dimension, size, and their relationships. The occupations were items such as paints and clay which the children could use to make what they wished; through the occupations, children externalized the

concepts existing within their creative minds. Therefore, through the child's own self-activity and creative imaginative play, the child would begin to understand both the inner and outer properties of things as he moves through the developmental stages of the educational process.

A third component of Froebel's educational plan involved working closely with the family unit. Froebel believed that parents provided the first as well as the most consistent educational influence in a child's life. Since a child's first educational experiences occur within the family unit, he is already familiar with the home environment as well as with the occupations carried on within this setting. Naturally, through creative self-activity, a child will imitate those things that are in a direct and real relationship to him—things learned through observations of daily family life. Froebel believed that providing a family setting within the school environment would provide children with opportunities for interacting socially within familiar territory in a non-threatening manner. Focusing on the home environment occupations as the foundation for beginning subject-matter content allowed the child to develop social interaction skills that would prepare him for higher level subject-matter content in later educational developmental stages.

Over one hundred and fifty years ago, Froebel urged educators to respect the sanctity of child development through this statement:

“We grant space and time to young plants and animals because we know that, in accordance with the laws that live in them, they will develop properly and grow well. Young animals and plants are given rest, and arbitrary interference with their growth is avoided, because it is known that the opposite practice would disturb their pure unfolding and sound development; but, the young human being is looked upon as a piece of wax or a lump of clay which man can mould into what he pleases”.

Motor expression, which refers to learning by doing as opposed to following rote instructions, is a very important aspect of Froebel's educational principles. Froebel did not believe that the child should be placed into society's mould, but should be allowed to shape his own mould and grow at his own pace through the developmental stages of the

educational process. Froebel believed that a child should never be rushed or hurried in his development; he needs to be involved in all of the experiences each stage requires and helped to see the relationships of things and ideas to each other and to himself so that he can make sense out of both his subjective and objective world. Development is continuous, with one stage building upon another, so that nothing should be missed through haste or for any other reason as the child moves through the educational process. Responsible educators should strive to recognize each child's individual level of development so that essential materials and activities to stimulate appropriate educational growth can be provided. Froebel believed that imitation and suggestion would inevitably occur, but should only be utilized by the teacher as instruments for assisting students in formulating their own instructional concepts.

For the complete education and training of child, Froebel devised a series of gifts. The gifts comprise carefully graduated series of materials which possess all the novelty of playthings, and form the basis of his educational method. They are to train the senses of sight and touch, to give the child an idea of size and surface, and to present him a correct idea of number. The activities suggested by these gifts are called occupations. The gifts are given to the child in a certain order. The gradation and order elements of gifts are determined by the principle of development. The gifts are twenty in number although only the first seven are now usually called by this name.

- **Gift I.** It consists of six coloured woolen balls, three in primary colours, red, yellow and blue, and three secondary colours, orange, green and purple. The occupation involves rolling them about in play. Thus they develop in the children the idea of colour and material, form, motion, direction and muscular sensibility.
- **Gift II.** It consists of a sphere, cube and cylinder made of hardwood. In playing with these gifts, the child notices the difference between the stability of the cube, and the mobility of the sphere. He observes that the cylinder is both stable and movable, and that it harmonizes both the qualities in one.
- **Gift III.** It is a large cube divided into eight smaller equal cubes. From these the child can build up a number of useful artistic forms such as benches, steps, doors,

bridges, etc. and for this reason the third gift is often called the first building box. The child can also gain elementary ideas of addition and subtraction through these cubes.

- **Gift IV.** It consists of the large cubes divided into eight oblong prisms in each of which the length is twice the breadth and the breadth is twice the thickness. This helps the child to construct different kinds of buildings and patterns when combined with the third gift.
- **Gift V.** It is very much like the third gift. It consists of a large cube divided into twenty-seven small cubes, three of which are again divided diagonally into halves and three into quarters. The child can construct many beautiful forms and patterns by combining the third, fourth and fifth gifts. Form and number can very well be taught by the use of this gift.
- **Gift VI.** It is again similar to gift four. In it there is a large cube divided into eighteen whole and nine small oblong blocks. Still further designs in forms and construction may be made by the child. It is also useful in teaching numbers.
- **Gift VII.** It is also a set of square and triangular tablets made of fine wood in two colours. It provides material for several exercises in geometrical forms and mosaic work.
- Other gifts consist of materials, such as, perforating, paper-cutting, threading of beads, mat-making, embroidery, basket-making, wire work, drawing and modeling.

9.5 Kindergarten: Objectives and Environment

As you have already read that *kindergarten* is a German word which means a children's garden. The name Kindergarten signifies both a garden for children, a location where they can observe and interact with nature, and also a garden of children, where they themselves can grow and develop in freedom from arbitrary political and social imperatives. The kindergarten was essentially tri-partite:

- toys for sedentary creative play (these Froebel called gifts and occupations)
- games and dances for healthy activity
- observing and nurturing plants in a garden for stimulating awareness of the natural world.

Froebel conceived the school as a garden, the teacher as the gardener and the students as tender plants. The teacher, like the gardener looks after the little human plants and waters them to grow to beauty and perfection. Froebel discovered great similarity between a child and a plant. He believed that the process of growth and development of the plant and the child is the same. The plant grows from within according to the seed that is within. In the same way the child grows from within. He unfolds his tendencies and impulses from within.

In the words of Froebel, "The objective of a *kindergarten* is to give the children employment in agreement with their whole nature, to strengthen their bodies, to exercise their senses, to engage their awakening mind and through their senses to make them acquainted with nature and their fellow creatures. It is specially to guide the heart and the affections, and to lead them to the original ground of all life, to unity with themselves".

The environment of the kindergarten is to be that of freedom, play and joy-an environment which fosters self expression. There are to be no books or fixed intellectual tasks for children, but training in expression is to be given in three ways-songs, movements and construction. These three are to go together. Though the means are separate yet the process is connected as a whole, e.g. when a story is told or read, it is expressed in song, dramatized in movement and gesture, and illustrated by construction from blocks, paper, clay or drawing. Thus the child's imagination and thought are encouraged and stimulated by concerted means. His hands and limbs, his eyes and other senses are trained by making him do certain things.

Chief Characteristics of Kindergarten are as follows:

- Free Self-Activity : Froebel regarded self-activity as a process by which the individual realizes his own nature and builds up his own world and then unites and harmonizes the two. During the activity instruction

steadily goes on without any ticks, from the simple to the complex, from the concrete to the abstract, so well adapted to the child and his needs that he goes as easily to his learning as to his play. The following points should be noted regarding activity:

- It should not be vague.
 - It should be a sublimated or controlled activity.
 - Social atmosphere is essential in order to secure meaningful activities.
 - Self-activity may take the form either of work or of play.
- **Play:** According to Froebel, "Play is the purest, most spiritual activity of man at this stage. It gives, therefore, joy, freedom, contentment, inner rest and peace with the world. It holds the source of all that is good". Froebel recognized that play needs to be organized and controlled on definite materials so that it may not degenerate into aimless play "instead of preparing for those tasks of life for which it is destined". There should be rational conscious guidance. Consequently, Froebel has given seven gifts to children to play with.
 - **Songs, gestures and construction:** Froebel saw an organic relationship between songs, gestures and construction. He regarded these as three coordinate forms of expression in the child. What is to be learnt by the pupil is first expressed in a song, and then it is dramatized or expressed in gesture or movement and lastly illustrated through some constructive work, such as, paper or clay. Thus, a balanced development of the mind, the speech organs and the hand is aimed at. These three activities provide exercise to the senses, limbs and muscles of the child.
 - **Gifts and occupations:** You have already studied about gifts and occupations in the previous section. For providing appropriate activities, Froebel devised suitable materials known as gifts. The gifts suggest some form of activity and occupations are the activities suggested-by gifts. These have been carefully graded. They possess all the novelty of play things. The order of the gift is devised in such a way as it leads the child from the activities and thought of one stage to another.

- *Role of the Teacher:* The teacher is not a spectator and a passive person. He is expected to suggest suitable occupations when gifts are given to children. He demonstrates certain activities to them. He also sings a song with a view to help the child to form appropriate ideas. A teacher has important responsibilities to perform. He has to inculcate values like love, sympathy, humility, cooperation and obedience to elders.
- *Positive Discipline:* The teacher has to avoid external restraint and bodily punishment. The child should be made to realize that discipline depends upon his love for order, goodwill and mutual understanding. Froebel stressed that women should be trained for training children at this stage.
- *Curriculum:* It is in terms of activities. The divisions of the curriculum are:
 - i. Manual work.
 - ii. Religion and religious instruction.
 - iii. Natural science and mathematics.
 - iv. Language.
 - v. Arts and objects of art.

9.6 Play-Way Method

As per Froebel, human growth takes place in stages, therefore, education should focus on the child's interests and activities, and young children should be allowed to manipulate real objects that are useful. Specific stages of growth occur in sequence infancy, childhood, boyhood, youth and maturity. Children's growth and learning begin in the family setting and extend in an orderly manner into school life.

Froebel encouraged young, unmarried women to become teachers. He regarded teacher as a gardener who is responsible for guidance and direction. He provides an environment of love and freedom. He plans his work very carefully and demonstrates the play-way activity. So children can become creative, contributing members of society. To

achieve this end, Froebel developed a systematic and planned curriculum, based on (as mentioned earlier) 'gifts', occupations', songs and educational games.

You already know that Froebel developed a variety of curriculum materials that he called "gifts and occupations". The gifts were material that represented symbolic ideas in a concrete form. These materials were arranged in a definite sequence with clear direction for their use. Occupations means sequence of activities meant for developing different skills such as sewing, cutting, weaving, drawing and pasting. For example the first 'gifts' was a set of six balls of yarn, each a different colour, with six lengths of yarn the same colour as the balls. Purpose of this gift was to teach colour recognition.

Children unfold their uniqueness in play. Froebel said, "Play is the purest, most spiritual activity of man at this stage, and at the same time, typical of human life as a whole - of the inner hidden natural life in man and all things. It gives, therefore, joy, freedom, contentment, inner and outer rest, peace with the world. It holds the sources of all that is good. A child that plays thoroughly, with self-active determination, persevering until physical fatigue forbids, will surely be a thorough, determined man, capable of self-sacrifice for the promotion of the welfare of himself and others. Spontaneous play of the child discloses the future inner life of the man. The child's inner world will be awakened through the manipulation of objects and by manipulating objects through play, children will have opportunity for self-expression. Observation of child's behaviour provides opportunities to examine the spontaneity of their actions and products.

Froebel's recognition of the importance of learning through play is reinforced by contemporary early childhood professionals in their programmes. Froebel used play for the development and growth of the child in the kindergarten established by him. This method came to be known as the play-way method in teaching-learning.

Play-Way is thus a method which envisages that all work should be done in the spirit of play. Play-Way is quite different from the normal meaning of the word play which is considered as a form of physical activity. Play-Way, on the other hand is a means for the cognitive, and affective development of the child, i.e. development of intellect, skills and feelings.

Principles of Play-Way Method were as follows:

- Principle of growth and development of the child through play.
- Principle of self-development under teacher's guidance.
- Principle of self-activity.
- Principle of self-expression through play.
- Principle of spontaneity.
- Principle of freedom.
- Principle of happiness and joy in play activities.
- Principle of unity.
- Principle of aesthetic appreciation.
- Principle of creativeness.
- Principle of drawing out.
- Principle of discipline through love.
- Principle of sense training.
- Principle of concrete to abstract.

The play-way method has a number of merits. These are as follows:

- It stresses the importance of play in the early education.
- The gifts and occupations of the Kindergarten give a new approach to method of teaching.
- The inclusion of creative work in the school makes children creative workers.
- There is sufficient scope for activity in a Kindergarten.
- Various gifts provide sensory training.
- The inclusion of mature content in the curriculum helps to develop love for nature and world in the mind of the students.

Despite its merits the play-way method has a number of limitations. These are as follows:

- In the Kindergarten, too much stress is laid on the development from within.

- Songs as given by Froebel are out of date. These cannot be used in every school.
- The gifts of Froebel are formal in nature.
- The order of presentation of gifts is arbitrary.
- The gifts do not serve much purpose of sense training.
- There is little correlation in the teaching of various subjects.
- It is not possible to accept his excessive emphasis on play in education as it is likely to detract the child from serious learning.
- Philosophy on which Froebel based his method is very complicated. It is very difficult for children to understand his symbolism.

Froebel has made a very valuable contribution to educational theory and practice. Froebel's Play-Way finds place in the teaching-learning process at all stages of education and in all subjects.

9.7 Let Us Sum Up

In this lesson you have learnt that Friedrich Froebel (1782-1852) was the founder of “kindergarten” system. He opened the first Kindergarten, an institution for children between ages 4-6 years at Blackenberg in 1837. He emphasized that play is the purest, most spiritual activity of man. It gives joy, freedom and contentment. Thus in his Kindergarten elements of play were considered important for self-development along with special games of songs which served to enhance learning besides construction with materials, practice at various tasks especially gardening that served to build character and study of nature. He also emphasized the development of creativity in children through play.

You also learnt that chief characteristics of Kindergarten are: free self-activity, play, songs, gestures and construction, gifts and occupations, role of teacher as a gardener and positive discipline. As per Froebel children unfold their uniqueness in play. Froebel was influenced by the writings of Comenius, Rousseau and Pestalozzi and expanded their

theories. His concept of children how they learn was based on the idea of unfolding held by Comenius and Pestalozzi.

You also learnt that Froebel compared the child to a seed that is planted, germinates, brings forth a new shoot, and grows from a young, tender plant to a mature fruit producing one. In his kindergarten system i.e. garden of children, Froebel advocated children be educated in close harmony with their own nature and the nature of the universe. As per Froebel curriculum comprises of following divisions: manual work, religion and religious instruction, natural science and mathematics, language, arts and objects of art.

According to Froebel, the teacher is like a gardener who carefully nurses and protects children in order to secure their full and free development along most desirable lines. The educator by his efforts assists the educand who is developing according to the law of his nature to attain levels that would be denied to him.

For the complete education and training of child, Froebel devised a series of gifts. The gifts comprise of carefully graduated series of materials which possess all the novelty of playthings, and form the basis of his educational method. They are used to train the senses of sight and touch, to give the child an idea of size and surface, and to present him a correct idea of number. The activities suggested by these gifts are called occupations. The gifts are given to the child in a certain order. The gradation and order elements of gifts are determined by the principle of development.

9.8 Check Your Progress

a) Self Check Exercise

1. What is the meaning of the term “Kindergarten”?
2. What are the demerits of Froebel’s method?
3. What are the activities suggested by gifts known as?
4. What do you mean by the term free self activity?
5. Describe the role of teacher in words of Froebel.
6. What were the broad divisions of curriculum given by Froebel?

b) Questions for Critical Reflection

1. Discuss the aim of education in words of Froebel.
2. What are the gifts devised by Froebel?
3. As per Froebel what kind of environment should be prevalent in Kindergarten?
4. What are the chief characteristics of kindergarten?
5. What is play way method? Discuss the role of teacher in this method.
6. Describe the principles underlying play way method.
7. What are the merits of play way method?

9.9 Suggested Reading

1. Brosterman, Norman (2007) *Inventing Kindergarten Bares and Noble* Publishing House London.
2. Seefeldt, Carol (1990). *Continuing Issues in Early Childhood Education*, Merrill Publishing Company, Columbus, Ohio.
3. Pugh, G. (1996). *Contemporary Issues in Early Years: Working Collaboratively for Children* (2nd Ed.) National Children's Bureau, London.
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5. Mishra, R.C. (2005). *Early Childhood Education Today*, Prentice Hall Publisher New Delhi.

LESSON NO: 10 MONTESSORI: DIDACTIC APPARATUS

Lesson Structure

10.1 Introduction

10.2 Objectives

10.3 Origin of Interest in the Field of Education

10.4 Montessori's Work in India

10.5 Chief Features of Montessori's Educational Theory and Principles

10.6 Role and Functions of the Teacher

10.7 Children's House

10.8 Montessori Apparatus

10.9 Teaching of Reading and Writing

10.10 Merits and Demerits of Montessori's Educational Thought and Practices

10.11 Let Us Sum Up

10.12 Check Your Progress

10.13 Suggested Readings

10.1 Introduction

Mrs. Neelam Gopalkrishnan is staying in Gurgaon, Haryana. She wants to get admission for her son in a good nursery school. Since she has recently shifted to Gurgaon she starts searching for the nursery schools on the internet. She sees that there is "Salwan Montessori School" which is situated near her house. She wonders why the term 'Montessori' has been used in the name of the school. She tries to find out why this term is used? She comes to know that the 'Montessori' term has been derived from the name of Maria Montessori. Now she wants to know more about Maria Montessori as a person and searches for more information about her. Let us see what she finds out during her exploration:

Maria Montessori (1870-1952) was one of the greatest pioneers of education of the children of the pre-school age. She worked in the fields of psychiatry, education and anthropology. Most of you may be thinking that she must have got qualifications in the area of early childhood care and education. But you will be amazed to know that Maria Montessori was a doctor by qualification and profession at the beginning of her career. In fact she was the first woman to become a doctor in Italy. The doors of the medical colleges were not open for women in those days. How to get admission was the problem before her. She tried a trick and signed herself as M. Montessori when she applied for admission. The authorities could never visualize that a lady would apply in such a manner. So they admitted her thinking that candidate was a man. Now you know she was extremely smart and determined. The Montessori system of education, named after Dr. Maria Montessori has today, become synonymous with pre-school education. Her concepts revolutionized the way the world saw young children. In this lesson we will be learning about the life and educational philosophy of Maria Montessori in detail with special reference to her contribution towards child study.

10.2 Objectives

After going through this lesson you will be able to:

- State the Maria Montessori's personal background
 - Explain the Montessori's work in India
 - Discuss the Educational Theory and Principles of Maria Montessori
 - Describe the thoughts of Maria Montessori in the area of Education and
 - Appreciate the contribution of Maria Montessori in the field of Early Childhood Care and Education.
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10.3 Origin of Interest in the Field of Education

Now let us examine as to how the interest in field of education originated in the mind of Montessori who was basically a Doctor by profession. Montessori worked as a professor of Anthropology in the University of Rome from 1900 to 1917. She supervised the ward of mentally deficient children and took a keen interest in their education also. In 1917, she was appointed a supervisor of schools located in tenements and catered to the education of children between the ages of 3 to 7 years. Thereafter, she opened a new school on the basis of her experiments and named it 'Children's house'. You will be learning in detail about the features of this school in the Section 8.5. She did a deep study of the various facets of child development.

The Government of Italy appointed her as inspector of infant schools in 1922. She began to train teachers for infant schools on the lines of the new method discovered by her. Teachers from several countries from Europe including England 'came to Italy for training. Mussolini came to power in Italy and he was a Fascist dictator. He wanted to educate children for war. Montessori, who was an ardent supporter of child's freedom, could not work under such a regime. So she was obliged to run away from there and preceded to Holland where she founded a school.

10.4 Montessori's Work in India

The first meeting between Mahatma Gandhi and Maria Montessori took place when Gandhi went to London in 1931 to attend the Round Table Conference. At that time Dr. Montessori was holding International Training Courses for Teachers. Common friends brought them together. This meeting inspired Gandhi who was also keenly interested in education to visit Montessori Schools in Rome on his way back.

In the year 1939, the Theosophical Society of India extended an invitation asking Maria Montessori to visit India. She accepted the invitation and reached India the very same year accompanied by her only son, Mario Montessori Sr. She came to India in 1939 just after the outbreak of the First World War, and remained here up to 1946. This heralded the beginning of her special relationship with India. In 1939 Gandhi sent her a message of welcome. They met and corresponded during the next 10 years. It is an irony of fate that during the war years, both Gandhi and Montessori were put under restrictions. Gandhi expressed sympathy and regret when after Italy's entry into war; restrictions were imposed on Dr. Montessori as she was considered as enemy alien. Gandhi fought for freedom of the country from outer repression and Montessori for freedom of the child. Gandhi wanted to reform the entire system of education especially elementary education whereas Montessori devoted all her energies to reform the system of education at the pre-elementary stage.

Annie Besant, a Theosophist, was powerfully influenced by Madam Montessori. She and Rukmini Arundale helped Madam Montessori set up a teacher training centre at Adyar, near Madras. She made the international headquarters of the Theosophical Society at Adyar, Chennai, as her home. However the war forced her to extend her stay in India. She spent her time in training teachers for young children according to her method in Madras. With the help of her son, Mario, she conducted sixteen batches of courses called the "*Indian Montessori Training Courses*". These courses laid a strong foundation for the Montessori Movement in India. Many early childhood educators received their training under Madam Montessori at Adyar and then went out to various parts of the country and

spread the movement for early childhood education. In 1946 Madame Montessori again met Mahatma Gandhi, who asked her to 'indianize' her method to make preschool education available to a large majority of children. That was the beginning of 'pre- basic education' in the rural parts of the country, largely through voluntary effort.

Gandhi, Tagore, Gijubhai Badekha, and Tarabai Modak were the first Indians to conceptualize a child-centered approach to the care and education of young children. Gijubhai Badheka and Tarabai Modak inspired by Madam Montessori adapted her methods to suit Indian conditions. They set up the Nutan Bal Shikshan Sangh in 1925. Gijubhai started a training centre at Bhavnagar Dakshinamoorti and, later, Tarabai set one at Dadar, Bombay. The movement took strong roots in the Saurashtra region of the then Province, and in Madhya Bharat and the Vidarbha region. The early pioneers attempted to develop an indigenous educational system, imbibing the basic Gandhian philosophy and integrating it with the educational principles and scientific pedagogy of Madam Montessori.

In 1949 when she left for Netherlands she appointed Albert Max Joosten as her personal representative, and assigned him the responsibility of conducting the Indian Montessori Training Courses. Joosten along with Swamy S. R., another disciple of Dr. Maria Montessori, continued the good work and ensured that the Montessori Movement in India was on a sound footing. She again spent some time in India in 1950-51. She returned to Holland in 1951 and breathed her last there in 1952.

10.5 Chief Features of Montessori's Educational Theory and Principles

As per Montessori "Child is a body which grows and a soul which develops-these two forms physical and psychic, have one eternal front, life itself'. It follows that "we must neither mar nor stifle the mysterious powers which lie within these two forms of growth, but we must await from them the manifestations which we know will succeed one another".

She believed that each child is born with a unique potential to be revealed, rather than as a "blank slate" waiting to be written upon. Her main contributions in these areas are as:

- Preparing the most natural and life-supporting environments for the child
- Observing the child living freely in this environment
- Continually adapting the environment so that the child may fulfill his or her greatest potential, physically, mentally, emotionally, and spiritually.

Her message was always to turn one's attention to the child, to "follow the child". She referred to the mind of a child between 3 & 6 years of age, as the absorbent mind. During this time he literally absorbs everything in his environment through sensorial exploration. By sensorially absorbing the surroundings, a child forms his personality and himself. He constructs his mind, his memory, power to understand and ability to think through impressions gained from the environment.

Dr. Maria Montessori believed that a child has the inbuilt tendency to learn by himself/herself. The child is the constructor of the adult. Mother Nature has endowed the child with necessary powers to fulfill this task. The child achieves various levels of growth, within the time span fixed by nature. We have no control over them. All he needs is an encouraging environment, which fulfills his developmental needs.

Montessori education has generally been identified as a quality programme for young children, as it contains orderliness, independent children, self-directed learning, a calm environment and children at the centre of the learning. As per Montessori each child is unique. Therefore education should be individualized and she said, "The educator must be as one inspired by a deep worship of life, and must, through this reverence, respect, while he observes with human interest the development of the child life...").

She advocated that teachers and parents should show respect for children by encouraging and promoting independence. Children should be allowed to have their choices as an individual needs, this will help them to be self-regulating, developing skills and abilities necessary for learning, autonomy and positive self-esteem.

Montessori believed that children are not educated by others. Rather, one must educate oneself, she said, "it may be said that we acquire knowledge directly into psychic life. Simply by counting to live, the child learns to speak his native language? This is what she called the concept of the absorbent mind. From birth to three years, the unconscious absorbent mind develops the senses used for seeing, hearing, tasting, smelling, and touching. The child absorbs everything. From three to six years, the conscious absorbent mind selects sensory impressions from the environment and further develops the senses to distinguish, match and grade the things. Childhood passes from conquest to conquest in a constant rhythm that constitutes its joy and happiness.

Early childhood is regarded as a sensitive period and learning occurs during this period of rapid physical, language and cognitive development. Therefore, experiences necessary for optimum development must be provided at this time. Children learn, best in a 'prepared environment', which can be a classroom, at home, a room, nursery, and play ground. The purpose of prepared environment is to make children independent of adults and children can do things for themselves. Thus she emphasized on child-centred education and active learning.

Children are capable of educating themselves. Thus the freedom plays a crucial role in self-education. The role of the teacher is to demonstrate following behaviours in order to implement child-centred approach:

- a. Make children the centre of learning. The teacher's task is not to talk, but to prepare and arrange a series of motives for cultural activity in a special environment made for the child.
- b. Encourage children to learn by providing freedom to them in the prepared environment.
- c. Observe children so as to prepare the best possible environment, recognizing sensitive periods, and diverting inappropriate behaviour to meaningful tasks.

A Full and Multi-Determined Development: According to Montessori, human beings have inborn "tendencies" (e.g. the tendency to explore, move, develop self-control, use the creative imagination) which develop primarily during the infancy and early

childhood period. The recognition of the numerous and interconnected dimensions of development and the importance given to the full development of every single child are the fundamentals of the process of learning exposed in the Montessori Method.

The Educator as the Keeper of the Environment: Since during infancy and childhood information passes from the environment directly to the child, the preparation of the environment is vital. It is the role of the teacher/caregiver to prepare and continue to adapt the environment, to facilitate the exploration and creativity of the child.

The Learning Process: According to Montessori method, there are three stages of learning:

- ❖ Introduction to a concept (by a lesson, a reading, a lecture).
- ❖ Processing the information and developing an understanding of the meaning through work, experimentation, creation. This gives the child a real ability to learn and remember what he/she has learned. This is the most important stage since it puts emphasis on the concepts of developing, experimenting, creating and transformation.
- ❖ "Knowing", possessing the information, demonstrated by the ability to teach or explain to others, or to express easily.

Children with Disabilities: Maria Montessori "I felt that mental deficiency resented chiefly a pedagogical, rather than mainly a medical, problem", Maria Montessori developed an educational theory in her method, which made her one of the pioneers in finding new ways of education for children with physical or mental disabilities

Montessori believed that it is necessary for the teacher to guide the child without letting him feel her presence too much, so that she may be always ready to supply the desired help, but may never be obstacle between the child and his experience. She was focused on teaching the students' ways to develop their own skills at a pace they set, which Montessori called "*spontaneous self-development*". A wide variety of special equipment of increasing complexity is used to help direct the interests of the child and hasten development. When a child is ready to learn new and more difficult tasks, the teacher guides the child's first endeavors in order to avoid wasted effort and the learning

of wrong habits; otherwise the child learns alone. It has been reported that the Montessori Method of teaching has enabled children to learn to read and write much more quickly and with greater facility than has otherwise been possible. The Montessori Method of teaching concentrates on quality rather than quantity. The success of this school sparked the opening of many more, and a worldwide interest in Montessori's methods of education.

Aside from a new pedagogy, among the premier contributions to educational thought by Montessori are:

- instruction of children in 3-year age groups, corresponding to sensitive periods of development programme for early teens
- children as competent beings, encouraged to make maximal decisions
- Observation of the child in the prepared environment as the basis for ongoing curriculum development.
- small, child-sized furniture and creation of a small, child-sized environment (microcosm) in which each can be competent to produce overall a self-running small children's world
- creation of a scale of sensitive periods of development, which provides a focus for class work that is appropriate and uniquely stimulating and motivating to the child (including sensitive periods for language development, sensorial experimentation and refinement, and various levels of social interaction)
- The importance of the "absorbent mind," the limitless motivation of the young child to achieve competence over his or her environment and to perfect his or her skills and understandings as they occur within each sensitive period. The phenomenon is characterized by the young child's capacity for repetition of activities within sensitive period categories (Example: exhaustive babbling as language practice leading to language competence).
- self-correcting "auto-didactic" materials (some based on work of Jean Marc Gaspard Itard and Edouard Seguin)

Thus Dr. Maria Montessori's innovative approach was that "Education should no longer be mostly imparting of knowledge, but must take a new path, seeking the release of human potentialities." Following are the main principles of Montessori's educational philosophy:

- Principle of development from within: Montessori believed that the source of education of a child is within himself/herself. She observed, "If my educational act is to be efficacious it will be only that which tends to help towards the complete unfolding of child's individuality. The child has a body which grows and a soul which develops". Education according to Montessori would be such as it helps in the complete unfolding of child's individuality. Suitable environment should be provided so that the child may grow and develop the potentialities that he has within him.
- Principles of individual development: Montessori believed that every child is peculiar to himself and he progresses at his own speed and rate and collective methods of teaching crush his individuality. She treated each child as a separate individual and recommends that he should be helped and guided, in a manner that helps him in his proper growth and development. The teacher is concerned with his/her mental as well as his/her physiological development.
- Principle of auto-education or self-education: Montessori was of the firm view that self-education or auto-education is the only true education. She advocated that the child should remain undisturbed by adult interference. Accordingly, she devised the didactic apparatus (discussed in detail in Section 8.6) which attracts the attention of the children, keeps them busy spontaneously, leads them to learn the powers of movements, reading, writing and arithmetic, etc.
- Principle of sense training: Montessori was a firm believer that our senses are the gateways of knowledge and therefore the acquisition of knowledge throughout life depends on their training and development. She pointed out that the senses are very active between the ages of 3 and 7 years and that a lot of learning takes place

during this period. She advocated that the sensory training is the key to intellectual development of children.

- Principle of freedom and liberty: Montessori's belief was that there should be no interference in the way of child's growth and development. She advocated the spontaneous development of the child through full liberty. She did not believe in putting restraints as she thought that these may 'mar or stifle the innate powers of the child'. She said, "The school must permit the natural manifestations of the child if he is to be studied in a scientific manner".
- Principle of no material rewards and punishments: Her view was that rewards and punishments are incentives that lead to unnatural forced efforts and the development that comes with their help will also be unnatural. She wrote that, "The jockey offers a piece of sugar to his horse that he may respond to the signs given by the reins, and yet neither of these runs so superbly as the free horse of the plains".
- Principle of motor training or muscular training: Montessori attached great significance to motor training also as a part of the early education of children.
- Principle of no fairy tales: According to Montessori, the fairy tales tend to confuse children and therefore, she would like to banish them from the school curriculum.
- Principle of reverence for the child: To Madam Montessori, "The child was God". Her school was the temple and duty of the temple was the essence of childhood. She further writes, "Today there stands forth one urgent need: the reform of methods in education and instruction, and he who struggles towards this end is struggling for the regeneration of man". The method as suggested by Montessori gives an important place to the child.
- Principle of individual teaching: Individualism was the keynote of Montessori's philosophy of education.

Thus the key elements of the Montessori Method are self-education, individual instruction, didactic materials, a specially prepared environment, and the trained directress.

A Montessori school provides prepared environments for children at each successive developmental plain where children are given freedom to work according to their inner urges. The child's natural interest in learning is encouraged by giving opportunities in spontaneous, purposeful activities with the guidance of a trained adult. Within a framework of order eliminating the bane of competition, the children progress at their own pace and rhythm, according to their individual capabilities. These environments allow them to take responsibility of their own education. A sophisticated balance between liberty and discipline is prevalent. "The work of education is divided between the teacher and the environment" - Discovery of the Child.

1.6 Role and Functions of the Teacher

Now let us examine the Montessori's ideas about the role and functions of teacher:

Replacement of the word teacher by directress: She replaced the word 'teacher' by the word 'directress' and she thought that the primary duty of the person in authority is to direct and not to teach. She insisted that the directress should have an extensive knowledge of psychology and laboratory technique.

Care for the soul of the child: Madam Montessori assigned a unique role for the teacher whom she called a 'Directress'. She emphasized that since the soul of the child is pure and very sensitive, it requires her utmost care. Her motto should be, "I must diminish to let you grow".

Intimate knowledge of the child: The teacher should have an intimate knowledge of the mind and character of each individual. He should keep the physiological records of each child's development: his weight, height and other measurements.

Doctor-cum-scientist-cum-missionary: According to Montessori, the Directress should be partly doctor, partly scientist and completely religious. Like a doctor she should avoid scolding or suppressing the patient in order to avoid worse situations. Like a scientist she should wait patiently for the results and should conduct experiments with her material. Like a religious lady she should be there to serve the child.

Teacher as a gardener: She thought that a teacher should care for the child like a gardener who cares for the plant so that the natural growth of the child is properly guided and aided in the process of unfolding itself.

Provision of suitable environment: The directress should allow the child to grow according to his own inner law. Her business is to provide for suitable environment. She should provide children with appropriate opportunities to think for themselves.

Moral values: "Virtues and not words are the main qualifications of the directress". She must banish anger which is a great sin and which prevents understanding the child.

The teacher's role is to provide the right environment for the child and make sure that the child can work at his own development in peace and freedom. The adult should understand that it is the child who has to achieve his goals. The adult cannot do it for him. Therefore, the adult should learn not think that I have to mould my child. I have to make him a doctor, engineer etc. The role of building the child is that of nature and the child himself/herself.

For ordinary schools, education is same as literacy, but Maria Montessori calls it as "an aid to life", making the Montessori system, a highly successful learning concept that has been acclaimed the world over.

10.7 Children's House

The first school started by Montessori in 1907 was called a '*Children House*'. It provided all the requirements of a good '*Family House*'. It was a house which provided an environment in which each child may develop in the best possible manner. It had several rooms and a garden which was looked after by the children themselves. An important feature of the Children's House was that children did everything in the House. A Children's House had many rooms: (1) Study room, (2) Common room, (3) Lunch room, (4) Rest room, (5) Room for mental work, (6) Gymnasium, (7) Bathroom, and (8) Laboratory.

The rooms were well-equipped according to the needs of the children and spirit of the Montessori Method. The tables, chairs, etc. were specially made for children. They facilitated movement from one place to another. Sofas of different shapes and long row cup-boards were also provided. The children kept their didactic apparatus in the cup-board and their things in a little drawer. The blackboards were fixed in the walls on which the children drew or pasted pictures of different kinds, according to their own interests. The students were provided with flowers, toys, pictures, indoor games, etc. The lunch room contained low tables, chairs, spoons, knives, tumblers etc. In the drawing room, the children were provided with their own little shelf, where they kept their soap and towel for washing. There was a small garden also which was looked after by the children themselves. Shelters were provided in the garden so that they could enjoy the open air, play and work there, could take rest or sleep. They could have also their lunch there.

The Children's House also contained a pedometer and a weighing machine to keep a record of the height and weight of the students. Didactic apparatus was used to provide sensory training, motor training and for teaching language and arithmetic. Exercises provided in Children House were of the following three types:

One: Exercises in practical life.

Two: Exercises for sense training.

Three: Exercises for teaching language and arithmetic.

Training/Exercises in Practical Life: Children in the 'Children's House' carried out activities of everyday life. Therefore, Montessori called these exercises 'exercises in practical life. All work in the 'Children's House' was entrusted to the little ones who executed it with devotion and accuracy. The students were required to sweep their rooms, dust and clean the furniture and arrange it as they liked. They learnt dressing and undressing and washing themselves. They were expected to hang up their clothes tidily. They laid their tables. The children took turns in various household duties and learnt by imitation to overcome difficulties in the process. "Enthusiasm and delight, fellow feeling and mutual aid are characteristics of the children learning the jobs". The students learn how to wash their hands. They learn how to use wash-stands with small pitchers and

basins. They learn how to use their own soap and towels. They learnt how to comb their hair, cut their nails and brush their teeth and other such things.

Motor education: The practical life exercises are considered to be very helpful for motor education. Muscular education has to be imparted in connection with the movements of walking, sitting and holding objects. The care of child's own body, managing the household affairs, gardening and manual work and rhythmic movements provide motor education. Children also learnt how to walk in straight lines and to balance themselves properly.

Discipline in Children's House: Discipline comes through an indirect route, by providing activities which are of great interest to children. Every individual is expected to learn how to control himself by his own efforts which are directed towards no external aim but is meant to keep alive that inner flame on which our life depends. Montessori writes, "In truth, the 'good' are those who move forward towards the goodness which has been built up by their own efforts". Such a discipline can never be attained by way of commands, by sermons, by any of the disciplinary methods traditionally known and employed.

In this house, activities were organized for individuals rather than for groups, children were allowed to choose how they wanted to use the materials and also allowed to move freely throughout the classroom. Children were also placed in mixed-age groups for practical life experiences, through games, manual work, gymnastics and assisting with meals. Montessori schools almost disappeared in the United States because of criticism of an overemphasis on academics but Montessori schools reappeared in the 1950s and continued.

10.8 Montessori Apparatus

Montessori's curriculum emphasized three major classes of activity: (1) practical, (2) sensory, and (3) formal skills and studies. She also believed that children have a power to learn independently if provided a proper stimulating environment. She introduced children to such practical activities as setting the table, serving a meal,

washing dishes, tying and buttoning clothing, and practicing basic social manners. Repetitive exercises developed sensory and muscular coordination. Formal skills and subjects included reading, writing, and arithmetic. Montessori designed special teaching materials to develop these skills, including laces, buttons, weights, and materials identifiable by their sound or smell. Instructors provided the materials for the children and demonstrated the lessons but allowed each child to independently learn the particular skill or behavior.

Maria Montessori's fame is largely due to the apparatus to which her name has been given and to the result it produces while bringing out the hidden learning powers of the child. Younger children are intensely attracted to these materials and use them spontaneously, independently, repeatedly and with deep concentration. These materials were made with precision. They were also beautiful and enticing. The outstanding feature of these Montessori Materials was that they had built-in "control-of-error" by which the child was enabled to judge his/her performance objectively and independently and to truly learn from one's mistakes.

A Montessori school is equipped with more than 100 different types of Montessori Apparatus, classified into Sensorial Material, Language Material, Arithmetic Material, and so on. Practical Life Exercises, through the use of Sensorial Material, instill care for themselves, for others and the environment. Using this material, children learn to grade and classify impressions. They do this by touching, seeing, smelling, tasting, listening and exploring the physical properties of their environment, through these specially designed materials.

Didactic Apparatus: The word 'didactic' means to convey instruction and information (learning) as well as pleasure. In other words, didactic denotes learning with pleasure. The didactic apparatus, therefore, implies that apparatus (concrete material) which is used to educate the young children in such a way that learning becomes joyful.

The Didactic Apparatus is intended to translate Montessori's principles of educational philosophy into action. It is based on the following principles:

- Principle of development of the child from within.

- Principle of individual differences among children.
- Principle of auto-education or self-education.
- Principle of sense training.
- Principle of motor training.
- Principle of freedom or liberty.
- Principle of learning by doing.
- Principle of self-discipline.
- Principle of individual teaching.
- Principle of excluding fairy tales.

10.9 Teaching of Reading and Writing

About reading, Montessori says, "Reading is the interpretation of an idea from the written signs and not merely looking at print. Until the child receives a transmission of ideas from the written word, he does not read". Her material for reading consists of slips of paper or cards on which words and phrases are written in bold scripts. The child is given a card, containing the name of a familiar object. He tries to utter the sounds and then repeats them faster and faster. When the child is able to pronounce the word correctly, he is asked to place the card under the object, whose name is written on it. Similarly sentences, describing actions or expressing commands are written on paper or cards. .

The procedure of teaching of writing consists of three steps:

- Recognition of the Forms of Letters*: For this purpose letters of the alphabet are cut in sand-paper and pasted on card-board. The children are asked to pass their finger over these letters. In this way they gradually learn to manipulate a pencil. The same exercise is then practiced with closed eyes.
- Learning of Phonetic Sounds*: While the pupils are tracing out letters, the teacher tells them their sounds, which they are asked to reproduce. This prepares them for reading.

- iii. *Control of Pen:* In the third step, the pupils are asked to place the metal frame on a piece of paper and draw a line round it with a coloured chalk. The same is repeated by placing the metal inset. In this way two figures are produced on the paper. The intervening figure is then filled up with another piece of chalk. While making upward and downward strokes, pupils are not allowed to move their pencil or piece of chalk outside the outline. Thus they learn the necessary control of pen.

10.10 Merits and Demerits of Montessori's Educational Thought and Practices

Madam Montessori ushered in a new era in child education, especially for small children between the ages of 3 to 6 years. Her gospel of love, respect and sympathy for the child has been accepted all over the world. It is not without reason that a Montessori school has become a household word. Probably there would be no village or city where there is no such school. Attempts are made to manufacture low cost material which is locally available. Madame Montessori wrote number of books. Some of the publications of Madam Montessori were:

- The Discovery of the Child
- Education for a New Child
- To Educate the Human Potential
- The Secret of Childhood
- The Child Peace and Education
- Reconstruction in Education
- The Absorbent Mind
- What You Should Know About Your Child?
- Child Training
- The Montessori Method

To Madam Montessori, "The child was God". Her school was the temple and the function of the temple was to provide a pure and virtuous environment. As per Montessori "Knowledge is necessary, but not sufficient. The well educated person is a well developed person who knows how to live a healthy life in every aspect of human existence a well developed personality". She wrote, "Today there stands forth one urgent need. The reform of methods in education and instruction, and he who struggles towards this end is struggling for the regeneration of man".

The chief merits of the Montessori method are:

- Scientific base of the method.
- Individual teaching.
- Freedom for children.
- Education through sense training.
- Unique method of reading and writing.
- Learning through living.
- Social values.
- Reverence for small children.

Limitations of Montessori s Educational Thought and Practice are:

- Mechanical and artificial nature of the didactic apparatus.
- More emphasis on biological aspects and less on psychological.
- Belief in transfer of training.
- Neglect of the training of imagination.
- Lack of suitably trained teachers.
- Expensive material.
- Very little scope for correlation and projects.

10.11 Let Us Sum Up

In this lesson, you learnt that Maria Montessori (1870-1952) who was one of the greatest pioneers of education of the children of the pre-school age. She was a doctor by qualification and profession at the beginning of her career. Montessori worked as a professor of Anthropology in the University of Rome from 1900 to 1917. She supervised the ward of mentally deficient children and took a keen interest in their education also. In the year 1939; the Theosophical Society of India extended an invitation asking Maria Montessori to visit India. She accepted the invitation and reached India the very same year. Annie Besant and Rukmini Arundale helped Madam Montessori to set up a teacher training centre at Adyar, near Madras. Maria Montessori conducted sixteen batches of courses called the "Indian Montessori Training Courses". Gijubhai Badheka and Tarabai Modak inspired by Madam Montessori, adapted her methods to suit Indian conditions.

You also learnt that she believed that each child is born with a unique potential to be revealed, rather than as a "blank slate" waiting to be written upon. Dr. Maria Montessori believed that a child has the inbuilt tendency to learn by himself. The child is the constructor of the adult. Mother nature has endowed the child with necessary powers to fulfill this task. The child achieves various levels of growth, within the time spans fixed by nature. We have no control over them. All he needs is an encouraging environment, which fulfills his developmental needs. As per Maria Montessori "Education should no longer be mostly imparting of knowledge, but must take a new path, seeking the release of human potentialities. She replaced the word 'teacher' by the word 'directress' and she thought that the primary duty of the person in authority is to direct and not to teach. She insisted that the directress should have an extensive knowledge of psychology and laboratory technique. The teacher should have an intimate knowledge of the mind and character of each individual.

The first school started by Montessori in 1907 was called a 'Children House'. It provided all the requirements of a good 'Family House'. It was a house which provided an

environment in which each child may develop in the best possible manner. It had several rooms and a garden which was looked after by the children themselves.

You also learnt that the Montessori's curriculum emphasized three major classes of activity: (1) practical, (2) sensory, and (3) formal skills and studies. As per Montessori, the repetitive exercises developed sensory and muscular coordination. Formal skills and subjects included reading, writing, and arithmetic. Montessori designed special teaching materials to develop these skills, including laces, buttons, weights, and materials identifiable by their sound or smell. Maria Montessori's fame is largely due to the apparatus to which her name has been given and to the result it produces while bringing out the hidden learning powers of the child.

The chief merits of the Montessori method are the scientific base of the method, individual teaching, freedom for children, education through sense training, unique method of reading and writing, learning through living, social values and reverence for small children. The Montessori's educational thought and practice has also certain limitations such as the mechanical and artificial nature of the didactic apparatus. It lays more emphasis on biological aspects and less on psychological. It believes in transfer of training and neglects the training of imagination. It leaves very less scope for correlation and project and also implies using expensive material.

10.12 Check Your Progress

A) Self –Check Exercise.

1. Maria Montessori worked in which fields?
2. In which University did Maria Montessori work as a Professor of Anthropology?
3. Why did Maria Montessori run away from Italy?
4. Which Indian Educational thinkers were closely associated with Maria Montessori?
5. What was Maria Montessori's Principle of auto education?
6. What are the key elements of the Montessori Method ?

7. Name the three types of exercises provided in Children House ?
8. What were the three major classes of activity emphasized by Maria Montessori's curriculum?
9. On which principles is the didactic apparatus prepared by Maria Montessori based upon?
10. As per Maria Montessori "Knowledge is necessary, but not sufficient"-Justify the statement with suitable explanation.

B) Questions for Critical Reflection

1. Discuss the Maria Montessori's work in India
2. What were the factors that led to development of interest in Maria Montessori in the field of education?
3. Why did Maria Montessori replace the word "teacher" by "directress"?
4. What was the name of first school started by Maria Montessori?
5. What were the unique features of the first school started by Maria Montessori?
6. Describe the role of teacher as per Maria Montessori.
7. What is the meaning of term Didactic Apparatus?
8. Describe the Montessori's Apparatus?
9. What do you mean by the term: "Principle of excluding fairy tales"?
10. As per Montessori how should we teach reading and writing to children?
11. Discuss the merits and demerits of Montessori' Educational Thoughts?

10.13 Suggested Reading

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