KNOWLEDGE AND MAN IN EDUCATION:

A STUDY IN THE PHILOSOPHY OF EDUCATION

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"No gift is greater than the gift of Knowledge"
---- Buddha

Dedicated to
My

Teachers

Who have enlightened me
since my
childhood by dispelling the darkness
of my mind.

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CONTENTS

Introduction

Chapterisation

Part I **Page No.**

Chapter – 1 : On Philosophy, Education and Philosophy of Education 1- 17

Chapter – 2 : On Training the Mind. 18 - 39

Chapter – 3 : On Progressive Education. 40 - 52

Part II

Chapter – 4 : a) Knowledge and Education in Plato. 53 - 62

b) Plato on Education 63 - 76

Chapter – 5 : a) Knowledge and Education in Locke. 77 - 89

b) Locke on the Disciplinary Conception of Education. 90 - 102

Chapter – 6 : Dewey's Philosophy of Education. 103- 116

Chapter – 7 : Herbert Spencer on the Scientific Movement in Education. 117- 126

Part III

Chapter – 8 : Swami Vivekananda on Education as Humanitarian Ideal. 127- 140

Chapter – 9 : Sri Aurobindo on Education as Integration. 141- 155

Chapter – 10 : Rabindranath Tagore on Education forl fullness. 156- 168

Chapter – 11 : Gandhi on Education as a Way of Life. 169- 181

Chapter – 12 : Krishnamurti on Education as Cultivation of Awareness. 182- 194

Part IV

Chapter – 13 : Various Programmes Taken by India Govt. Since 1947 for the Development of Education. 195- 208

Chapter – 14 : Appraisal of the Programmes taken and humble suggestion for overall Development of "Education" in the country. 209- 216

Bibliography :

Introduction

The proposed thesis can be described as a "problems approach", offering a set of educational problems, each with a distinctly philosophical aspect. There is, in fact, an organic relationship between the two. There are obvious philosophical considerations pertinent to the analysis and understanding of the problems in the idea of education. The proposed thesis, in all likelihood, can be called a piece of writing on Philosophy of education. "Philosophy of Education" was previously called "History of Educational Ideas" and "Principles of Education". It was only since 1960 that R.S. Peters first used the phrase "Philosophy of Education".

Philosophy of Education, is a newly emerging and self-conscious discipline. Recently it has taken two forms:

a) To identify distinctive philosophical schools such as, realism, pragmatism and existentialism, and then to explore the possible educational implications in a holistic way. This approach or form of philosophy of education has been strongly challenged in America by Israel Scheffler.

b) Analytic Philosophy of Education drawing freely from general philosophy for models of arguments, methods of analysis, logical structure of theories of education and substantive positions. In this way educational principles and practices have been revealed as genuinely problematic. This openness has, in turn, generated some new interests in philosophical inquiry about education.

So far researches in philosophy of education are concerned education has been defined

1) As manifestation – the process of making manifest what is latent in each child.

2) As acquisition – the ability of man to acquire information by inquiring into the nature of the external world.

3) As transaction – the process of give and take between man and his environment.

All the three approaches mentioned above are based on some conception of man and his universe. Some works in this direction has already been done in the West by philosophers from Plato to Dewey, and in India by the educational ideas propounded by Rabindranath Tagore, Swami Vivekananda, Sri Aurobindo and J. Krisnamurti. The proposed thesis has attempted to arrive at an integral view of a Philosophy of Education, taking into account the findings of the aforesaid thinkers.

In view of what has been stated in the foregoing paragraphs the hypothesis can now be stated in clear terms as follows:

Four main branches of philosophy have been found of most help to Philosophy of Education:

1) Questions raised in Ethics concerning value relating to the aims and justification of overall conceptions of education and to the more particular area of moral education;

2) Social Philosophy is most relevant to principles of organizations within schools and on the pattern of institutional provision, raising issues to do with freedom and authority, rights and equality and also political accountability;

3) Epistemology is a third important area, especially for such questions of curriculum construction as "whether certain sorts of knowledge are fundamental. How far integration is possible, and whether all knowledge is ideological"?

4) And since the learner is at the center of educational process, "philosophy of mind" is the fourth area of major relevance that "can contribute to a better understanding and explanation of emotions and behaviour".

In order to provide more details for better understanding of the hypothesis following chapterization has been made.

The proposed thesis is divided into four sections. Each consists of several chapters. But the general philosophical orientation remains the same. Three of the opening sections are devoted to the general discussions on the nature of Philosophy of Education, and its various aspects. The meanings of "Philosophy", "Education" and "Philosophy of Education" are determined in this section. When we try to educate a person actually we try to educate his mind. So, the question of training the mind is discussed in this section. When we deal with the process of education, it should be aimed at progress or development. So, we deal with the nature of Progressive Education.

The two sub-sections of the 4th Chapter of the second section are devoted to two contrary, if not contradictory, concepts of mind represented by the Classical Rationalism and British Empiricism respectively. We have taken Plato as representing Classical Rationalism. The chapter on Plato primarily deals with two topics:

a) the educational programme and philosophy as we find in the *Republic* and

b) the educational value of the 'allegory of the cave' in Book VII of the *Republic*.

In Book VI we are presented with the figure of the 'line' with its four ascending segments. The lowest in eikasia, the second is pistis, the third is dionia and at the top there is noesis. It should be noted in this context that according to Plato mind or soul also has these four parts. It is also interesting to observe that the father of British Empiricism Bacon could be said to have simply looked back to Plato when he talked about idols. There is of course another story in Plato which has an important bearing on the concept of education. This is the doctrine of anamnesis or recollection. Education is intended, according to this aspect of Plato's theory, just to help the learner to remember what he perhaps already knows. The classical example of this a priori knowledge forgotten through birth is found in the Men where Socrates elicits geometrical reasoning from a slave boy.

The two sub-sections of the 5th Chapter of second section are concerned with John Lock. Lock's refusal to admit the so-called innate ideas is significant and important on two counts. First, Lock mentions the fact that children do not posses innate ideas, nor does any one else. Education of children presupposes either the Platonism of the Men or takes into account the innocent Locking children. If Locke is correct then knowledge becomes, by definition, empirical knowledge. And such discursive subjects as mathematics remains to be explained as a possibility. Even Hume, the sceptic , had a room for relation of ideas or synthetic truths, quite apart from the solid and sensuous matters of fact.

The Lockean line of argument based on the theory of mind as *tabula rasa* enjoys the support of common sense so far education is concerned. It endows a great educational responsibility on the educator, whereas the Platonic model distributes the

responsibility equally both on the educator and the learner. In this case education becomes a dialogue of between the two.

The chapter that follows after the 4th of this section considers a theory of education entailed by Pragmatism. We have considered Dewey's Philosophy of Education in particular in this chapter. The next chapter of this section is concerned with the views of Herbert Spencer on education.

I have opened the 3rd section of the thesis with considerations of recent Indian educator-philosophers who have written and thought extensively on matters of education and have made significant contributions to the theory of education.

Chapter 8 of this section is concerned with the educational ideals of Swami Vivekananda. The aim of education as conceived by him in terms of a mission of "man making". In his scheme of education, the guiding principle is Aristotelian. For him, the process of educating a child is to help the child in becoming a man. The word "man" is used as a non-empirical concept, rather as an ideal. It designates a large looming potentiality that has to be made actual. The passage from potentiality to actuality is a kind of *sat-karyavada* in Vivekananda. His thought is expressed in terms of an enigmatic assertion: "Each soul is potentially divine".

The educational implications of Sri Aurobindo evolutionary metaphysics are discussed in chapter 9. The metaphysical scheme of Sri Aurobindo is spelt out in terms of a theory of emergent evolution. He starts with a concept of mind as an instrument of ignorance pulled downwards by dark biological forces from which it has emerged, and upwards by its higher possibilities. Mind, as we know it, is consciousness in its cognitive mode. Cognition is an open concept and it grows as possibilities of consciousness as it enlarges itself. The argument then is, if we accept the premise that

consciousness is ever enlarging, becoming more and more comprehensive then education has something very important to do with it. To educate is to help and direct the growth and enlargement of consciousness. To be educated is to have an enlargement of mental awareness, to be more conscious, and realising at the same time the potentialities and possibilities of the human self, not mechanically, but creatively. Aurobindo believes that divinity is involved in man and it is analytic for him to say that education is the evolution of what is already involved.

Chapter 10 is devoted to the ideas of the educational philosophy of Rabindranath Tagore. Tagore started with a concept of mind which has evolved from life. But it is not mechanically logical. It is creatively imaginative. Imaginative creativity or imagination is a more distinctively human faculty than mere rationality. Rationality serves our ends of biological survival, prudential thinking and pragmatic considerations. In holding this view Tagore is, in fact, looking back in a way, to David Hume. Hume has been reminding us that we choose our ends and judgements of life through passions (emotions and feelings). Reason has no office in deciding the choice. Reason is calculative. It merely evaluates the relative merits and demerits of the means to be adopted in our attainment of ends. Education, properly speaking, is to make the learner more sensitive to the world around him or nature, as Tagore calls it, which includes the presence of other human beings. Education, in Tagore's sense of the term, is an ecologically significant enterprise.

In the 11th Chapter of this section I am concerned with the educational ideals of M.K. Gandhi, I have considered the Gandhian concept and purpose of education as a way of life. The next chapter of this section has discussed the educational teachings of J. Krishnamurti. To him education should practically try to cultivate awareness.

The last section of the thesis consists of two chapters. The first chapter deals with different programmes on education adopted by the Govt. of India since 1947. We have considered some important recommendations made by different Education Commissions. Moreover the basic stands of our country regarding education depicted in our Constitution are also mentioned.

The final chapter of this section contains the appraisal of programmes adopted to develop education in India, an evaluation of the present state of education and some humble suggestions for overall development of "Education" in this country.

PART - I

CHAPTER – 1

ON PHILOSOPHY, EDUCATION AND PHILOSOPHY OF EDUCATION

Philosophy and education are considered indispensable and necessary for the individual and for the society as well. Both have their problems to deal with. But, until philosophers and educators come to grip with the pressing practical problems of education in an open, pluralistic society, the philosophy of education will lie as a dead hand upon the schools. Practice unguided by theory is aimless and wandering, inconsistent and inefficient. The successful resolution of problems in education as elsewhere, always required critical reflection and deliberative action.

So, education and philosophy are inextricably related in any society, for education is essentially a socio-philosophic enterprise. As a socio-philosophic enterprise education must be based on the root epistemological assumption that it is possible to have knowledge and the root axiological assumption that it is better to know than to be ignorant. It is a social enterprise because all societies deliberately attempt to transmit some collection of facts and information, skills and abilities, attitudes and values, to succeeding generations in the hope of achieving cultural endurance.

The problems of education are the problems of philosophy despite the anti-intellectual tendencies of some educators to condemn educational theory on the grounds that they are 'on the finishing line of educational practice' and have no time for such intellectual niceties as deciding whether they are doing what they could or should be doing. Education and philosophy are in a way, inseparable because they have the same end-wisdom and they have also same means inquiry, which alone can lead to wisdom.

Though education and philosophy cannot be separated, either in theory or in practice, they can be distinguished. That is why philosophy of education is a distinct but not a separate discipline from either philosophy or education. It takes its problems from education and its methods from philosophy.

So, the question naturally arises about the nature of the two, philosophy and education. And also it may be asked what is the relationship of philosophy and education? In a sense the domain of philosophy is neatly categorized, and in this sense the realm of philosophy can be sub-divided into manageable proportions: metaphysics, axiology and epistemology.

Metaphysics or the theory of reality, is the name given to the philosophical attempt to grasp the ultimate or essential characteristic(s) of the universe in a simple yet all-inclusive manner. It is an attempt to answer the ontological question, "what there is"? So as to yield a unifying description of, and to give meaning to reality. Philosophy offers three major positions as to the sum of reality considered quantitatively. Some philosophers who admit that the furniture of the universe are infinite in the number of particulars, nevertheless claim that reality is reducible to but one principle. This is the idea of monism. Others argue that reality consists of two or more irreducible principles. Those who find themselves able to sort reality into two neat piles, neither more nor less, adhere to the principle of dualism; while those who are unable or unwilling to reduce reality to one or two, or any specifiable number of parts, follow the principle of pluralism.

Regarding the substance of reality, philosophy offers four major alternatives. The first is a monism that considers the ultimate nature or constitution to be mental or spiritual, a position identified as idealism; the second is, also monistic, one that asserts

that reality is essentially material or physical, a position common to many forms of Realism; the third is a dualism that holds that reality combines both the spiritual and the physical, a position common to other forms of realism most notably Thomism; the fourth alternative, refusing either to be monistic or dualistic, says that reality is in a state of constant change and creation and therefore literally as well as philosophically infinite as to go gender and number, a position that can be identified ask Pragmatism.

The metaphysical content of philosophy thus deals primarily with the problem of reality, and is an attempt to discover and describe, and sometimes define, what is real and what it means to be real conclusions that are irreversibly built into an educational system.

Axiology, or the theory of values and value judgements in Ethics and Aesthetics, is that part of Philosophy concerned among other things with good and bad, right and wrong, means and ends. It tries to formulate a consistent theory for ethical behaviour. Once the good has been identified it is then possible to speak of morality, to use the words and concepts of ought and should. Axiology consists of an analysis of the moral beliefs, judgements, and concepts in the creation or discovery of a theory of value.

The two major approaches to axiology turn on two different answers to the question "Are values independent of, or dependent upon, mankind?" Those who reply that values are fundamentally independent of man and society, although they do indeed obligate man and society, believe in a generic theory of value called objectivism or the intuitive and vocational theories of value. Those whose responses affirm the complete dependence of value upon man and his actions and deny that value can exist independently of humanity believe in a generic theory of value called subjectivism or the naturalistic and emotive theories of value.

The intuitive theory of value is usually associated with objectivism, idealism and some variants of realism. It holds that while it may be difficult but not impossible to define an ultimate set of value, an ultimate and absolute set of values nevertheless does exist in the objective order of things. These values are to be discovered by intuition. They are not dependent upon the existence or behaviour of mankind. Moreover, once man discovers and recognizes these values he is obligated to regulate his individual and social behaviour to accord with these moral prescriptions.

The rational theory of value is associated with Thomistic varieties of realism. It also holds that values are objective and ultimately independent of man. The discovery of value however, comes as a result of human reason and supernatural revelation rather than human intuition, and the compelling of such values is enhanced by the fact that man will do right when he knows the right by reason.

Naturalistic theories of value deny that we find values readymade in the natural or supernatural order of things. Since values do not pre-exist in the cosmos, independent of the interests and efforts of men it is ideological to speak of 'discovering' values. Values, therefore are not intuited in a flash of insight, or revealed in a transcendental moment, or even discovered in a fit of pure reason, but created by man out of his experienced needs and desires. They are bio-social, invented and used and tested by individuals and societies to serve the purpose of guiding human behaviour. They are as 'natural' as language. A naturalistic approach to axiology, generally associated with pragmatism and the more empirical variants of realism, thus involves an instrumental theory of value in which judgements of value are not absolute and infallible but relative and contingent. Naturalistic theories of value are generically subjective in nature; but this does not mean that such theories assert that values are automatically equivalent to

any individual subject's whim or will or interest. It means, however, that values can only grow of human wants and needs when these are critically examined and hence are relative to and dependent upon the human condition.

The emotive theory of value insists that moral and ethnical concepts are not judgements of fact but merely expressions of emotions or attitudes. It is important to realize that the emotivist does not deny the existence of values. Concepts of right and wrong, good and bad, which are taken so seriously, can never be more than emotional judgement or conviction of an individual or group.

Epistemology (philosophy of mind in particular), or the theory of knowledge, is that segment of the philosophic quest that seeks to identify the ground and nature of truth and knowledge, and perhaps this is the most important part of philosophy or education. The epistemological question is 'How do you know?' If to know means to have measured what can be known without a standard? Thus the epistemological question inquires not only into what we know but also into how we come to know.

Regarding the answer to the question "Can we know?" We are provided with three categories used to identify epistemological positions. The first is the response of dogmatism. It asserts that in order to know anything at all we must first have some knowledge that meets two criteria; it must be certain, and it must be un-inferred. The dogmatist, having laid down these criteria, then asserts that we do in fact have some certain and un-inferred propositions, and thus responds to the above question affirmatively that we can or we must know something for sure and certain. The second answer is given by scepticism, a response that denies the possibility of having any knowledge at all. The sceptic agrees with the dogmatist that in order to have knowledge one must first have some certain and un-inferred premises; but the sceptic denies the

existence of such self evident premises. As a surveyor the sceptic can trust no marker absolutely, not even his own. The third response is fallibilism, an epistemological point of view that rejects out of hand the criterion demanding the availability of certain and un-inferred premises before knowledge can be said to exist. When he asserts that the possession of certain knowledge is improbable if not impossible, and yet at the same time asserts that we do have reliable knowledge, the fallibilist clearly must be satisfied with knowledge that can never be completely certain. The fallibilist must emulate science in posture and learn to be content with knowledge that is open to change, rather than final; relative, rather than absolute; probable, rather than certain.

About the question 'how?' the idealist finds many roads to knowledge, but the best and surest, he believes, is to rely on that part of human nature that is attuned to divine nature, the mind. For the idealist then, since knowledge consists of ideas and since ideas are products of the mind, knowledge is a product of mind – a product resulting from the mental processes of intuition and reasoning. Further, since intuition can yield certain knowledge, the idealist is an epistemological dogmatist.

So too is the realist, or at least if he belongs to one of those species of realism that are often called classical realism. The classical realist relies primarily on the rational faculties of mind to crack the code of experience and decipher the truth. When filled with reports of observation, language holds truth in coded form that reason can unravel. Given the objective, ontological world of the classical realist, and given his theories of mind and perception, our knowledge of the external world comes to us best through reasoning about reports of observations. Even though either observations of reports or both may from time to time deceive us, we can always rely on our reason and, on this

basis the classical realist is sure in the belief that certain knowledge and absolute truth exist, and human reason is capable of finding and capturing them.

In so far as the Thomist*[1] is in the mainstream of classical realism, his positions are similar. In addition, however, the Thomist puts his faith in revelation as well as reason, for while the mind by its own processes may acquire knowledge and reach truth, knowledge and truth may also be given through revelation to the mind. There is truth finding and truth giving. The Thomist, as are other kinds of classical realists, is an epistemological dogmatist.

Branches of realism known as modern realism, pragmatism and logical empiricism rule out intuition and revelation as reliable sources of knowledge on the ground that neither is open to public, repeatable, empirically confirmable inspection. Once having eliminated these as dependent sources of knowledge, the naturalist is left with ordinary human experience and his ability to reflect and reason on that experience, as the sole source of knowledge and truth. But human experience is notorisouly fickle and human reason is known to err; thus the naturalist is and must be an epistemological fallibilist.

Epistemoliogy, then, is that task of philosophy which involves the identification and examination of criteria of knowledge and truth. Those criteria would sufficiently set a task that is assuredly full of rich meaning for education, since the minimal, if not the maximal, goals of education certainly include the acquisition of knowledge and the pursuit of truth. What you have when you say you know, when you have earned the right to say it, and how you went about getting of one all key questions in epistemology and in education.

Education

The significance of philosophy in the solution of educational problems becomes apparent when we try to define education. The problem, of course, is that since there is a multiplicity of philosophical view points there is no one clear, concise, agreed upon definition of education. Education is defined as: (1) the process of drawing out of children ideas that lie implicitly embedded in their minds; (2) a process of developing abilities that are innately parts of one's human nature; (3) a process of activating the brain so as to acquire, record, and store organised bodies of fact and value; (4) a process of writing and rewriting social experience on the tabula rasa of the individual; (5) as a process of raising children to make them adjust to and live in a certain kind of society.

These definitions of education imply somewhat differing conceptions of education. But these definitions suggest three conclusions: first, education cannon be all of these things, for some of them are contradictory and thus cannot co-exist with each other to form an adequate definition; second, whatever else education may or may not be it is evidently a process, for this is a concept common to each of the alternatives; and third, a more careful inspection of these alternatives reveals at least two basic and apparently fundamentally different approaches to the process of educating, one side of which views education as the process of drawing out and building upon internal abilities dormant in the children, while the other sees education as the process of assimilating information external to the child and injecting it into him.

Education can also be defined as the process of identifying and developing some primary abilities, if we assume that an original and integral part of human nature is the possession of some set of abilities; abilities that are common in kind to every man, but that vary in degree with different men. Education is thus the process of making manifest

what is latent in each child. Those who adhere, to this view believe that education can be described by analogy*[2] to the growth and development of flowers. The child is the seed in which as yet unrealized potentials lie dormant; the teacher is the gardener whose loving, tender care will help unfold these hidden promises; and education is the teaching gardening process by which these unseen capacities will become visible through the judicious choice and application of the proper chemical fertilizers.

Another approach to education places more emphasis on the ability of man to acquire information by inquiry into the nature of the external world. Here inquiry is more a process of taking in what exists outside the learner, rather than a process of bringing out what exists internally in him. According to this view the child being educated can be likened to a sponge. While the natural absorptive powers of the child-sponge may be limited by its internal constituting, the kind and amount of material taken in depends not so much on internal as on external conditions. The child-sponge not only receives but retains, and though there is always some natural drainage and evaporation to be expected, the child can discharge most of the absorbed material, in slightly altered condition, when squeezed by the teacher.

A third view sees education as transaction – the process of give and take – between man and his environment. It is a process in which and by which man develops or creates the skills needed to modify and improve attitudes or dispositions that guide his efforts in this reconstruction of human as well as physical nature. According to this view, classroom education can be described by analogy to the stone sculpture. The artist and his material 'work together' to create a shape that is organically suited to the nature of the material and expressively suited to the abilities of the artist. Education is dynamic and interactive rather than static and directive.

Given both the plasticity and resistance of human nature, the teacher-artist works both on and with his material. Ink so far as the material will yield to the talents of the sculptors, and in so far as the craftsman knows the nature and limits of his media and material, the cooperative teaching-sculpting process results in the transformation of human material from something dull and rough into something smooth and polished.

Each of these three definitions – education as manifestation; education as acquisition; and education as transaction – is based on some conception of the nature of man and his universe. If human nature is a fixed universal commodity shared by all men, then the education men receive should also be common and fixed; but if the human nature differs with their biological and social histories, then their education should be less common and more individualized, less fixed and more flexible. If man is essentially or intrinsically good then his interests, purposes, and activities are likely to tend to be good and his education can safely allow this goodness to emerge; but if man is initially bad, then his education should be used to weed out the evil sprouts of this bad seed which is the common inheritance of all men as part of the patrimony of their human nature. Further, he must be trained to be good and shown how to suppress the bad in him.

Thus it would be strange indeed to define education, as the unfolding of the latent powers of mind unless one first postulated that mind is the common and unique possession of man. But if we agree with the idealist that the entire universe is ultimately mental in composition, then it is only consistent to argue that the great, ineffable mind of the universe is reflected in the mind of man. The purpose of education is to develop and train the mind so that it is in harmony with the cosmic concert.

It would be equally strange to define education as acquisition of information about the external world if one did not first posit the physical reality of that world as well as the ability of ;man to learn and teach about it. Hence if we agree with the realist that matter is not reducible to mind, but that mind is in reality ultimately material, then it makes sense to argue that the differential of man is his material brain and it is this and not some immaterial or non-material mind that is to be educated.

Again, it would also be strange indeed to define education as one kind of interaction between man and his environment unless one first asserted that man and environment are naturally related. Thus if we agree with the pragmatist about the reduction of reality to mind or matter, then it is reasonable to insist that human nature is a many-splendoured thing and that education cannot be restricted to training the 'muscles' of the mind or organizing the cells of the brain but must involve 'the whole child' in terms of his individual and social nature.

So, to formulate a proper definition of education we should begin with the nature of human nature. Thus, the pertinence of philosophy to education is, readily apparent even when we try to define education.' Once given an ontological position it is possible to comment on the nature of human nature, and from these philosophic beginnings it becomes possible to develop a definition of education that successfully unites philosophic commitment with educational practice, to give the latter a basis in thought and the former an outlet in action.

Philosophy and education walk hand in hand. In this relationship philosophy and education are mutually reconstructive : they give to and take from each other in the ebb and flow of thought and action; they are means to one another, and ends too, they are

process and product. It is out o this fusion of reflective thought and practical action that philosophy of education can be defined.

Philosophy as Process : Normally when we think of philosophy we think of a finished product. The product is surely the issue of some process. This process, the intellectual means by which the product of philosophy is realized is, of course, philosophizing. To revive the pedagogical proposed we can identify four distinct but related aspects of the process :

The analytic aspect of philosophizing involves such activities as identifying and examining the assumption and criteria that guide behaviour. The evaluative aspect is the process of assessing or judging actions and of defending the criteria by which judgements are made. The speculative aspect of philosophizing consists of the generation of new hypothesis, the genesis of new alternatives for conduct, on the basis of prior analysis, evaluations, and integration. And finally, the integrative aspect is constructive in the sense of putting together or relating relation previously disparate criteria or knowledge or action so as to constitute a new refurnished whole.

In a larger sense, philosophizing is the process of analysis. It means the attempt to grasp the meaning of a word, an idea, a concept , an experience; it is the process of posing meaningful questions and seeking intelligent responses to those questions, questions that deal primarily with the nature of reality, the criteria of knowledge, and problems of value.

Philosophy and product : Viewing philosophizing as the activity of analysis, the product is understanding: the classification of words, ideas, concepts and experience so that instead of confusing and mystifying us as tools for even further inquiries. When philosophy is viewed in this way, the products come to be labeled according to the kinds

of answer given by different 'schools of philosophy' such as idealism, realism, pragmatism, positivism, existentialism, etc., each striving to retain internal consistency, yet each remaining inconsistent with the other.

Education as process : When education is a process, it refers to the act of teaching or the task of learning that receives common consent from all, though there is much dissent as to the specific nature of the process of education. Nevertheless, it is agreed that education can be seen as large or small. Seen large, education is the sum of the socio-cultural impress on the individual. Seen small, it is what is done to him in the total school situation. Smaller still, it attaches to liberal, special, technical, and professional education.

The fullest meaning of education can only be synonymous with enculturation or the process of learning about the culture in which the child is born, lives and dies. A narrower meaning is the organized attempt of any society to socialize the individual. The school is the instrument of this narrower meaning of education and, notwithstanding the rich variety of educational theories and philosophies, the process of education on this level at least involves the transmission of facts and values that the society now holds dear, as well as the creation of new ones. Education is at least the handing down of 'established fact and sanctioned value' but it also involves the development of intellectual and physical abilities, the examination and acceptance of old, or the experimentation with the adaptation of new values and attitudes.

Thus education is the process of enculturation or the process of introducing the educant to the culture in which he exists and to the socially developed and endorsed method of living and working in that society. Education is a process of socialization introducing the child to society, attempting to persuade him to accept and defend,

perpetuate and extend, the culture that has taken the pains to nurture and nourish him. And throughout all of this, education is the process of preparing the child for present and future living in his culture by providing him with the tools and techniques necessary to this end.

The definition of educational process in school and cultural terms does not exclude the individual. At bottom and at top we find the individual not the institutions, the artifacts, the governments, or the beliefs. For without the individual neither human culture nor society would exist; that is why education does focus directly on the individual and only indirectly on the society and culture.

Education, however broadly or narrowly conceived, necessarily involves three stages of consideration : the biological, which yields the human animal and in some part determines the possible limits of the educative process; the psychological, which builds on the biological and differentiates out the individual : and the sociological, which takes in the biological 'given' and reflects back an image of self to the psychological.

Consequently the product of education is not merely a collection of individuals who are literate in one degree or another. But in a larger sense the product of education must be expensed in social and cultural terms as well. The social and cultural products are the fruits by which educational processes are judged. With this view the product of education is the creation or preparation of individuals by which and through which society renews changes, improves, and extends itself.

If philosophy and education are both process and product, and if philosophy of education in some way articulates philosophic thought with educational action, it takes no great logician to conclude that philosophy of education, too is meaningfully defined in terms of process and product.

Philosophy of education as process : Taken as process, philosophy of education is the activity of classifying the terms, thoughts, and principles that guide education. It is a process that proposes ends or goals for education, and suggests means to those ends. The four functions of the process of philosophizing about education is described below within these categories.

The analytic function involves location and examining the assumption, beliefs, commitments, and criteria that guide educational policies and practices. The educational practice of 'grading on a curve' is based on some set of assumptions about the definition and distribution of ability in the population at large and the classroom sample in particular.

The evaluative function moves beyond analysis, for it also assesses and judges such policies and practices in terms of their underlying, supporting criteria. This evaluation is most frequently made through the use of the philosophic category of axiology and concepts of value. For example, the 'emergent curriculum' is a policy that leads to the educational practice of teacher-pupil planning. Underlying this policy and the practice it suggests an assumption that learning results from pupil interest and activity. But there are other approaches to learning, many of which assert that while learning is a result of pupil effort it need not be anteceded by pupil interest.

Given a theory of man that holds that the child, by his very nature, is curious, we might well favour the 'interest-effort-learning' position and, in so doing, reject the strict teacher-directed implementation of the curriculum. On the other hand, given a theory of human nature holding that children are naturally reluctant, we might favour the 'forced-effort-then-learning' position that teacher-pupil planning is inefficient and ineffective

since what is required is a strong, knowledgeable teacher direction of the learning activities of weak, uniformed students.

The speculative function of philosophy of education is normally based on the analysis, evaluation and previous synthesis of existing elements; it also means building on these, or recombining these and other things, in order to create new hypotheses and identify new alternatives for use in education. Speculation of this nature is not wild and uncontrolled, conducted in the absence of existing fact or value; instead, speculation well done is rigorous and achieved within some meticulously built frame of reference.

Philosophy of education as product: The integrative function builds on the analysis made and the judgements reached so as to unite and combine these preferred educational policies and practices into a logical, consistent, coherent whole what is often called a philosophy of education. We bring together our beliefs about human nature, about society, about learning, about subject matter, about a myriad of philosophic and educational judgements and create 'the big picture'. It is eminently possible, and perhaps highly desirable, for each educator to build his own consistent, coherent, functional philosophy of education to guide his educational activities.

The integrative function of philosophy of education, then is the unifying and harmonizing of educational beliefs that have been arrived at through the analysis and evaluation of many possibilities. The word 'unifying' correctly denotes an additive process; but the integrative function, as the word 'harmoizing' connotes, suggests something more that mere addition – it suggests the polishing, reworking and fitting together of the various elements of one's philosophy of education so as to integrate them into a consistent, mutually supporting set of propositions.

Philosophy of education, then is that discipline, or that mode of thought, what provides educators with a perspective. Indeed, it is itself a perspective, for a philosophy of education is a way of looking, at, thinking about, and acting in educational contents. And, the best way to develop this kind of perspective is to grapple with the problems of education – a struggle immeasurably enhanced in one's favour when he uses the intellectual weaponry of philosophy to help him overcome the grip of ignorance, which is the father of most educational problems. A philosophy of education attempts to provide a new perspective from which the teacher can see new dimension of the problem. Philosophy enables a man to use his depth perception to maximum advantage. Now that is some thing that is practical.

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1. The term generally refers to the major strain of Roman Catholic thought about philosophy and education. This trend in Catholic philosophy was started by Thomas Aquinas.

2. Israel Scheffler has offered a penetrating analysis of educational metaphors, such as the flower analogy and the sculpture analogy, in The Language of Education.

CHAPTER – 2

ON TRAINING THE MIND

The training of the Child's mind is considered to be the aim or purpose of education. Throughout centuries philosophers and educators have frankly assented to the validity of the proposition that education is the development of the intellect. For many scholars, this development of the intellect is felt to be education, and schooling that focuses on practical instruction is anti-intellectual. A School that has vocation or professional objectives is merely training and not truly educating, since the life of the mind is deemed secondary or is ignored. Thus, education, truly speaking, is the training of the mind.

The question now arises, what is mind ? So many definitions are offered to describe mind by philosophers. Descartes claimed that mind is a non-material substance that thinks and has as its essence pure thought. Locke argued that mind is a *tabula rasa* or a blank tablet upon which the senses write a description of material reality. Russell asserted that the mind is brain functioning. Dewey asserted that mind is not a thing, but rather a name for an intelligently planned and directed course of action.

Whatever is the definition, the concept of mind in education has a purpose. The very means and ends of education depends upon the concept. The distinctions between classical and contemporary theories of mind lead to differences of opinion about mental discipline and, therefore to disagreements about the very means and ends of education itself.

The contemporary philosopher Gilbert Ryle*[1] says that the official theory, which hails chiefly from Descartes, is something like this: with the doubtful exceptions of idiots and infants in arms every human being has both a body and a mind. This is not to

say that philosophic tradition views man as 'half material, half immaterial' or even 'half natural, half supernatural' so that both comprise the whole but neither is an integral pact of the other.

It should be noted in passing that in the long stream of philosophical and educational thought the concept of mind has often been bound up with the notion of soul and thus mind-body dualism can also be seen to spring from a concept of soul. It is likely that the concept was not original but secondary and derived, for it seems clear that in the beginnings of his intellectual career man did not clearly distinguish between himself and his environment, between his thoughts and his actions, between his mind and his body. With the addition of the concept of 'soul' to his intellectual vocabulary man comes to define himself in dualistic terms.

The educational import of this is that the education of man must focus on training his mind, developing his intellect, so that he can fulfill his propose as a rational being and develop his God-given ability to gain knowledge though reason. This is not to deny the importance of the body by way of physical education, is done indirectly for the benefit of the life of mind.

CLASSICAL THEORIES OF MIND: For some classicists the human mind was thought to be a nonmaterial entity consisting of pure form spiritually linked to a Universal Mind – sometimes described as God. Unclear as such concepts might seem to the philosophically uninitiated, they are indeed in the mainstream of Western philosophical and educational thought for with our cultural heritage we have become accustomed to hearing the propositions that God is an ineffable spirit and that he can when he wills reveal to us the truths of this universe. From this it was reasonable to conclude that mind , in itself and as such, is indescribable, indefinable. Even so,

depending upon the analogy preferred, mind was viewed either as a container of implicit ideas or concepts or as an undeveloped potential for the creation or receipt of ideas. Either way it served as a dynamo of infinite power.

Philosophic idealism, beginning with Plato, emphasizes the role of mind as an agent of reason or product of ideas. Knowledge is contained in or produced by ideas, ideas are the product of the mind, and therefore, the mind of man or God is the only sure and reliable source of knowledge. So, education is said to focus upon the training of the mind. For the idealist, then, mind is the power to produce or receive ideas, ideas that in their turn make the sensations or perceptions we receive intelligible and thus, in the process of concept formation, yields to us the power and ability to possess knowledge. Learning involves a two-way communication between minds and Mind. The training consists of tuning individual minds to the frequency of Absolute Mind so that it can vibrate by harmonic induction.

There is also a strong, deep, continuing tradition that mind is not a thing-in-itself, material or immaterial, and perhaps not even a part of or function of soul. Rather, 'mind' is a term we use to describe certain functions of the brain. In this tradition, whether the mind is seen as an independent nonmaterial entity casually linked to the dependent, material brain, or merely the brain as it functions in certain ways, it is said to act as exterocepter and interceptor. That is, it acts externally to serve as a lens that reflects or transmits perceptions of the physical world to the intellect; and it acts internally as a receiver, classifier to translate perceptions into conceptions or ideas, by which a person comes to have knowledge.

In more recent years some segments of traditional thought, most notable aspects of philosophic realism in particular, have come to discard the 'soul hypothesis', which

linked mind to the soul and thereby laid the ground-work of the body-mind dualism, and to view man as strictly a biological organism. This view concludes that the mind-body dichotomy is an error and in consequence, sees mind itself as a word – a semantic device – that refers to a certain kind of bodily activity.

In classical thought, however, which runs from the pre-Socratic to contemporary philosophers and educators, it is generally believed that an agent or faculty called mind is necessary to explain and make possible human reason, knowledge, and the communication of ideas. For early classicists, such as the Idealists and the Thomists, mental activities like remembering, imagining, and thinking did not harmonize with their experiences of natural, physical phenomena. They could find these activities nowhere in nature, and thus they saw man as something apart from nature. So they concluded that mind exists and is both immaterial and supernatural. Later traditionalists rejected dualism as a tenable approach to man and mind and, instead, 'located' mind in the brain and defined it as a function of that bodily organ.

For most traditional philosophers, then, mind is the agent or the power to produce ideas; these ideas, in turn, make perceptions comprehensible through concept formation and, hence, give the human alone among all animals the ability to posses knowledge not only of man and the universe of things (the natural) but of mind and the universe of thought (the supernatural). Tuning his mind to an ultimate frequency is like tuning a piano. Writing lessons on a blank slate is more like fitting an upright with a piano role. Both persist.

TRADITIONAL CONCEPTIONS OF EDUCATION: Speaking from a traditional frame of reference it is obvious that men learn in many ways -- not the least of which is in the act of thinking, of reasoning; education is the training of the mind. It

does not make sense to say that the mind can be developed by thought when, indeed, we have already been told that it is the very function of mind to think and produce ideas. It makes at least as much sense to say that our muscles can be developed by hard work when, at the same time, we are told it is the muscles' very function to do work. And here is suggested one of the most wide-spread beliefs about mind, a belief that follows expectedly from traditional conceptions of mind: mind is a muscle to be strengthened by mental exercise; intellectual gymnastics will result is a generalized strengthening of the power to think and to reason.

Contemporary psychologists insist that the theory of mind as a muscle that can be strengthened by mental exercise is factually light-weight. But even so it is easy to see why educators who are impressed with traditional philosophic viewpoints try to find pedagogical methodologies that follow from, or are in harmony with philosophic conceptions of mind.

The educator impressed with idealism places such a stress on the Socretic dialogue – the give and take of ideas – as sound pedagogy. Given his concept of mind, he expects truth out of such a dialogue, in which two minds are being honed against each other this rational dialogue is like a chorus; each voice tunes the other until a clear note swells up and an idea rings true. After all the development of this choir of intellect is the end and object of education. Communication among minds within the field of force that is mind is the only way to classify ideas.

On the other hand the educator impressed with realism places such a stress on an 'object lesson' – the use of a physical object to stimulate and produce ideas in the mind – as sound pedagogy. Given his theory of mind, he expects that such a Pestalozzian 'object lesson', in which pupil would perceive, describe, discuss, and consider the object

at hand, will increase the mind's power to abstract, to reason, to acquire knowledge – and, after all, the development of a discriminating intellect is the end and object of education.

On balance, classical conceptions of education are geared to a theory of mind that grows out of philosophical and theological beliefs, rather than 'hard' empirical data about child behaviour and leaning. These conceptions are, in the main, based on the assumption that man's dual nature requires pedagogical theories and techniques that would develop, improve, and strengthen that mind. The organic link, the functional connection, between classical beliefs about mind and education is best seen in traditional approaches to mental discipline. These point out the ways for tuning a mind or for inscribing a blank tablet.

CLASSICAL CONCEPTIONS OF MENTAL DISCIPLINE : In the classical tradition mental discipline means, first, developing the implicit powers of reason that lie embedded in the mind and, second, stocking the mind with knowledge. From this definition it follows that well-founded educational processes are those that ensure that pupils are carefully instructed in logic so they can reason correctly and of course, that pupils are given ample opportunity to stock their minds with knowledge.

In this context two presuppositions should be made clear : first, knowledge when properly defined consists of eternal verities rather than temporal facts, it is absolute rather than relative; second, this kind of knowledge can be produced by the mind only, not by the senses, since it comes from reason, not from experience. These twin beliefs about the means and of inquiry stand central to the traditional thesis of mental discipline.

The classical tradition in philosophy and education has held, and still holds, that the knowledge of most worth is metaphysical rather than empirical; and since empirical

or scientific inquiry does not lead to those absolute, metaphysical truths that constitute the corpus of knowledge those in the classical tradition conclude that fruitful inquiry must of necessity rely upon such non-empirical methods as reason, intuition, or revelation. From such a philosophic position concerning the nature of knowledge and the means and end of inquiry it has been concluded that the ultimate end of education can only be to develop the rational powers inherent in man's God-given mind and, by training and using these power to discover what universal truths we can have so as to stock-pile them in the minds of men.

Of these two components of the disciplined mind, the first – ability to reason – is said by some to be more important than the second – possessions of knowledge – since thought is the proper method of securing information. Without intending to undercut the importance of a mind, it retains properly conceived means – the development of reason through the medium of logic – and that this, rather than the possession of knowledge, is the proper end of education. This attitude is justified on the belief that the ability to reason is a general and heuristic power and therefore, a well trained mind is surely capable of attaining knowledge.

Even so, the majority of classicists reject this argument on the ground that it emphasizes means rather than ends. These traditionalists believe that since there are other means to the end of universal knowledge and absolute truth – the means of intuition or revelation – it is thus possible for man to have knowledge even though his rational faculties might not be fully developed.

Outstanding thinkers in the classical tradition have consistently insisted that means and ends should not be so torn asunder, stressing that mental discipline refers to both the process of reason (logical inquiry) and the product of that reason (true

knowledge). In this sense mental discipline has two related aspects, the mind whose power of reason have to be developed and the mind that is in possession of knowledge.

On balance, than, the classical tradition would have us believe that training the mind means developing our implicit powers of reason; and this, in turn, has often come to mean teaching pupils the rule of logical systems on the assumption that such systems represent the proper, correct, and intended use of the mind. And, still on balance, the classical tradition would also have us believe that the mind so trained is undisciplined – which is to say that it would, as a consequence, come to possess those bodies of certain, indubitable, metaphysical knowledge that represent ultimate and absolute truth.

In traditional thought logical reason is used as the means to metaphysical truth. And it presupposes that some knowledge, some truth can be had without the use of logic and reason. Or, in short there are some self-evident truths, things man knows to be true independently of his reason. The truth of these propositions cannot be doubted, they are seen to be true on presentation to our mind or they are known to be true because they were intuited by us or revealed to us. The concept of self-evidence thus becomes an integral part of the classical tradition in philosophy.

The second aspect of the classical approach is not whether a student should have at his command a fund of information, a collection of related facts, or an understanding of a body of knowledge. The issue is whether such a fund of information is an end in and of itself or whether it is means to the end of successful human activity; the issue is whether knowledge is of intrinsic or instrumental value.

Many contemporary philosophers, most notably pragmatists, prefer as a matter of linguistic convention to use the word 'knowledge' only to describe information that has been used as a tool in solving some human problematic situations. Quite to the contrary,

however, those in the classical tradition find such a distinction as disservice because reducing 'knowledge' to 'applicable information' gives knowledge the status of an intellectual harlot whose value is determined by its functional utility when, in fact, knowledge should reign supreme even if it is virginally pure and untouched by human use.

Classicists tend to view information gained through experience, as something less than true knowledge since it is relative and probable rather than absolute and certain experience. Knowledge worthy of the name is absolute, certain, and since these terms can never be applied to the results of empirical inquiry true knowledge is metaphysical and not empirical.

The well-stocked mind, then, does contain some empirical information of use but it also possesses a good quantity of higher quality information – absolute, certain, metaphysical knowledge. The latter governs the use of the former thus insuring that a wise man will be a good man. Thus, in the educational process, the classical tradition is most concerned about metaphysical knowledge, wrought out of reason, and somewhat considerably less enthusiastic about the empirical information that may be teased out of experience.

Education deals with the development of the intellectual powers of men. But we cannot talk about the intellectual powers of men though we talk about training them, or adapting them, and meeting their immediate needs, unless our philosophy in general tells us that there is knowledge and that there is a difference between true and false. We must believe, too that there are other means of obtaining knowledge than scientific experimentation and if we are to set about developing the intellectual powers of men through having them acquire knowledge of the most important subjects, we have to

begin with the proposition that experimentation and empirical date will be of only limited use to us. *[2]

The classical tradition holds that man has a mind with inherent intellectual powers; that man can, if he wills to develop these powers of the mind, come to recognize clearly true, absolute, and certain knowledge; that the school is the deliberate instrument by which man's mind can be trained and knowledge warehoused therein; but that all based upon an epistemology based on a prior knowledge and self-evident truth, a psychology of mind that emphasized logical reasoning, and an axiology that praxes knowledge most highly for its own sake.

CRITIQUE OF THE CLASSICAL TRADITION : Educators in the classical tradition, impressed with this kind of philosophical reasoning took the traditional approach to intellectual discipline to mean that they should (a) 'teach logic' (b) 'teach facts'. Less crudely put, convinced of the need to produce pupils who could think clearly and had command of a body of knowledge, and yet painfully aware of the rational limitations of pupils, these educators developed over the centuries an approach of teaching and learning based on the belief that teaching is the presentation of proper bodies of fact and value (e.g., teaching is talking), while learning is the demonstrated acquisition of this fund of information (e.g., learning is remembering). To this view of knowledge as conclusions digested was added the process of making children wrestle with abstract, contents logical or mathematical derivations which somehow represented the ideal of reason.

In more recent years, however, many philosophers and educators have become disenchanted with both the means (logical reasoning based on self-evident truths) and ends (possession of knowledge for its own sake) of education as represented by the

classical tradition. One major criticism is that the means is intellectually short-weighted. Fredrick Neff illustrated problem thus, "Needless to say, such a system resulted more in continually reaffirming conventional creeds than in anything like fresh or vital modes of inquiry. In fact, honest inquiry was virtually impossible, for such a system required that the premises of logic consist of propositions already firmly established by traditional outlooks, since no new conclusion could emerge, intellectual disciplines consisted largely in mastering the rules of logic, rather than in questioning or inquiring. *[3]

In fine, the means are subject to the practical criticism that they are in fact not productive even of the ends sought. As for the ends of education, when translated into a theory of mental discipline holding that the mind is a passive instrument to be stuffed full of knowledge that may or may not have any human utility. Alfred North Whitehead criticised this position as follows : "..... The mind is an instrument, you first sharpen it, and then use it; the acquisition of the power of solving a quadratic equation is part of the process of sharpening the mind ..... I do not know who was first responsible for this analogy of the mind to a dead instrument..... Whoever was the originator, ... or, whatever its weight of authority, whatever the high approval it can quote, I have no hesitation in denouncing it as one of the most fatal, erroneous, and dangerous conception even interfused into the theory of education. The mind is never passive; it is a perpetual activity, delicate, receptive, responsible to stimulus. You cannot postpone its life until you have sharpened it." *[4]

Dewey in his criticism says that schools under the influence of the classical tradition too often view education as the passive absorption of knowledge : "in schools those under instruction are too customarily looked upon as acquiring knowledge as theoretical spectators, minds which appropriate knowledge by direct energy of intellect.

The very word pupil has almost come to mean one who is engaged not in having fruitful experiences but in absorbing knowledge directly. Some thing which is called mind or consciousness is served from the physical organs of activity. The former is thought to be purely intellectual and cognitive; the latter to be an irrelevant and intruding physical factor." *[5]

Dewey also says, ' It would be impossible to state adequately the evil results which have flowed from this dualism of mind and body, ... In part bodily activity becomes an intruder. Having nothing, so it is thought, to do with mental activity, it becomes a distraction, an evil to be contended with. For the pupil has a body, and brings it to school along with his mind. Any body is of necessity, a well-spring of energy; it has to do something. But its activities, not being utilized in occupation with things which yield significant results, have to be frowned upon. They lead the pupil away from the lesson with which his 'mind' ought to be occupied; they are sources of mischief. The chief source of the 'problem of discipline' in schools is that the teachers has often to spend the larger part of the time in suppressing the bodily activities which take the mind away from its materials. A premium is put on physical quitted, on silence, on rigid uniformity of posture and movement, upon a machine – like simulation of the attitudes of intelligent interest."*[6]

Paradoxically enough, the separation of mind from body and the subsequent traditional emphasis on the mind has led, in educational practice, to a co-emphasis on verbal learning which too often has dwindled to mere verbalism. "The common assumptions that, if the pupil only thinks, one thought is just as good for his mental discipline as another, and that the end of study is the amassing of information, both tend to foster superficial, at the expense of significant thought. Pupils who in matters of

ordinary practical experience have a ready and acute perception of the difference between the significant and the meaningless, often reach in school subjects a point where all things seem equally important or equally unimportant, where one thing is just as likely to be true as another, and where intellectual effort is expended not in discriminating between things but in trying to make verbal connections among words."*[7]

THE RECENT CONCEPTION OF MIND : A position counter to classical rationalism emerged when Francis Bacon published his *Novum Organum*, in which his conception of a new method of inquiry laid the basis for what we call the 'scientific method'. A second intellectual tradition – scientific empiricism – had so firmly established itself that it partially eclipsed theology, traditional philosophy, and literature. Unable to cope well with value and moral problems the empiricists encouraged the well-known separation between science and values.

In this more recent period, which was characterized by the growth of empiricism in science and philosophy, traditional conceptions of man, mind, and mental discipline have been discarded by most scholars. Dualism in philosophy has largely been supplanted, and few contemporary secular scholars continue to view man as part mind, part body. But in recent years, at least two newer conceptions of mind have appeared.

The first growing out of a modern empirical realistic philosophy continues to look upon mind as an internal activity but now as a physiological function of the brain rather than as the ratiocination of a disembodied intellect. The dualistic metaphysics of an earlier realism has been rejected and, in its stead, man's mind – or, more aptly, the term 'mind' – refers to bodily activity located or centralized in the brain and corresponding nervous system. Even though this has discarded the ancient metaphysics

and has replaced the 'mind, substantive' with the 'mind, brain functions', it does retain some ties to its antecedents in that it postulates that successful mental functions are dependent upon sensory perception that 'write' upon the brain.

The first of the newer views, then, might fairly be identified as a bio-physiological conception. It is a conception of mind that is basically acceptable by contemporary behavioural scientists. According to this view we would not be in error if, to make communication more precise, we simply dropped the 'word "mind" from our scientific, philosophic, and educational vocabularies. Quite obviously, if we did so the idea of 'raining the mind' would make neither literal nor figurative sense, for it would suppose training something that does not, in fact, exist. Training the brain resembles programming a computer.

There is, however yet another and newer conception of mind which suggests that even this approach to mind and mental activity has short – comings, not the least of which is that it restricts the concept of the functioning of an individual brain, thereby defining an individual in bio-physiological terms.

The inference to be made, of course, is that there are no good, compelling reasons for locating mind either in the soul or in the brain, and that they are unimaginative educators indeed who can form no conception of the mind and its functions apart from an individual soul or brain.

It is suggested that mind, while obviously the product of biological evolution, is restrictively conceived when viewed merely as a physiological function and is better viewed as having social as well individual functions. Put directly, this modern empirical position is that mind is most fruitfully defined as purposeful human activity, individual or social, rather than as an immaterial object as in the classical tradition, or even as the

brain functioning as in another contemporary empirical tradition. One reason for preferring such a bio-social theory of mind is that it avoids the fallacy of misplaced concrete-ness, or the error of verification, which occurs in most classical and some contemporary definitions of mind.

This view (bio-social) holds that 'mind' is a word we can justly employ to describe a kind or quality of relationship between man, men and environment. It is not an immaterial substance located in the soul, or in any way to be limited to an individual physical organism or encapsulated by the skin. Rather, in the words of Dewey, mind is "..... precisely intentional, purposeful activity controlled by perception of facts and their relationship to one another. To have a mind to do something is to foresee a future possibility; it is to have a plan for its accomplishment; it is to note the means which make the plan capable of execution..... It is to have a plan which takes account of resources and difficulties. Mind is the capacity to refer present conditions to future results, and future consequences to present conditions."*[8]

"Mind" thus refers to the substance of plans, ideas, and aspirations. It does not refer to any substance in itself, or to the substance that supposedly produces plans, ideas, and aspirations. It is simply wrong-headed to think of the mind as an immaterial object. Further, it is not completely satisfactory to think of mind as merely a term to describe certain functions of the brain although, of course, mental behaviour is indeed inescapably related to the physiological functioning of the brain. It may only be man's lack of experience with other organisms that make him conclude that a brain is absolutely essential to thinking.

According to this view a brain can function without at the same time engaging in 'mental' (as differentiated from physiological) activity. Mental activity, or mind ("mind-

ing" activity) is present only when a person deliberately employs his biologically given, environmentally developed, and brain-centered intelligence to design or plan a specific course of action. In the words of Dewey in this concept of mind : ".... Mind appears in experience as an ability to respond to present stimuli on the basis of anticipating future possible consequences, and with a view to controlling the kind of consequences that take place."*[9] It means simply that 'mind' is not a name for something complete by itself; it is a name for a course of action in so far as that is intelligently directed; in so far, that is to say, as aims or ends, enter into it, with selection of means to further the attainment of aims.

In this view of mind, 'Mind' as a concrete thing is precisely the power to understand things in terms of the use made of them and a socialized mind is the power understand them in terms of the use to which they are turned, in joint or shared situations contemporary philosophers and educators would certainly agree with the age-old proposition that the proper end of education is the training of mind. Indeed, the intellectual father of progressive education, John Dewey, asserted that it is education's business to train the mind. But he did not mean to fill a battery with acid so it could power the machinery of the body, but rather to regulate an ever-present power- flow which is at one with being alive. One does not train the mind, but rather he trains someone to 'mind' into business.

RECENT CONCEPTIONS OF MENTAL DISCIPLINE: The basic differences between philosophers and educators, as we have tried to show, are not easily resolved, for they spring from the very root of man's conceptions of himself and the universe he inhabits. Consequently, when such diverse thinkers, whom we have used as representatives of the classical and modern traditions in philosophy and education, agree

that training the mind is the prime function of education, it can be assumed that each means something significantly different from the other by the terms, "mind" and "raining the mind"

This point is easily demonstrated for, if "mind" is conceived of as a term that describes the quality of behaviour, conception of mental discipline emerges. Rather than insuring that pupils can reason deductively from self-evident axioms, or filling pupils' heads with facts, mental discipline comes to mean the development of intellectual habits, designed to help pupils analyze past and present behaviour. Again, to cite Dewey : "....., it is its (education's) business to cultivate deep-seated and effective habits of discriminating tested beliefs from mere assertions, guesses, and opinions to develop a lively, and open-minded preference for conclusions that are properly grounded, and to ingrain into the individual's working habits, methods of inquiry and reasoning, appropriate to the various problems that present themselves ..... The formation of these habits is the Training of the mind."*[10]

This conception of mental discipline is 'generally' similar but 'specifically' different from traditional conceptions. It is 'generally' similar in that like transitionalism, it is concerned with the processes and products of human reason; but it is 'specifically' different in it's approach to both the process and the product of intellectual inquiry. More simply, both classical and modern thinkers are concerned with the means and ends of mental discipline, but they disagree about the nature and meaning of those means and ends. One of the significant differences might be characterized by noting that the classical approach has emphasized acquiring while, in more recent times, the modern approach has come to emphasize inquiring.

Classical thinkers see the end of intellectual activity, or 'acquiring', as the mastery and possession of some fixed, final, antecedently existing body of knowledge that is of intrinsic value; while modern thinkers, on the contrary, see the end of intellectual activity, or 'inquiring', as the creation and implementation of a well-designed and well-executed plan of action geared to the resolution of some difficulties, some problems – the inquiry, therefore, presupposes that all bodies of knowledge are contingent, relative and of instrumental value. The issue, sufficiently put, is whether or not knowledge is an end in itself or a means to the further end of helping man to solve his problems.

The differences between 'acquiring' and 'inquiring' suggest different methodologies of coming to know. The methods of rationalism might well be proper if one wants to 'acquire', but if one wants to 'inquire', the methods of empiricism are more appropriate. The newer conception of mental discipline therefore, rejects the traditional belief that pure reason, or intuition, or revelation can lead to knowledge, thus denigrating the classical emphasis upon deductive logic as an infallible means of discovering truth. But it does not reject logic, deductive or inductive. Logic can be a useful tool in an empirical methodology – useful only when it is geared to premises that have been tested and empirically verified, and when the conclusions suggested by the use of logic are also subject to the further test of experience. Validation, then, means meeting the test of carefully examined human experience, not obvious self-evidence or consistent logical proof.

We perceive an underlying intellectual assumption of the empirical approach to mental discipline : the pupil; the inquirer, cannot hope to find an infallible means of inquiry, nor can he hope that his inquiry will lead to infallible conclusions which would

represent absolute, permanent knowledge. In fine, knowledge does not have intellectual tenure; truth is not permanently appointed; and information is promoted to the status of knowledge only when it has been or can be used in the solution of a problematic situation.

The process of inquiry proceeds when the inquirer observes, analyzes, speculates, and thinks about the nature of the situation in general and the problem in particular: It comes to a focus when, on the basis of the intellectual review, he formulates some description or definition of the difficulty and in terms of that definition, formulates a hypothesis about the course of action that would, hopefully remove the difficulty and make the situation less problematic. It moves to a climax when the hypothesis is tested, actually put into action, and, if such action verifies the hypothesis that particular inquiry is concluded and in consequence, knowledge is achieved. In this context mental discipline refers at least to the hypothetico-deductive process by which (1) the problematic situation was analyzed, (2) a hypothesis was formed, and (3) the hypothesis was judged or seen to be successful or unsuccessful. This is a plan for inquiring. If 'mind' is to have a plan for action, then 'mental discipline' can only refer to the process of 'minding' the process of formulating and executing such plans.

Thinking does not occur in a vacuum; thought is stimulated by problems which are always contextual; ideas are plans of action requiring experiential tests; and knowledge becomes valuable if and only if it can be instrumental in the solution of some human difficulty. Thus we may recapitulate by saying that thinking does not occur just as 'general principles'. There is something specific which occasions and evokes it. General appeals to a child or to a group up to think, irrespective of the existence in his own experience of some difficulty that troubles him and disturbs his equilibrium, are

futile for the fact of the matter is that 'the method of intelligence manifested in the experimental method demands keeping track of ideas, activities, and observed consequences. This is a matter of reflective review and summarizing, in which there is both discrimination and record of the significant features of a developing experience. To reflect is to look back over what has been done so as to extract the net meanings which are the capital stock for intelligent dealings with further experiences. It is the heart of intellectual organization and of the disciplined mind.*[11]

Wherein mind stands for an activity, mental discipline refers to a process of critically reviewing and carefully reconstructing experience rather than merely riling the brain's memory cells with data that are to be juggled about in the abstract by the application of pure reason without any consideration of implementation. He who has a disciplined mind, therefore, is he who has carefully developed the habits of reflecting on past experiences, his own and others, selecting out of experience by empirical inquiry and by thought those elements and patterns that can be used to influence and direct his future experience. It is in precisely this sense that the word 'mind' is best used to describe a plan of action, and the term ' disciplined mind' is best used to describe a person whose present actions and future plans are based on a critical analysis of past experiences and a deliberate decision about the nature of desired future experiences.

The educational activity of 'training the mind' can mean little more than providing people with conceptual tools and environing conditions that allow them to learn to distinguish beliefs grounded in experience from those imposed by authority and to form judgements based on an analysis of data yielded by experience instead of mindlessly accepting judgements offered to them by 'common sense'. In short, to train the mind means to develop habits of inquiry that, by fruitful resolution of problems,

increase a persons control over future experience. Much of minding involves doubting the fixed truths that the classical tradition hands down as knowledge. This sets the fallibilist against the dogmatist, the absolutist against the rationalist. There deep splits cannot be bridged by agreement on a phrase such as 'training the mind'.

RECENT CONCEPTIONS OF EDUCATION: Out of this recent philosophy of mind, and the theory of mental discipline an approach to education has been developed. This attempts to avoid the pedagogical pitfalls brought about by both a mind-body dualism and a theory of mental discipline that holds that training the mind is, in effect, exercising the mind and on such ground justifies rote learning and the sheer acquisition of sheer facts. Instead, this newer conception of education emphasizes activity rather than passivity. But mere activity or sheer physical activity, is not what is here suggested; the activity to be educational should be purposeful and planned and here lies an important task for the educator: to help students to learn to act, to behave, in thoughtful and meaningful ways. It merely recognizes first, the existence of potentiality and, second, that educative experiences of the individual in school and out will determine the degree to which mindfulness is characteristic of his action. What happens in the classroom will be a potent factor in determining whether his actions remain routine and blind or are distinguished by an awareness of what they are about.

Here education hopes to focus upon total human behaviour – or on 'the whole child', rather than on one aspect of behaviour; here education hopes to focus upon experience, from which both the means and ends of education are drawn; and here, above all, education hopes to focus upon intellectual behaviours the 'training of the mind' for behaviour unguided by intellect is aimless and unproductive, and experience

unexamined and guided by intellect is but a series of related yet discrete events incapable of contributing to the improvement of individual or social life.

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1. Ryle, *The concept of Mind* (New York: Barnes & Noble, Inc, 1994) p.11.

2. Robert M. Hutchins, *The conflict in Education in a Democratic Society* (New York: Harper & Row Publishers, 1953).

3. Fredrick C. Neff;, "Six Theories of Intellectual Discipline", *Educational Theory VII*, 3 (July 1957), p.164.

4. A.N. Whitehead, *The Aims of Education and Other Essays* (New York : The Macurdth an Company, 1929), pp. 8-9.

5. John Dewey, *Democracy and Education* (New York : The Macmillan Company, 1961) p.164.

6. Ibid, p.165

7. John Dewey, *How we Think* (London : D.C. Heath & Co., 1909), p.37

8. John Dewey, *Democracy and Education* (New York: the Macmillan Company, 1961) pp. 120-121

9. Ibid. p.155

10. John Dewey, *How we Think* (London : D.C. Heath & Co., 1909), pp. 27-28.

11. John Dewey, *Experience and Education* (New York: the Macmillan Company, 1961) p.109.

CHAPTER – 3

ON PROGRESSIVE EDUCATION

THE PHILOSOPHIC BASE OF PROGRESSIVE EDUCATION

The meaning of "progressive education" depends on the meaning assigned to the word 'progress'. Primitive sense of logic suggests that, whatever else the concept of progress may suggest, it incorporates, at least, the ideas of change and direction. Progress implies movement and movement involves changes in some direction. And to affirm that to change in any way is to progress is to say that a given situation is the worst of all possible situations and any change is an improvement. Most would assume that while some changes are progressive, others are regressive. But in any case, it seems quite clear that the concept of progress inevitably involves the ideas of change and direction; and from this we can identify the most elementary definition of progress: progress is change in a desirable direction.

The word ' desirable ' indicates that there is an axiological, or value, implicit in the concept of progress. Thus we see that the concept of the comparative idea of 'changes for the better' plays an integral role in the concept of progress. However, this definition gives us no information as to which changes in which directions are to be desired at what times under which circumstances. Only when we have adduced the criteria to give us a sense of desirable direction will we grasp the full meaning of 'progress'. And, as the concept 'progress' is used as a modifier in the term 'progressive education' the desirable directions will necessarily refer to the means and ends of education.

The Grecian Era : The pre-Socratics generally considered change to be characteristic of reality; indeed, for some, reality was change and change was reality. Anaximander saw reality as changing and pluralistic; Protagoras argued that nothing is fixed and final; and Heraclitus affirmed that all things are in flux.

But these early theories of change did not come to characterize Greek thought. Plato negated the reality of change and Aristotle encapsulated change in a changeless cycle of reality. So, owing partially to the lack of pre-Socratic writings and partially to Plato's beautiful language and Aristotle's persuasive logic, the particular segment of Greek thought we call "Greek Philosophy" considered change a superficial and unwelcome cover that obscured reality. To penetrate beyond 'appearances', where change was obvious, they sought to discover regions where nothing changed.

Plato went so far as to deny the reality of change by insisting that whatever changed was merely apparent, or phenomenological, hence unreal, while the truly real could not change because it had to be perfect, fixed, and final. Plato's student Aristotle disagreed that change was unreal or impossible for, as an empiricist, he had the testimony of his senses that changes occurred even in living things and, as a rationalist, he had the logic of his reason to confirm the reality of such changes. So, Aristotle compromised by admitting the reality of physical change and growth and then encapsulated it in metaphysics by insisting that change occurred only within changeless cycles of reality.

According to the Greek thought immutability and stability are the essential components of reality, and what actually changes is something less than real, for the truly real is represented by teleological end points. They may by conceptual atoms called essences or universals. Change thus came to mean, for the pre-Socratic Greeks, little

more than the ebb and flow of events on the surface of the fixed and regular cycles of ultimate reality. They sought fixed patterns beyond observable events. The ancient Greeks cared as little about the direction of change among appearances as we might care about the sequence of events in a dream Though Aristotle spent much of his life describing the details of biological specimens he fitted his accounts of their make up to a static though cyclical view of life within a fixed framework from earth, air, fire, and water at the base to the unmoved mover on the top.

The Christian Era : With the development of Christianity some few hundred years later, the Platonic idea of an immutable, immortal world of reality beyond the mutable, mortal world of appearance and the Aristotelian idea of teleological ends were amended to provide the intellectual substance for the idea that fruitless change on earth could be arranged in a chain that led to the final end of otherworld immortality. The concept of change as reworked by the primitive Christianity of Peter, Paul, and others, as well as the more formalized Christianity of Augustine, Aquinas, and others took on a directional characteristic. One of the great Christian improvements over Greek thought was the ideas that change need not be considered only aimless movements, among appearances, but that meaningful change toward a fixed and real lend was possible and desirable. The Christian metaphysics and the Christian ethics did provide all the ingredients necessary to a theory of progress : change, direction, and meliorism. Indeed, given that man on earth hopes to achieve salvation in part by his own efforts, the concept of progress becomes indispensable.

So, 'progress' is defined as change or movement in the direction of the end; and, conversely, movement in any other direction toward any other end is regressive. With the expansion of the concept of society beyond two dimensional modes the suspicion

grew that the shortest path between points might not be a straight line. The reality of change was thus incorporated into the Christian metaphysics, and progress came to represent changes or movements towards certain fixed and perfect ends. The nature of those ends was defined by criteria laid down by the prophets and priests of Christianity and their perfection was guaranteed by supernatural authority. So, the ultimately 'real' of Greek thought had become the Christian supernatural, still fixed, final, and eternal.

The Enlightenment : Because the Greeks and the Christians rooted the ends and benefits of progress in an afterlife that denigrated the meaningfulness of earthly change, these early theories of progress could not survive the intellectual ferment brought on by the Reformation. Under the stimulant of Post Reformation thought, thought now freed from a church-imposed interpretation of the Aristotelian frame of reference, the belief arose that the improvement of the human condition need not await our arrival at an afterlife but might well be realized on this planet in a temporal future if the fixed ideals could be tempered. For this the two-dimensional analysis-body and soul, good and bad had to give way to more complex maps.

Men like Locke, Montesquieu, Rousseau, and Voltaire undertook to discover "the natural laws of society and social organization" that must reside in the natural order of things. Their search convinced them that, among other things, progress was one of the important natural social laws. Progress took on a concreteness, inevitability, and force. According to this view the concept of progress was elevated to the status of a natural law for the continual improvement of life on this plant and the eventual perfectibility of man.

The idea that deliberate human efforts might change and improve human efforts might change and improve human environing conditions slowly throttled the earlier idea that human suffering, poverty. illness were part of God's plan to test our fitness for

eventual residence in His mansion. Out of this metamorphosis of the Greco-Christian conception of progress arose several new concepts of progress. Perhaps the most notable was that of the German social scientist Karl Marx who, formulated a theory of change and progress called dialectical materialism.

In its simplest form the dialectic is physical analysis of what happens in argumentation on the grand scale of the combat among ideas. Three principles are involved : (1) the generation of opposites; (2) the vector-like force of ideas, and (3) the balanced resolution of vectors. Dialectic is the inevitable conflict among ideas.

According to Hegel, change and progress result from and can be explained by a dialectical logic. Dialectic states that neither the thesis nor the anti-thesis 'wins' the contest, for the synthesis represents elements of both thesis and anti-thesis merged in some new situation, some new thesis and out of this new thesis grows an anti-thesis, resulting in yet another synthesis which becomes yet another new thesis.

Seizing upon the dialectic as method, but rejecting Hegelian content, Marx made materialism the content-and gave us a theory of progress called dialectical materialism. For Marx the economic thesis of feudalism yielded its own antithesis, which resulted in a synthesis and a new thesis called mercantile capitalism; in turn, capitalism has produced a series of contradictions which will result in socialism, the next synthesis-thesis; and this in turn will yield to the ultimate thesis, pure communism. In less abstract term, Marx says that the precondition of progress, and communism will represent the terminal point of economic progress when there will be neither exploiters nor exploited in the one-class society.

The idea of progress, from the ancient Greeks up to and including Marx, has thus been distinguished by two beliefs; first that progress consists of changes or motion in the

direction of a final and fixed end; and second, that the absolute value of the end vouchsafes for the validity of the means used to reach it. Additionally, progress was seen as inevitable, for in the Greco-Christian formulation eventual arrival at the ends set is assured by God : in the formulations of Enlightenment philosophers, progress is part of nature and assured by natural law; in Marxist formulation the give and take of the dialectic predicts and promises progress toward the fixed ends set by the, course of history. In all these instances progress is closed-ended, with a terminal point fixed in advance and guaranteed by a force or power beyond, and independent of human action.

THE DARWINIAN ERA : Darwin in his book on evolution provided not only a contemporary alternative to the Marxist theory of change and progress, but offered a serious challenge to the Greco-Christian approach to progress. The old idea of changeless forms and fixed cycles and creation by God's executive fiat had to be stretched beyond the elastic limits of credulity to fit the facts of geology, biology, paleontology, and archeology adduced by Lyle, Linnseus, Darwin, Mendeleev, and others. In the classical and Christian traditions each cycle, or eternal prototype of reality, required a separate act of creation. Darwin offered the suggestion that possibly these cycles of ordered change might have a natural origin, that cycles of ordered change grow out of each other. The implication of Darwin's theory of evolution was that not only was there change within the cycle, but that the cycle itself might change.

If this be true, then nothing is permanently fixed, or final or ultimate and perfect as the Aristotelian and Christian conceptions would have us believe nor is there any good reason to assert, as do Marxists, that evolution has an impossible limit represented by a perfected man in a perfected society, as supposedly guaranteed by the dialectic of

history. Rather, variances, mutations, aberrations and accidents are as real and as meaningful as the regular, the fixed and the routine.

The impact of Darwinian thought on the concept of progress cannot be overstated. If flux is the essential characteristic of existence and reality, then the ends of life or of education can not be fixed and final. If the ends of life and education are not assured beforehand by God, or by 'natural social law', or by the historical dialectic, or by the nature of the species, then it can only follow that man and society inherit the obligation to create their own purposes, their own ends and progress becomes contingent upon man.

According to this dynamic theory of progress, the modifiability of socially created ends provides for shifts in direction as conditions change, so that progress is always specific and related to some desired end-in-view. Since it is open-ended, with ends changing as circumstances change, there can be no general formula for progress; man must create, out of the unrealized potentials at his command, both his ends and his means. Progress, therefore, depends on man and his condition, his hopes and his fears, his needs and his desires. Man invents his own goals as surely as he invented his own language. Given the social animal man, language evolves. Given the linguistic animal social man, stated goals evolve. Goal seeking behaviour comes late in the history of consciousness.

Thus, the philosophic meaning of 'progressive education' depends on the definition attached to the concept of progress. And, there is no 'one' or 'correct' philosophic meaning of progress. To insist that the ultimate ends of education are the same for all men at all times and everywhere is to argue that there are at least some ends of life So the ends of education are fixed and final. On this basis progress in education

is represented by those activities or undertakings or changes that are harmonious with and lead to eternal verities and ultimate values. And as a practical matter, preparation for living, the essential aspects of it, remains basically much the same from culture to culture and man to man.

To deny that ends are universal is to insist that no end is immutable and, therefore, that all of the ends of life and education grow out of the activities of living and educating and it is consequently contingent upon specific sets of time, place, cultural conditions, and even peculiar circumstances. According to this view ends are relative. Progress in education is here represented by those activities or changes that direct the cause of subsequent experiences toward specified and desired objectives. These are not objectives declared by some authority to be desirable, but rather what men, of their own accord, desire or need. On this basis progress in education cannot be defined wholesale for it is contingent upon the nature of specific educational activities, conducted at specific times and places for specified purposes. Yet in general terms it can be said, that progressive education involves that "reconstruction or recognition of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience. Man's first and last obligation is to serve men."*[1]

If, by 'progressive education', we mean that body of educational thought that found its intellectual seeds in the facts of evolution produced by Darwin and nourished in the fertile mind of John Dewey, then the differentia of progressive education is that it views change and chance as empirical realities and defines progress in education in terms of producing men and societies that are increasingly able to be self-directive.

So, the questions concerning progressive education are essentially axiological, because education is inescapably a value-laden activity. The many practical questions

about the ends and means of education are fully understood only in an axiological context, for the range of possible answers will be determined by one's theory of value. But which theory of value should be accepted ?

The major issue in axiological debate concerns the source and status of values. Are all value social creations and therefore relative to human culture? Or are some the discovery of transcendental will and therefore absolute? The responses to this question separate realists from absolutists.

VALUES AS ABSOLUTE : The basic case for absolutism in value theory believes that 'some values have the status of ultimate existence. Such values have this status not because they are independent realities, but because they are in and of the nature of God, who alone has ultimate and absolute existence. For some idealists, then, absolute values exist because God exists and he is the personification of absolute existence*[2]; and man comes to know these values through the idealists episteme of reason combined with intuition for only logical thought coupled with a spirit attuned to the divine can come to know the values that exist in the moral order that is independent of man.

Other idealists, while agreeing that some values are absolute and thus binding upon all men, root value more in spiritual man than in a personal God. The path to such knowledge leads us to a harmonic blend of reason and intuition. Expression just as strong an absolutistic view point in value theory, and arguing that absolute values are the only true and reliable guides to the educational endeavor, states a Thomistic viewpoint, that 'the final evaluation of education, its data and first principle, must be founded on scale of values. Values are deduced from the application of the fundamental principles of the true philosophy to human life and conduct. No system of education built solely on

natural sources can ever reach a complete and satisfactory explanation of the nature of man, his origin, and his destiny. The full light of positive revelation thrown on man's nature and destiny is needed, if man is to arrive at a complete and certain knowledge of himself. Such knowledge must be free from the errors and limitations of human reasoning. *[3]

The similarity between Idealism and Thomism is that both firmly state that the proper conduct of education depends on the discovery of an absolute set of values which transcend the human animal and his social arrangements. The difference lies in how these absolute values are identified. The idealist is content to rely upon the human mind, believing that if it is properly tuned to a divine mind it can achieve intuitive knowledge of perfect value. The Thomist however, while willing to give full credit to the achievements of human rationality, in the end doubts and ability of reason alone, however trued, to yield and confirm such powerful knowledge, and therefore insists that only when we rely upon supernatural revelation can we feel perfectly sure that we have indeed discovered those absolute values that are God's own magnificent creation.

The 'traditional' view is that there are at least some values, some ends, whose source transcend man and society, and these values are therefore eternal, immutable, antecedent, independent of man, absolute and a-priori. According to this view the proper ends of life, and therefore of education, morally obligate man to discover, recognize and accept the supremacy of such values and to regulate his behaviour in conformity with them, for morality can be defined in no other terms than those of conformity to absolute values. Conformity thus becomes synonymous with congruence between behaviour and fixed principles.

Values as relative : The instrumental, or pragmatic, point of view places value in a social rather than a metaphysical frame of reference. This is to say, first and most importantly, that the ordinary experiences of ordinary men in day-to-day circumstances provide the necessary and sufficient ground for the construction of values to guide our lives and educational activities. This attitude reflected that men should not ignore experience as the source of all values. Since values are not to be found ready-made in the order of things man must create his own values out of the ingredients of human experience. On the basis of human experience men do form interests that may become values, and men do not forth efforts to realize these interests.

From the instrumental point of view, then, a value represents an interest that has been subjected to the critical scrutiny of human intelligence, adjudged to be an act or idea that will enrich the human community, and tested in the crucible of experience. "Values are judgements about the conditions and results of experienced objects; judgements about that which should regulate the formation of our desires, affections and enjoyments."*[4]

The instrumentalist is affirming that in the construction of values to guide our individual and social endeavors, we draw upon experience to formulate value hypothesis by reference to our needs and wants, desires and enjoyments; and that the final test of a value lies in whether it leads to a consummatory or an experience in itself instrumental to other experiences that continuously extend, promote, and enrich the life of the individual and the human community. Man sets the standards of evaluation at all levels. He may set standards even where the has not yet had experience but these will be the most arbitrary and hence suspect.

To the instrumentalist view, values are, therefore temporal, mutable, consequent, dependent on man, relative and a a-posteriori. According to this view the proper ends of life, and therefore of education, place a moral obligation upon man to use his intelligence critically in formulating values and, having acted on his value judgements, to accept the consequences of his human authorship. Here morality is not defined in terms of conformity but in terms of critical thought before acting, the acceptance of responsibility after acting, the evaluation of consequences of the act as to whether or not it achieved what was expected of it, and finally, the overall assessment as to whether or not the thing achieved yielded the satisfaction previously ascribed to it as an object of desire.

Education becomes a way of taking a hand in what has gone on without conscious attention. The purpose of life is to create purposes. Progress in creating purposes involves the minimization of random trial and error. In so doing he must consider as many dimensions of himself, his problems, his society, and his surroundings as possible. "Progress" is more complex in the Greco-Christian or Hegelian-Marxian models. Its end is not salvation, material gain, or the classless society. Its end is its means : the unlocking of human potential. The adventure is in becoming, not in being. Unhappy with the majority whip of moral monarchism the progressives are eager to find out what will result from unrestrained becoming. The first step lies in a deep appreciation of the necessity for diversity that goes beyond mere tolerance of difference.

1. John Dewey, Democracy and Education, (New York : The Macmillan Company, 1961), pp. 89-90.

2. J. Donald Butler, *Four Philosophies*, rev. ed., (New York : Harper & Row, Publishes, 1957), p.566

3. John D. Redden and Francies A. Ryan, *A Catholic Philosophy of Education*, (Milwaukee: Bruce Publishing Company, 1942), pp. 48-49.

4. John Dewey, *The Quest for Certainty*, (New York : G.P. Patnam's Sons, 1960), p.265.

PART - II

CHAPTER – 4

PLATO – I

Knowledge and Education in Plato :

Education is primarily concerned with imparting knowledge. Therefore, we should be clear about what we mean by 'Knowledge'. Since Plato is one of the earliest educators in the Western world, we propose to begin with an account of Plato's theory of knowledge.

Plato's epistemology is not systematically found in any one or two of the dialogue or dialogues. The Theatetus is indeed devoted to the negative and critical considerations of the problems of knowledge. But in his previously published dialogue. The Republic, Plato had elaborated this theory of degrees of 'knowledge'. So, we may say that the positive treatment preceded the negative and critical. We also, for the sake of a better understanding of Plato's theory of knowledge as a whole, will discuss the negative portions first and then the positive aspects will be explained.

I

Plato inherited from Socrates the conviction that there can be knowledge in the sense of objective and universally valid knowledge, but the wished to demonstrate this fact theoretically, so in The Theaetetus Plato's first object is the refutation of false theories. Accordingly he challenged the theory of Protagoras that knowledge is perception. His method is to elicit dialectically a clear statement of the theory of knowledge implied by the Heraclitean ontology and the Protagorean epistemology, to exhibit its consequences and to show that the conception of 'knowledge' thus attained

does not fulfil the requirements of true knowledge at all, since knowledge must be, Plato assumes, (i) infallible and (ii) of what is, sense perception is neither the one nor the other.

I. Theaetetus, once encouraged by the question of Socrates, makes an attempt to answer the question proposed, and suggests that 'knowledge is nothing but perception'. Socrates proposes to raise the objection that if knowledge is perception, then no man can be wiser than any other man. For is not each one of us the measure of his own wisdom? Moreover, if knowledge and perception are the same, it follows that a man who has come to know a thing in the past and still remembers it, does not know it – although he remembers it since he does not see it. Conversely, granted that a man can remember something he has formerly perceived and know it, even while no longer perceiving it, it follows that knowledge and perception cannot be equated.

Socrates then attacks Protagoras' doctrine understanding on a broader basis, "Man is the measure of all things" to all truth. He points out that the majority of people believe in knowledge and ignorance and believe that they themselves or others can hold something to be true which in point of fact is not true. Accordingly, any one who holds Protagoras' doctrine to be false is, according to Protagoras himself, holding the truth.

According to Socrates perception is not the whole of knowledge. There is much we know about sensible objects, which is known by intellectual reflection and immediately by perception. The conclusions and arguments of mathematics are not apprehended by sense. One might add that our knowledge of a person's character is something more than can be explained by the definition, 'knowledge is perception', for our knowledge of a person's character is certainly not given in bare sensation.

Sense – perception, even within its own sphere, is not knowledge. We cannot really be said to know any thing if we have not attained truth about it. But truth is given in reflection, in the judgement, not in bare sensation. The bare sensation may give us one white surface and a second white surface, but in order to judge the similarity between the two, the mind's activity is necessary.

So, sense – perception is not knowledge. Sense-objects are objects of apprehension in some sense, of course, but they elude the mind too much to be objects of real knowledge, which must be, as Plato have said, (i) infallible and (ii) of what is.

II. Theaetetus again suggested that "knowledge can be, regarded as 'true judgement'". In discussing this suggestion, it is pointed out that a judgement may be true without the fact of its truth involving knowledge on the part of the man who makes the judgement. Suppose, a man might be tried on a charge of which he was actually not guilty, although the circumstantial evidence was not able to prove him innocent. If, now, a skilful lawyer defending the innocent man were able to convince the judge to give the verdict 'not guilty', the judgement would actually be a true judgement; but they could hardly be said to know the innocence of the prisoner. The verdict would be a true judgement, but it would be based on persuasion rather than on knowledge. So, knowledge is not simply true judgement.

III. Theaetetus, in this case, is saying that 'knowledge is true judgement plus an 'account'". It means that the addition of an 'account' or explanation would convert true belief into knowledge. But, Socrates wanted to make it clear what does giving an account mean ?

1. It cannot mean merely that a correct judgement is expressed in words in the sense of true belief. If this were the meaning then no difference will be found between

true belief and knowledge. But we have seen that there is a difference between making a judgement that happens to be correct (true belief) and making a judgement that one knows to be correct (knowledge).

2. If it means analysis into elementary or knowable parts then in this sense the mere process of analysing into elements does not convert true belief into knowledge. For instance, the man who could recount the various steps that lead to a conclusion in geometry, simply because he had seen them in a book and had learnt them by heart, without having really grasped the necessity of the premises and the necessary and logical sequence of the deduction, would be able to enumerate the 'parts' of the theories; but he would not have the scientific knowledge of the mathematician.

3. It may also mean 'being able to name some mark by which the thing one is asked about differs from everything else'. But this interpretation is also inadequate to define knowledge.

i) Socrates points out that if knowledge of a thing means the addition of its distinguishing characteristic to a correct notion of that thing, we are involved in an absurd position. To convert the correct notion of Theaetetus in my mind into knowledge, I have to add some distinguishing characteristic. But, I cannot be said to have a correct notion of Theaetetus, unless this correct notion includes Theaetetus' distinguishing characteristics known previously.

ii) On the other-hand, if my "correct notion" of Theaetetus includes his distinguishing characteristics, then it would also be absurd to say that I convert this correct notion into knowledge by adding differentiating characteristics, since this would be equivalent to saying that I convert my correct notion of Theaetetus into knowledge by adding to Theaetetus.

So, the conclusion to be drawn is not that no knowledge is attained through definition by means of a difference, but rather that the individual, sensible object is indefinable and is not really the proper object of knowledge at all. This is the real conclusion of the dialogue, namely, that true knowledge of sensible objects is unattainable, and by implication – that true knowledge must be knowledge of the universal and abiding.

II

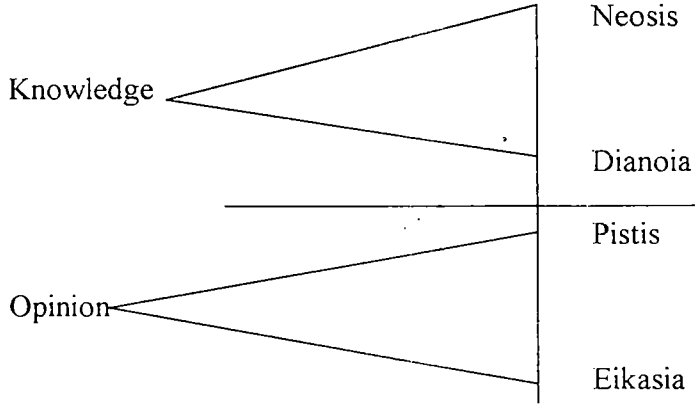
Plato has assumed from the outset that knowledge is attainable, and that knowledge must be (I) infallible and (ii) of the real. Any state of mind that cannot vindicate its claim to both these characteristics cannot be true knowledge. Plato accepts from Protagoras the belief in the relativity of sense and sense perception, but he will not accept a universal relativism; knowledge, absolute the infallible, is attainable. He accepts, too, from Heraclitus the view that the objects of sense-perception, individual and sensible particular objects, are always in a state of becoming, of flux, and so are unfit to be the objects of the true knowledge. They are indefinite in number, cannot be clearly grasped in definition and cannot become the objects of scientific knowledge. The object of true knowledge must be stable and abiding, fixed, capable of being grasped in clear and scientific definition, which is of the universal, as Socrates saw.

Again, scientific knowledge, as Socrates saw, aims at the definition, at crystallizing and fixing knowledge in the clear and unambiguous definition. A scientific knowledge of goodness, for instance, must be enshrined in the definition, whereby the mind expresses the essence of goodness. But definition, whereby the mind expresses the essence of goodness. But definition concerns the universal. Hence true knowledge is knowledge of the universal. Particular objects change, but the concept of goodness

remains the same, and it is in reference to this stable concept that we judge of particular objects in respect of goodness. Knowledge of the highest universal will be the highest kind of knowledge, while 'knowledge' of the particular will be the lowest kind of 'knowledge'.

But, if true knowledge is knowledge of universals, does it not follow that true knowledge is knowledge of the abstract and 'unreal'? In reply to this question the essence of Plato's doctrine of Forms or Ides can be mentioned : The universal concept is not an abstract form devoid of objective content or references, but that to each true universal concept there corresponds an objective reality.

Plato's positive doctrine of knowledge, in which degrees or levels of awareness are distinguished according to objects, is set out in the famous passage of The Republic that gives us the simile of the line.*[1] Complestone has schematized the matter with the help of a diagram in his book "A History of Philosophy (Vol.I) *[2]



The development of human mind on its way from ignorance to knowledge, lies over two main fields, that of opinion and that of knowledge. It is only the later that can properly be termed knowledge. Opinion is said to be concerned with 'images', while knowledge, is concerned with originals or archetypes. It is possible to progress from one state of mind to the other, to be 'converted', as it were; and when a man comes to realise

that what he formerly took to be originals are in reality only images or copies, his state of mind is no longer that of opinion, it has been converted to knowledge.

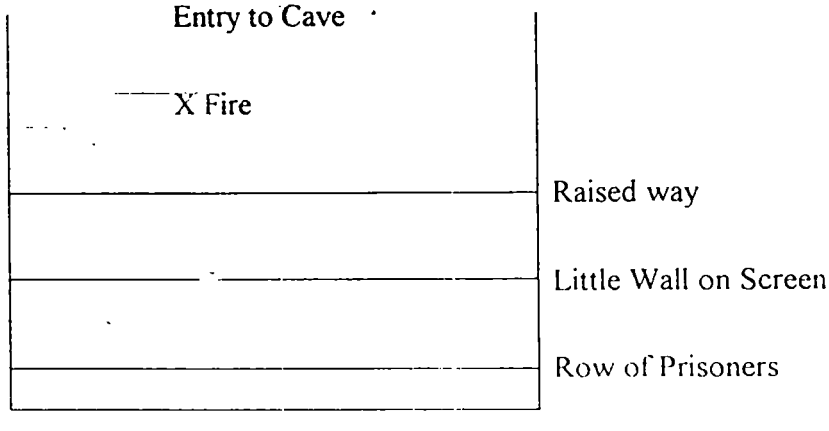
The line, however, is now divided into two sections; each section is again sub-divided, thus there are two degrees of knowledge and two degrees of opinion. Plato tells us that the lowest degree, that of *eikasia*, has as its objects, in the first place, "images" or "shadows", and in the second place "reflections in water and in solid, smooth, bright substances, and everything of the kind." Plato says that the objects of the *pistis* section are the real objects corresponding to the images of the *eikasia* section of the line. This implies, for instance, that the man who judges that external nature is true reality, and who does not see that it is a more or less 'unreal' copy of the invisible world has only *pistis*. He is not so badly off as the dreamer who thinks that the images that he sees are the real world, but he has no true knowledge

The higher division of line is not connected with sensible objects, but with the invisible world. But how does *noesis* in the restricted sense differ from *dianoia*? Plato says that the objects of *dianoia* is what the soul is compelled to investigate by the aid of imitations of the former segments, which it employs as images, starting from hypothesis and proceeding, not to a first principle, but to a conclusion. The geometer, says Plato, assumes the triangle, etc., as known, adopts these "materials" as hypothesis, and then, employing a visible diagram, argues to a conclusion, being interested, however, not in the diagram itself. Geometers thus employ figures and diagrams, but they are really endeavoring to behold those objects which a person can only see with the eye of thought.

One might have thought that the mathematical objects of this kind would be numbered among the Forms and that Plato would have equated the scientific knowledge

of the *geometer* with *noesis* proper; but he expressly declined to do so, and it is impossible to suppose that Plato was fitting his epistemological doctrines to the exigencies of his simile of the line with its divisions. Rather must we suppose that Plato really meant to assert the existence of a class of 'intermediaries'. It becomes quite clear from the sixth book of The Republic that the geometers do not mount up above their hypothetical premises, although taken in connection with a first principle these objects come within the domain of the pure reason These last words show that the distinction between the two segments of the upper part of the line is to be referred to a distinction of state of mind and not only to distinction of object. And it is expressly stated that understanding is intermediate between opinion and pure reason or knowledge.

Plato further illustrated his epistemological doctrine by the famous allegory of the Cave in the seventh book of The Republic.*[3] To him the ascent of the mind from the lower sections of the line to the higher is an epistemological progress, and that Plato regarded this process, not so much as a continuous process of evolution but as a series of "conversions" from a less adequate to a more adequate cognitive state.



In the Republic we are told about a cinematic cave in which prisoners sit on a bench with their backs to an opening and a great fire beyond, they see only the shadows

of a sort of a passing puppet show cast on the wall before them. In this allegory prisoners represent the majority of mankind, that multitude of people who remain all their lives in a state of *eikasia*, beholding only shadows of reality and hearing only echoes of the truth. Their view of the world is most inadequate, distorted. They have not wished to escape from their prison-house. Moreover, if they were suddenly freed and told to look at the realities of which they had formerly seen the shadows, they would be blinded by the glare of the light, and would imagine that the shadows were far more real than the realities.

However, if one of the prisoners escaped and got accustomed to the light, he will, after a time, be able to look at the concrete sensible objects. This man is in a state of *Pistis*, having been 'converted' from the shadow-world of *eikasia*, though he has not yet ascended to the world of intelligible, non-sensible realities. If he perseveres and comes out of the cave into the sunlight, he will see the world of sun-illumined and clear objects which represent intelligible realities, and lastly, though only by an effort, he will be able to see the sun itself, which represents the Idea of the Good, the highest Form, "the universal cause of all things right and beautiful – the source of truth and reason". He will then be in a state of *noesis*.

The allegory of Plato makes it clear that the 'ascent' of the line was regarded as a progress, though this progress is not a continuous and automatic process; it needs effort and mental discipline. Hence his insistence on the great importance of education, whereby the young may be brought gradually to behold eternal and absolute truths and values, and so saved from passing their lives in the shadow world of error.

This education is of primary importance in the case of the would be statesmen. Statesmen and rulers will be blind leaders of the blind, if they dwell in the spheres of

eikasia and *pistis*. Plato's interest in the epistemological ascent is thus not mere academic. He is concerned with the conduct of life, tendency of the soul and with the good of the state and the statesman who does not realise the true good of the State will bring ruin on his people.

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1. Plato, *The Republic of Plato*, ed. By Ernest Rhys, (Dent & Sons Ltd. London), pp.204-206.
2. Coplesptone, *A History of Philosophy*, Vol-I, (Doubleday, New York, 1993), pp.151-152.
3. Plato, *The Republic of Plato*, ed. By Ernest Rhys, (J.M. Dent & Sons Ltd. London), pp.207-210.

P L A T O – II

PLATO ON EDUCATION

PERSPECTIVE OF PLATO'S THEORY OF EDUCATION IN THE REPUBLIC

In The Republic Plato wanted to give a description of ideal and just state. The basis for such a state, he says, is the association of people based on need (369b-c). People are not self-sufficient, and they have different needs. A state will emerge when we have a group of people, whose self-interest is far-sighted enough for them to specialize and divide their tasks. Specialization of tasks is required for the need of all to be fulfilled in the best available ways. The principle of specialization is important for Plato to show that it answers to what is found in nature and is not merely a conventional way of arranging matters; if it were, then the justice found in the ideal state would have no better claim to be what justice really is. Even when pressing need is not in question, Plato thinks that principle of specialization is the right way to think.

Catering to all the different needs means that more territory is required , so we get an army .A good army , also must be specialized . So Socretes expansion the qualities that these soldiers need; gradually we find that the soldier class is called the 'Guardians' and interest shifts to the training necessary for them to be, not just good organizers and rulers of the city. The ideally just state is developed from a realistic theory of human nature. This comes out graphically as the way through which the guardians are developed from the army. They turn out, eventually, to illustrate the highest development of human reason; but they begin, prosaically enough, the army needed for aggressive expansion, if the city is to have enough resources to meet the citizen's needs, the real argument starts from the fact about human nature and co-operation which we see

at work in the luxurious city-needs lead to a specialized army which becomes the guardians.

Plato claimed that the Guardians should be the rulers in the state as they are considered to be the best people for the job. This claim is filled out by the lengthy account given of their education, which shows us what it is for people to be brought up to have qualities that fit them to rule.

For this reason Plato recurs the discussion of education, it's nature and application throughout The Republic. He is not offering a detachable "Philosophy of Education" that can be safely extract from the argument about the state. His account of education is in fact of interest even to those who reject his fundamental political assumptions. Plato has been led by the needs of his argument to think hard about the nature of education; and while many of the details of his proposals are of interest only to the student of Greek culture, his proposals about the form and content of education raise issues in philosophy and education that are clearly relevant today.

Nature and needs for Education :

Education is the positive means by which the ruler can shape human nature in right direction to produce a harmonious state, Plato himself called it "the one great thing"; if the citizens are well educated they will be ready to see through the difficulties that beset them and meet emergencies as they arise. Rousseau said that Republic was hardly a political work at all, but was the greatest treatise on education ever written. If virtue is knowledge, it can be taught, and the educational system to teach it is the one indispensable part of a just state.

From Plato's point of view, with a good system of education almost any improvement is possible. The state cannot leave education to private demand and a

commercialised source of supply but must itself provide the needed means, must see citizens actually get the training they require, and must be sure that the education supplied is consonant with the harmony and wellbeing of the state. Plato's plan of education is, therefore, for a state-controlled system of compulsory education.

Plato's educational scheme falls naturally into two parts : (1) the elementary education, which includes the training of young persons upto about the age of 20 and culminates in the beginning of military service; (2) higher education, intended for those selected persons of both sexes who are to be members of the two ruling classes and extending from the age of 20 to 35. It is necessary to consider these two branches of education separately.

Some definite reasons are there for which Plato innovated a compulsory, state-directed scheme of education. He criticized the Athenian democratic practice of leaving every man to purchase for his children such education as he fancies or as market affords. The Athenian exclusion of women from education falls under the same criticism. Since Plato believed that there was no difference in kind between the native capacities of boys and girls, he logically concluded that both should receive the same kind of instruction and that woman should be eligible to the same offices as men.

Plato spoke of the important role of the state in education. But it is extraordinary that Plato never discusses the training of the artisans and does not even make clear, how, if at all, they are to be included in the plan of elementary education. He intended to promote promising children born of artisan parents. But his plan of such promotion seems to be wholly unworkable unless a competitive educational system made selection possible. So, it is at least true that he set no great store by general education, much as he relied on selective education for the more gifted youth

PLATO'S CURRICULAM OF EDUCATION :

Education, as Plato considers, would cover the whole of a child's development. So, it has to be stated from the very beginning. In The Republic the details of how the life of the young is to be organized are left vague. In a much later work, The Laws, we find that he would begin before birth, by making pregnant women take certain exercises, and continue by regulating children's games and trying to produce ambidexterity in all children. He actually wanted to make a reform by combining the training usually given to the son of an Athenian gentleman with the state-controlled training given to a youthful Spartan. The curriculum was therefore divided into two parts, gymnastics for the training of body and music for the training of mind. By music Plato meant especially the study and interpretation of the master pieces of poetry, as well as singing and playing the lyre, Plato's theory of education has a genuine Spartan feature. It was the dedication of education exclusively to civic training. By music might be called a training of the mind through the body, as distinguished from direct training of the mind by music. It is meant to teach such soldierly qualities as self control and courage, a physical keenness tempered by gentleness. The rhythm and harmony of music permit the inner-part of the soul, bring graciousness to it, and make the strongest impression, making a man gracious if he has the right kind of upbringing; if he has not, the opposite is true. The man who has been properly nurtured in this area will priase beautiful things, rejoice in them, receive them into his soul, he is nurtured by them and become both good and beautiful in character. He will rightly object to what is ugly and hate it while still young before he can grasp the reason and when reason comes he who has been reared thus will welcome it and easily recognise it because of its kinship with himself.

Plato regarded poetry and the highest form of literature as a means of moral and religious education. For this reason he proposed not only to expurgate drastically the poets of the past, but to submit the poets of the future to censorship by the rulers of the state in order that nothing of bad moral influence might fall into the hand of the young. In rejecting the poetic form for the dialogue Plato is perhaps suggesting that poetry stresses the emotional side of human behaviour while the more prose-like dialogue highlights the rational.

Plato's most original proposal in The Republic is the system of higher education, by which selected students are to be prepared, between the ages of twenty and thirty five, for the highest positions in the guardian class. Plato's conception of Academy was a necessary condition for the successful application of Plato's theory of education. The idea of Academy was entirely and characteristically his own. For the curriculum of higher education of the professional Plato suggests scientific studies like Mathematics, astronomy and Logic. This most exact studies are the only adequate introduction to the study of philosophy and he expected the philosopher's special object of study to yield results of comparable precision and exactness. For this reason the outline of the ideal state properly culminates in the plan for an education in which such studies would be fostered, new investigations would be undertaken and new knowledge placed at the disposal of rulers.

APPLICATION OR IMPLEMENTATION OF THE PLANS :

Plato describes the training of his Guardians' characters as very important. Education is to produce people who are attracted to good and feel repulsion for evil, finding it ugly and vulgar. Goodness or fineness of speech, music, form, and rhythm follow on goodness of character, he claims. and lack of form, rhythm, and harmony are

akin to poor language and poor character. Plato suggests that we should develop in young children attitudes of attraction to what they will later see as morally good and repulsion to what they will later learn to be morally bad. Morality will be to them a comprehensible extension and reinforcement of the attitudes that are familiar to them already. Morality will thus be a natural comfortable part of everyday life. We are familiar with the problems of a man who thinks it is wrong to discriminate against women. Plato would see this as a fault in education: these people have been brought up to find the wrong things attractive and repulsive, and the result is a chronic conflict in the moral personality. Many of Plato's actual educational suggestions are designed precisely to avoid such a conflict.

Plato put forward two crucial aspects of character : (1) what is developed by physical exercise and (2) what is developed by training in the arts. What this implies is important, for the character that is to be trained has both physical and non-physical aspects. He considers that even physical training is for the sake of the soul and not the body, but this does not imply that the soul might become detached from the body. Plato is the first thinker to defend the role of education systematically rather than an acquisition of information or skills. He says, education is not a transfer of knowledge into the soul. It is more like training the eye to the light. Education can only provide the right conditions in which the right kind of mind can develop its capacities. It increases the breadth of vision, justness of judgement. sharpness in argument, and appreciation of what is relevant. The final products of the Guardians' further education are the philosophers in whom reason is most fully developed and whose rule is based on the claim that their understanding of matters for the welfare of the state surpasses that of everyone else.

But a question may raise why would the education that Plato describes produce people capable of innovative and original thought? In reply Plato thinks that further studies begin with mathematics because it might seem that capacity for creative work in mathematics is more likely than any other to survive an enforced conformity in values. Plato says that arithmetic and geometry and other mathematical studies must be introduced to the children, but not made compulsory. Enforced exercise does not harm the body, but enforced learning never stays in the soul. The kind of teaching which is to develop later, provided it is not squashed by bad teaching, is of a sure and abstract kind which is relatively independent of the results of the early moral training.

Plato's view of education is authoritarian in nature and does not emphasise on the arts. His view is authoritarian in two ways. It is the only education offered. Plato is quite frank about the prevention of alternative systems, or the presentation of alternative values as desirable. Free intellectual inquiry is to be limited to the elite who have come through the long secondary education. When the children mature, they are to reinforce the beliefs that have been brought about already, not to induce a questioning and critical attitude.

It is undeniable that Plato's educational system aims to impose on children a single set of values in such a way that they will not be seriously sceptical about them either at the time or later in life. But, education should aim to produce people who are autonomous in that they can think independently and can ask themselves whether they find it better to continue to hold the values in which they were brought up, or to choose to live by another set of values. Plato thinks that receptiveness to accepted moral values in youth can co-exist with an intellectually adventurous mind in maturity. But he is not entitled to take for granted the acceptability of an authoritarian approach to education.

Plato's main reason for refusing to tolerate a plurality of moral teachings is that he thinks both that there is a moral truth to be known, and that we can be sure that we have it. Actually, it is only the consciousness of alternatives that makes one's possession of a moral belief something that has any hold on the imagination, rather than a dull and remote dogma. Plato thought that people should not be critical about their beliefs because this would make them alienated and anemic, whereas what he wanted was a society in which people felt secure and integrated into their roles. Encouraging people to be critical of received beliefs would seem to him to promote useless worry and unhappiness.

Apparently Plato does not attach importance to educating people to be autonomous because they are convinced of their rightness, rather than relying on authority. It is a good thing that a small elite, who have been sleeted for their intellectual competence, should go through a process of asking for the grounds for all beliefs accepted on any authority. But the question is that what will be the role or contribution of the ordinary, intellectually mediocre people? Plato has denied us the answer. We might object that it is valuable for any individual to go through a process of self doubt and self questioning; indeed we tend to assume that this is actually necessary for a square sense of self. Plato takes no account of this.

Plato's theory of education does not develop individual personality. People are encouraged to develop in such a way as to hold firmly the beliefs appropriate to the kind of person they are, rather than to set up their own individual judgements as a test of what each will find acceptable. In three ways we can show the unimportance to him of individual's own view point on his or her life.

Firstly people who oppose accepted legal and moral norms are not given the dignity of being rebels, but are thought of as defective and incurable in soul. They are thought of as having something wrong with them which should be dealt with regardless of their opinion on the matter.

Secondly, Plato is very rigid about applying his ideal of what is normal. He never considers the possibility that an individual might find sources of value in his or her life other than approved, standard ones. He thinks that no individual can practice virtue if he cannot lead a normally healthy life. It is not from personal hardness but from reasoned conviction, that Plato denies that an individual life can be valuable to the person if he or she is deviant morally of physically from the approved norms.

Thirdly, Plato thinks that even an individual who had led a healthy normal life will lose any reason for living if he or she ceases to be normal, even physically.

Plato is very sketchy about the curriculum of his education of the arts. Poetry is the most important art form for two reasons. It formed extensive part of children's education. Poetry involved performing, because it was always recited or sung, not read silently, and it formed a major part of children's education. Another part is that epic and dramatic poetry had high status and influence on Greek life. He is more concerned about people having faulty and limited beliefs picked up from the poetry and literature they know, than with their being insensitive of natural or artistic beauty.

In terms of poetry Plato makes a distinction between narration or poetry and mimesis or imitation. Narration is the poet's telling what happened in his own person. Imitation is talking on the character of another. Plato is very concerned about the effects of imitation on the person imitating.

We can understand the difference between narration and imitation or acting a role because the later involves performance. He makes the distinction between imitative and non-imitative poetry the basis of his distinction between good and bad poetry, since he thinks that imitation is dangerous and bad. Imitation has potentially bad effects on the person who imitates or acts a role who may become like the person he or she imitates, and thus risks becoming morally worse, or split and dis-unified, many persons, instead of one. The Guardians must strive to be single-mindedly excellent, and imitation, if freely allowed, might upset this.

A standard objection is that Plato is ignoring the difference between life and art. We are aware of the difference between ourselves and the characters imitation, whether we or others are doing the imitating. For Plato imitating fictional characters is dangerous only because function is the context where this usually happens. We can appreciate Plato's concern because we are encouraged in our reading of novels, biographies, and some poetry to identify ourselves with characters, and this is his real target.

Plato is against imitation. He expresses two objections and we can find, implicitly, a third. Imitation, he claims both lowers the character and fragments it. It may expand the horizons for the worse to identify with someone doing a callous or revolting or treacherous deed. Plato thinks that not all experience is worth-having, even vicariously. Literature changes people, and enlarges their experience, and it is not clear that this is always good. And because people are affected by what they read, or see, as well as by what they themselves do, Plato has a point also in claiming that imitation tends to undermine unity of character.

Plato is consistently hostile to tragedy and epic, because the force of much of tragedy lies in the moral conflict embodied in what happens. For him conflict at the

moral level is always, at least to some extent, a matter or appearance, a faulty or partial view point. In the end, the moral conflict is resolved.

Plato's objections to the effects of imitation do not apply with any precision's to all poetry. His strictures leave room for the existence of good poetry to be helpful in the ideally just state, creating an emotionally sustaining background to the training that will make the Guardians good people. He makes a distinction between (1) the good man's style, which will use little imitation and (2) that of the bad man, who will set no bounds at all to his imitating. He is caught between the idea that imitation is all right as long as only morally certified models are imitated, and the idea that there is some thing morally fishy about imitation as such.

Some interpreters have thought that Plato is making a deep point here. The good man's poetry, they claim, is both imitative and non-imitative. It is imitation in a good sense, and not imitative in a bad sense. Bad poetry and art are imitative in the sense of merely copying the appearances of things. Good poetry and art, on the other hand are imitative in the sense of giving a perceptible representation of ideals and concepts in a form that can be appreciated by those who would not be capable of purely intellectual understanding. So to be properly educated it is necessary to recognize the different forms of moderation and courage, or generosity and munificence. They are to be recognised in their kindred qualities and opposites too, as they occur everywhere, and are perceived wherein they occur, both themselves and their images. We are not to despise them in small things or in great, but recognize that this is part of the same craft and training.

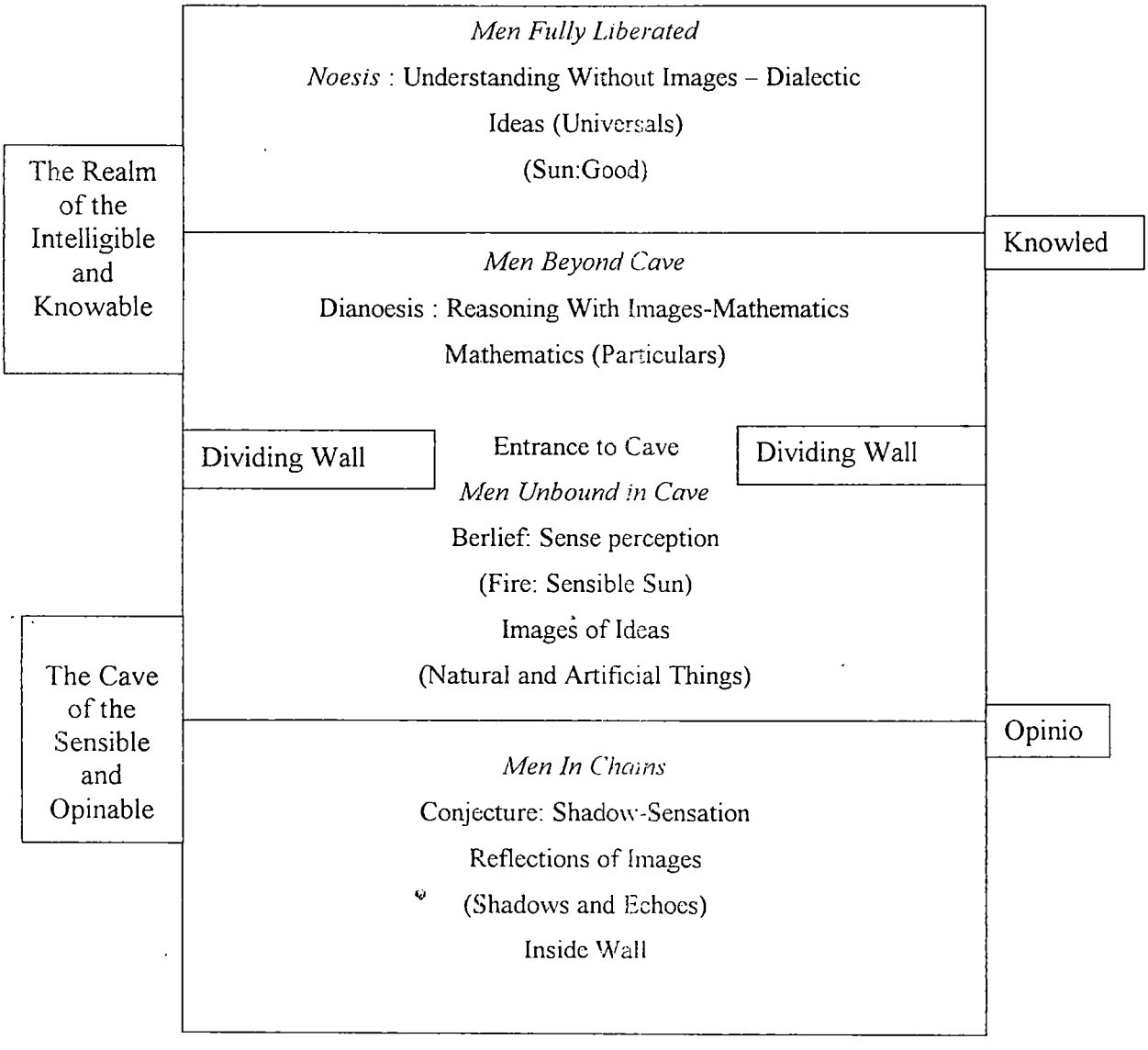
Plato thinks that the arts are very important because of their effects; so, it is a crucial part of education. This comes from Plato's stress on the formation of character

rather than academic development. But he finds it hard to say, concretely what good art will be, and the importance of art does not lead to envisaging an important role for the artist.

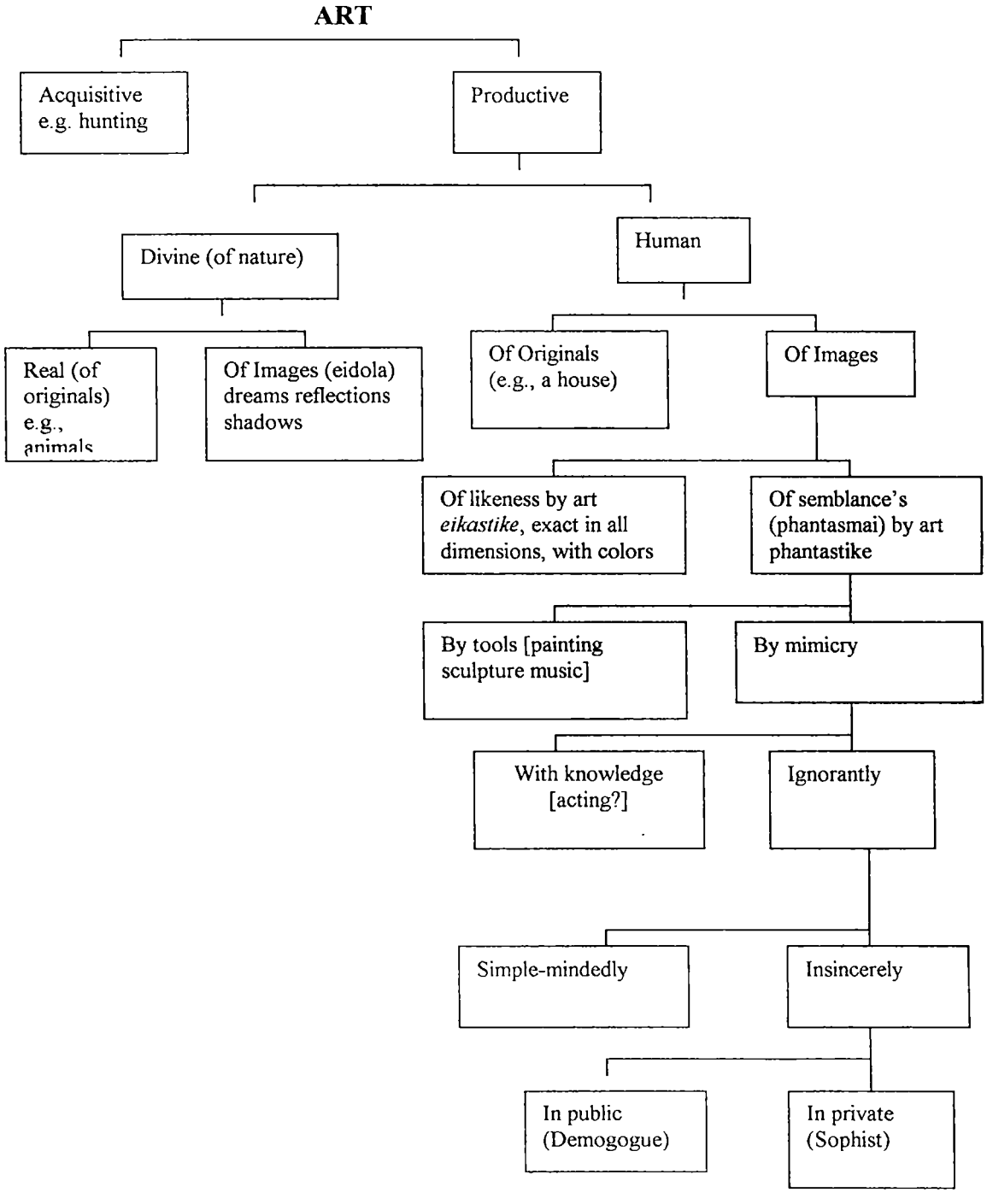
Appendix to the chapters on Plato

I. The following chart shows how, for Plato, men who fully free their minds from the funds of changing sensibles ascend to the highest grade of knowledge or *neosis* or understanding. The chart is based on the parable of the cave in the Republic.

THE FOUR GRADES OF COGNITION



II. The part of the following table which specially concerns us is the division between *eikastic* (or realistic) images and phantastic (or imaginative) Here Plato seems to be attempting to deal, though perhaps not very decisively with a question which is prominent in ancient theory of art, that of illusion.



CHAPTER – 5

L O C K E – 1

Locke's theory of Education

We shall be concerned in this chapter with the educational implications of Locke's general epistemology. According to Locke at the time of our birth our mind remains like a blank slate or *tabula rasa*. Nothing innate or inborn can be admitted that are responsible for our learning or education. Locke's theory of knowledge, naturally, will be the contrary to the Rationalists' theory, pro of Plato's in particular.

Locke was really the first philosopher to devote his main work to an enquiry into human understanding, its scope and its limits. In his 'Epistle to the Reader', prefaced to the Essay, Loke says that he considered it necessary to enquire, with what objects are our understanding fitted to deal, or with what objects are they not fitted to deal. If we confine our attention to matters which fall within the scope of the human intellect, we should make progress in knowledge, and less occasion would be given for scepticism.

But it may be asked how can we distinguish between the objects with which the mind is capable of dealing and those with which it is incapable of dealing without passing beyond the scope of the mind?

In his epistemology Locke used the word 'idea' frequently. To him we receive ideas from varies sources. He defines an idea as whatever is meant by phantasm, notion, species, or whatever it is which the mind can be employed about in thinking'. So, ideas are the objects of the mind. And the mind is fitted to deal with all its ideas. In his introduction to the Essay Locke says that his purpose is 'to inquire into the origin, certainty, and extent of human knowledge; together with the grounds and degrees of

belief, opinion, and assent'. He thus makes no clear destination between the psychological question concerning the origin of our ideas and epistemological questions such as the nature of certain knowledge and the sufficient grounds for 'opinion'. But the first point of the method of inquiry which Locke then gives is to inquire into the origin of those ideas, notions, or whatever else you please to call them, which a man observes, and is conscious to himself he has in his mind; and the ways, whereby the understanding comes to be furnished with them.

The first and second books of the Essay cover the inquiry into our ideas. In the first book Locke argues against the theory of innate ideas, while in the second he gives his own theories about our ideas, their origin and nature. But, as one might expect when an idea is defined as whatever is the object of the understanding when a man thinks, discussion of ideas is sometimes discussion of our ideas of things and sometimes of the things of which we have ideas.

Locke has disposed of the doctrine of innate ideas. According to the supporters of this doctrine the learners must have something in his or her mind from the very beginning that actively take part to be incorporated with our experiences gained through our senses. These innate ideas are clear and distinct, they are universal, primary and essential part of our knowledge as forwarded by the rationalists like Plato, Descartes and others. While criticizing innate ideas, Locke understands the doctrine that there are in the understanding certain innate principles; some primary notions, characters, as it were stamped upon the mind of man, which the soul receives in its very first being; and brings into the world with it. Some of these principles are speculative and others are practical, that is to say, general moral, principles.

The most important argument, according to Locke, which is customarily forwarded in favour of this theory is of the universal consent of this idea. All men agree about the validity of certain speculative and practical principles, so it must be admitted that these principles are originally imprinted on men's minds and that they brought them into the world with them 'as necessarily and really as they do any of their inherent faculties'.

To refute this theory Locke argues in the first place that if the agreement of all mankind about the truth of these principles can be explained without introducing the hypothesis of innate ideas, then the hypothesis is superfluous. Of course, Locke was convinced that the origin of all our ideas can easily be explained without postulating innate ideas. So, the theory of innate ideas can, simply, be excluded.

Secondly, Locke argues that the claim of innate ideas as being of universal consent is simply worthless. Because in the minds of children and idiots, we never find the knowledge of the principle of contradiction. But, if this principle, (it is impossible for the same thing to be and not to be) is supposed to be innate, it has to be known by every man. No proposition can be said to be in the mind, which is never yet knew, which it was never yet conscious of. The general principles of the speculative order are 'seldom mentioned in the huts of Indians, much less are they to be found in the thoughts of children, or any impression of them on the minds of naturals. As for the practical of moral principles, 'it will be hard to instance any one moral rule, which can pretend to so general and ready an assent as to be so manifest a truth. The general principles of justice seems to be the most generally received. But it is difficult to believe that those who habitually infringe these rules have received them at birth as innate principles. We have, indeed, natural tendencies; but natural tendencies are not the same thing as innate

principles. If moral principles were really innate, we should not find those differences in moral outlook and practice in different societies or even within two men of the same society which we do in fact find. So , actually, Locke is making two points in this argument: (I) the universal employment of innate ideas to all men and (ii) the employment and implementation of these ideas in the same manner.

These principles may be innate in the sense that they are apprehended when people come to the use of reason. They may even be innate simply in the sense that if and when a man comes to understand the meaning of the relevant terms, he necessarily sees the truth of the proposition in question.

If to apprehend the truth of a principle with the use of reason means apprehending its truth when one reaches a certain determinate age, Locke did not believe that there are any such principles. As for the second view, Locke did not deny that there are principles of this kind, but he refused to admit them as 'innate'. If immediate assent to a proposition once the terms are understood is a certain sign that the proposition is an innate principle, people 'will find themselves plentifully stored with innate principles'. Moreover, the fact that the meanings of the terms have to be learned and that we have to acquire the relevant ideas is a sure sign that the propositions in question are not in fact innate.

So, if we take the word 'innate' in the explicit sense, Locke objects that all the available evidence goes to show that there are no explicitly innate principles. If it is taken in an implicit or virtual sense then Locke argues that it will be hard to conceive what is meant by a principle imprinted on the understanding implicitly; unless it be this, that the mind is capable of understanding and assenting firmly to such propositions. And

nobody denies that the mind is capable of understanding and assenting firmly to such proposition. It is useless, then, to call them innate.

After disposing of the doctrine of innate ideas in the first book of Essay, Locke described, in the second look, the way through which man receives his ideas, knowledge and learning. According to him it is experience upon which all these are founded. Experience has two faculties: sensation and reflection. Our senses do convey into the mind several distinct perceptions of things. External objects convey into the mind what produces there those perceptions. This takes place through sensation. The other source of ideas is the perception of the operations of our own minds, such as thinking, doubting and willing. The ideas, this source of reflection, afford being such only as the mind gets by reflecting on its own operations within itself. All our ideas, as these are the simple units of our knowledge, come from one or other of these sources.

Locke was very much ambiguous while using the term 'idea'. He frequently, for example, speaks of our ideas of sensible qualities, while at other times the sensible qualities are spoken of as ideas. Further, he uses the term 'idea' not only for sense-date but also for concepts and universal ideas.

However, Locke's general principle is that all our ideas are grounded in experience. But this should not be taken to mean that Locke invented it. St. Thomas Aquinas in the thirteenth century maintained that all our natural ideas and knowledge are grounded in experience, and that there are no innate ideas. Moreover, Aquinas admitted sense-perception and introspection or reflection as 'formations' of ideas, though he subordinated the later to the former, in the sense that attention is directed first to external material objects.

Locke made a distinction between simple and complex ideas. And while the mind receives the former passively, it exercises an activity in the production of the later. Coldness and hardness of a piece of ice are examples of simple ideas. Each of these ideas comes to us through one sense only. But there are other ideas which we received by more than one sense, such as ideas of space or extension. For these make perceivable impressions, both on the eyes and touch; and we can receive and convey into our minds the ideas of the extension, figure both by seeing and feeling. Both these classes of simple ideas are ideas of sensation. But there are also simple ideas of reflection. They are ideas of perception or thinking, and volition or willing. Further, there are other simple ideas 'which convey themselves into the mind by all the ways of sensation and reflection, such as ideas of pleasure and delight. All these ideas are passively received and if they are once received by the mind they cannot be altered or destroyed or substituted for new ones at will.

On the other hand, the mind can actively frame complex ideas, using simple ideas as its material. A man can combine voluntarily the data of sensation and reflection to form new ideas. Ideas of beauty, gratitude etc. are complex ideas. Complex ideas are divided into ideas of modes, substance and relation. Moreover, Locke makes a distinction between qualities. Some qualities are inseparable from a body, whatever changes it undergoes. Solidity, extension, figure and mobility are examples of primary qualities. Besides, there are also secondary qualities. They are nothing in the objects themselves but powers to produce various sensations in us by their primary qualities. Such are colour taste, sound etc. Locke also mentions tertiary qualities, namely, the powers in bodies of producing, not ideas in us, but changes of bulk, figure, texture and motion in other bodies, so that the latter operate on our senses in a different way from the way in which they previously operated.

Locke supposes that in the production of our ideas both of primary and of secondary qualities 'insensible particles' or 'imperceptible bodies' emanate from objects and act on our senses. But there is this great difference between our ideas of primary and those of secondary qualities. The former are resemblance of bodies, and their patterns do really exist in the bodies themselves; but the ideas produced in us by these secondary qualities have no resemblance to them at all. They are only a power to produce sensations in us.

A difficulty arises on Locke's premises from the fact that for him an idea is 'the immediate object of perception, thought or understanding. We do not know things immediately but medially, but means of ideas. And these ideas are regarded as representing things, as signs of them. Ideas of primary qualities really resemble things; ideas of secondary qualities do not. But if what we know immediately are ideas, how can we ever know whether these ideas do or do not resemble things? For if we know only ideas immediately, we are in no position to compare ideas with things and ascertain whether the former resemble the latter or not or even to establish whether there are any things other than ideas.

Locke was not unaware of this difficulty. To him when we observe constantly recurring collections of simple ideas, which are conveyed to us without choice on our part, it is at least highly probable that there are external things which cause these ideas, at least during the time when the latter are being passively received by our minds.

So, there are collections or clusters of qualities or 'ideas'. The mind supplies the ideas of a substratum or support in which the primary qualities inhere and which has the power of producing in us, by means of the primary qualities, simple ideas of secondary qualities. The general idea of substance is nothing but the supposed but unknown

support of those qualities we find existing without something to support them. And to say that the general idea of substance is the idea of unknown substratum is to say that the only characteristic note of the idea in our kinds is that of supporting accidents; that is, of being the substratum in which the primary qualities inhere and which possesses the power of causing simple ideas in us. It is not to say that substance is a mere figment of the imagination.

Locke denoted the third book of the Essay to the subject of words or language, as ideas and words are clearly closely connected, and our knowledge as he puts it, consists in propositions.

God made man a social being by nature. And language was to be 'the great instrument and common tie of society'. Language consists of words, and words are signs of ideas. The use of words is to be sensible marks of ideas; and the ideas they stand for are their proper and immediate signification. It is true that we take our words to be signs of ideas in other men's minds as well of ideas in our own minds, when, that is to say, we and they are speaking a common language, and we often suppose words to stand for things. None the less a man's words signify primarily and immediately the ideas in his own mind. Words can, of course, be used without meaning. A child can learn and use a word in parrot-fashion, without having the idea which is normally signified by it. But in this case the word is nothing but a non-significant noise.

Ideas, according to Locke, are the immediate objects of thought; and ideas, or some of them rather, stand for things or are signs of things. But ideas are private. And to communicate our ideas to others and to learn others' ideas we stand in need of 'sensible' and public signs. This need is fulfilled by words. But there is this difference between ideas, which are signs of things, and words. Those ideas which signify things or

represent things are natural signs. Some of them at least, that is to say, are produced by things, though others are mental constructions. Words, however, are all conventional signs: their signification is fixed by choice or convention. It is clear that Locke assumed that thought in itself is really distinct from the use of words and symbols, and that the possibility of expressing the same thought in different linguistic forms and in different languages is a proof of this distinction.

Besides words which are names of ideas in the mind there are a great many others that are made use of to signify the connection that the mind gives to ideas or propositions, one with another. The mind needs not only signs of the ideas 'before it' but also signs to show or intimate some action of its own in relation to these ideas.

Although Locke does not give any thorough explanation of his theory of signification, he saw clearly enough that to say that words are signs of ideas and that language, composed of conventional signs, is a means of communicating ideas, constitutes an over-simplification. To make words serviceable to the end of communication, it is necessary that they excite in the hearer exactly the same idea they stand for in the mind of the speaker. But this end is not always attained. For example, a word may stand for a very complex idea; and in this case it is very difficult to ensure that the word always stands for precisely the same idea in common use. The meaning of a word such as 'murder' depends simply on choice. And although 'common use regulates the meaning of words pretty well for common conversation', there is no recognized authority which can determine the precise meaning of such words. Hence it is one thing to say that names stand for ideas and another thing to say precisely for what ideas they stand.

The 'imperfection' of language is scarcely avoidable. But there is also such a thing as an avoidable 'abuse' of words. In the first place, men not infrequently coin words which do not stand for any clear and distinct ideas. Secondly, words are often abused in controversy through being used by the same man in different senses. Another abuse consists in taking words for things and supposing that the structure of reality must correspond to one's ways of talking about it. Locke also mentions figurative speech as one abuse of language. His point is that 'eloquence' and rhetoric are used to move the passions and mislead the judgement, as indeed they not infrequently are; and he is too much of a rationalist to attempt to distinguish clearly between the proper and improper use of emotive and evocative language.

The misuse of words is thus a prolific source of error, and Locke evidently considered this a subject of considerable importance. The consideration, then, of ideas and words as the great instruments of knowledge makes no despicable part of their contemplation who would take a view of human knowledge in the whole extent of it. And perhaps if they were distinctly weighted and duly considered, they would afford us another sort of logic and critic than what we have been hitherto acquainted with. But it is only in very recent times that Locke's suggestion has been taken with any great seriousness.

As general terms play such a prominent part in discourse, it is necessary to pay special attention to their origin, meaning and use. If, for example, a man was unable to refer to cows in general but had to have a proper name for every particular cow which he had seen, the names would have no meaning for another man who was un-aquainted with these particular animals. But although it is obviously necessary that there should be general names, the question arises how we come to have them.

Locke replies that words become general by being made signs of general ideas, and that general ideas are formed by abstraction. 'Ideas become general by separating from them the circumstances of time and place and any other ideas that may determine them to this or that particular existence. A child, let us suppose, is acquainted first of all with one man. It later become acquainted with other men. And it frames an idea of the common characteristics, leaving out the characteristics peculiar to this or that individual. It thus comes to have a general idea, which is itself signified by the general terms 'man'. And with the growth of experience can go on to form other wider and more abstract ideas, each of which will be signified by a general term.

It follows that universality and generality are not attributes of things, which are all individual or particular. Any idea or any word is particular; it is particular idea or particular word. But what we call general or universal words and ideas are universal in their signification. That is to say, a universal or general idea signifies a sort of thing, like cow or sheep or man; and the general term stands for the idea as signifying a sort of thing.

To say, however, that universality belongs only to words and ideas is not to say that there is no objective foundation for the universal idea. But it is the mind which observes these likeness among particular things and uses them as the occasion to form general idea. And when a general idea has been formed, say the idea of gold, a particular thing is said to be or not to be gold in so far as it conforms or does not conform to this idea.

Locke does not say that the general idea is an image; nor does he say that it is composed of mutually inconsistent or incompatible ideas. He says that it is composed of 'parts' of different and inconsistent ideas. That is to say, the mind omits the qualities

peculiar to this or that kind of triangle and puts together the common characteristics of different kinds of triangle to form the general idea of triangularly. Abstraction is thus depicted as a process of elimination or leaving out and of putting together what remains, the common characteristics.

It is important not to understand the word 'abstraction' in the present context as meaning the abstraction of the 'real essence of a thing. Locke distinguishes two senses of the term 'real essence'. The one is of those who, using the word essence for they know not what, suppose a certain number of those essences, according to which all natural things are made, and wherein they do exactly every one of them partake, and so become of this or that species. This theory is, says Locke, an untenable hypothesis. For the theory presupposes fixed and stable specific essences, and it cannot explain the fact of borderline cases and of variations in type. In other words, it is incompatible with the available empirical data. The other and more rational opinion about real essences is of those who look on all natural things to have a real but unknown constitution of their insensible parts, from which flow those sensible qualities which serve us to distinguish them one from another, according as we have occasion to rank them into sorts under common denominations. But though this opinion is 'more rational', there can obviously be no question of abstracting unknown essences. Every collection of simple ideas depends on some 'real constitution' of a thing; but this real constitution is unknown to us. Hence it cannot be abstracted.

From real essences Locke distinguishes nominal essences. We are accustomed to decide whether a given thing is gold or not by observing whether it possesses those common characteristics, possession of which is regarded as necessary and sufficient for a thing to be classed as gold. And the complex idea of these characteristics is the

nominal essence of gold. It is the nominal essence, therefore, which is abstracted by leaving out characteristics peculiar to individual things as individuals and retaining their common characteristics.

Locke adds that in the case of simple ideas and modes the real and nominal essences are the same. But in the case of substances they are different. The nominal essence of gold is the abstract idea of the observable characteristics common to the things which are classed as gold; but its real essence, or substance, is the real constitution of its insensible parts, on which depend all those properties of colour, weight, fixedness, etc., which are to be found in it. Locke's way of speaking is certainly open to criticism. For in the case of the universal idea of triangularity it is inappropriate to speak about 'real essence' at all, if the latter is defined as the real but unknown constitution of the insensible parts of a material substance. But this general meaning is sufficiently clear, namely, that in the case of material substances it makes sense to speak of a real essence distinct from the nominal essence or abstract idea, whereas in the case of triangularity it does not.

LOCKE – 2

LOCKE : the advocate of the Disciplinary Conception of Education.

Locke's pedagogical views are set forth in his small but important book *Some Thoughts Concerning Education* which was published in 1693, three years after the publication of the Essay (1960), and which went through three editions in the next few years. Two large questions were pursued by Locke in his intellectual life. How can human beings know anything ? And how should they try to live ? We may say that Locke's views on education is one of his responses to the later question. It shows an unsentimental view of a child's development, both intellectually and morally and casts light on what Locke meant by 'education – an upbringing, and not merely teaching'.

Locke has been considered the most influential of all English writers on education. Public schools, but he noted that so long as the history of education contains to be written, in England, the only Englishman celebrated in it will be not the great schoolmaster, that is Mathew Arnold but the great philosopher John Locke.

On the continent Locke has been regarded as one of the first advocates of physical education and physical well-being of the child. His medical studies combined with the fact that he frequently suffered from ill health impressed upon him the importance of sound physical health. So Locke gave physical education the first place in his theory of education. This is evident in the very opening lines of his monumental work 'Some Thoughts Concerning Education' : "A sound mind in a sound body is a short but full description of a happy state in this world; he that has these two, has little more to wish for; and he that he wants either of them, will be but little the better for any thing else".[*1]

Locke cannot be regarded as a 'man of the study'. He wrote many books on Politics, Economics, Psychology, Philosophy and Education. Of these writings, Some Thoughts concerning Education deals mainly with educational principles and problems. In fact, Locke tutored several children with marked success and wrote a series of letters to many of his friends, who had asked his advice as to the best way of bringing up and educating his young son. These letters appeared later on in the form of this treatise and the theme of the book pertains to the 'upbringing of a gentleman's son under a tutor'. Robert Ulich commented that the great influences of Locke's Thoughts springs from the fact that they expressed exactly that which the best members of the English ruling class wished their children to become : gentlemen with respect for moral standards, religion, and convention, with balanced judgment and good common sense, with knowledge helpful for a practical life and decent forms of leisure, and a strong sense of independence as far as their own class was concerned.

John Locke was a versatile genius, a distinguished psychologist and a physician. Finally he served as a private tutor for a considerable number of years, and as such he had ample opportunities to study the reactions of the child to educative process. The rich and varied experience that he gathered while tutoring a 'gentleman's son' took shape in the form of his famous treatise Some Thoughts Concerning Education. The versatility of Locke's genius combined with the fact that his writings are full of many inconsistencies, contradictions and compromises, leads the writers on education to draw very different conclusions about his exact views.

Some writers called Locke a Social Realist. This view is warranted by the fact that Locke wanted for the child a type of practical education and that he laid emphasis on 'travel' and the study of history, geography, modern languages etc. Others again have

classified him as a Sense Realist because, according to Locke, the materials of knowledge come to us through the senses and by contact with the actual things or objects. Some other writers have put Locke in the category of Naturalists because he laid stress upon the 'natural curiosity' of children in the matter of their intellectual development; physical education was of primary importance; and he preached the doctrine of discipline by natural consequences. But from a perusal of the Conduct of the Understanding conclusion can be drawn that Locke was an advocate of the Disciplinary Conception of education as education, to him, was rigid discipline.

Discipline, in Locke's conception, consists in the formation of habits which include the building up of physical habits, moral habits and intellectual habits, corresponding to his theories of three kinds of education, namely, physical education, moral education and intellectual education. Locke remarked in his Thoughts that the great mistake he had observed in people's breeding their children had been, that that had not been taken care enough of in its due reason; that the mind had not been made obedient to discipline when at first it was tender, most easy to be bowed.

Locke believed that corporal punishment was a 'sign of failure' on the part of the teacher. Discipline, according to him, must not be based on force or threat of punishment. The teacher should teach through his own example and by way of suggestion. Locke said that beating is the worth and therefore the last means to be used in the correction of children and that only in cases of extremity, after all gentle ways have been tried and proved unsuccessful.

Education, for Locke, is not regarded as a State concern but a 'parental duty'. The child, according to him, should be stimulated by example and ruled by habit. He

holds that a man's proper business is to seek happiness and avoid misery. By 'happiness' Locke meant health, reputation, knowledge and wisdom, doing good to others, and so on. As the strength of the body lies chiefly in being able to endure hardship, so also does that of the mind. And the great principle and foundation of all virtue is placed in this, that a man is able to deny himself his own desires cross his inclinations, and purely follow what reason directs as best, though appetite leans the other way. The ability to reason originates early in life and should be cultivated from the very first. But although early, it develops slowly and therefore children must for a considerable time be directed by adults. Before the child can be permitted to make his own choices, at least in difficult cases and on weighty occasions, he must be conditioned to make the right choices.

Locke's advocacy of the disciplinary conception of education is evident from the fact that while speaking of 'moral education' he made character the end of education. And that end, according to him, could be obtained by the formation of good habits through a long 'discipline of the desires'.

Locke's may be regarded as the fore-runner of the child-study movement in education. The teacher, according to him, should study well the children's natures and aptitudes, should observe what their native stock is, how it may be improved, and what it is for; he should consider also what they want. For in many cases all that we can do is to make the best of what nature has given, to prevent the views and faults to which such a constitution is inclined, an give it all advantage it is capable of.

Elsewhere Locke has stressed the fact of individual differences among children. Each man's mind has some peculiarity as well as his face, that distinguishes him from all others; and there are possibly scarce two children who can be conducted by exactly

the same method. This should be taken notice of in the matter of bringing them up or educating them. Their contents or subjects of study and even their methods are to be different and rather ideal to each individual children so that he can get a chance to express his inner dispositions or tendencies.

It is presumed in Locke's *Some Thoughts Concerning Education* that the pupil taught stands for an individual child. Perhaps the idea is that education ought to be adapted to the individuating characteristics of the child – something Plato would vehemently reject. The teacher is someone who writes on a black sheet. This will be perfectly in line with Locke's empiricist stand point. Yet, Locke also thinks that the aim of education is to develop the child's capacities in a natural way, thereby creating the impression that the child's mind is not really a *tabula rasa*, but has inner dispositions to be developed. The aim of education is not to "install anything into the pupil but to develop his capacities in a natural way .... as if the teacher is one who moulds a piece of wax." [*2] So, Locke's direct and incompromised answer to the question, 'how do we learn'? 'In a word, from experience', will not suffice, so far as education of the child is concerned.

Locke has his theory of 'formal discipline' or, 'mental discipline' in education. This doctrine included various subjects in the curriculum not so much for their content value but for the mental training resulting and also for exercising the different faculties of the mind. The theory maintained that the power developed in any faculty by study of a particular school subject can be used equally well in any other subject to meet any other experience of life. This view leads to the psychological doctrine of 'transfer of training' as a corollary, which implies the improvement in mental or motor function

without direct training, but through some other device, of course, having some close relation with it.

In history of Education a question may often be raised that whether Locke can be regarded as an upholder of the doctrine of formal training. Actually Locke cannot be saddled with the responsibility for initiating the doctrine or for introducing the term. The question then resolves itself into whether he upholds the doctrine with his remark in regard to his moral training. From the statement of Locke it seems plain to us that the principle of all virtues and excellence lies in the power of denying ourselves the satisfaction of our own desires, might seem to justify us in ascribing to him the disciplinary conception of education, but it is in the intellectual sphere that a decision must be taken.

Locke held that the power of training and education can be secured by the young gentlemen only through a private tutor who should himself be well-bred, understanding the ways of 'Carriage' and 'Measures of Civility' in all the 'Variety of Persons Times, and Places', and keep his 'Pupil', as much as his 'Age' requires, constantly to observation of them. The studies which the tutor sets him upon, are but as it were the exercise of his faculties and employment of his time, to keep him from sauntering and idleness, to teach him application and accustom him to take pains, and to give him some little taste of what his own industry must perfect.

Formal training is nevertheless inconsistent with Locke's general empiricist philosophy. It implies the existence of mental faculties. Locke is usually cited as a critic of the faculty hypothesis in psychology, more especially in regard to memory. Memory is so necessary to all parts and conditions of life, and so little can be done without it. that

we are not to fear it should grow dull and useless for want of exercise, if exercise would make it grow stronger.

While speaking of the aims of education Locke mentioned four qualities as necessary for building ideal type personality. They are : virtue, wisdom, breeding and learning. It is virtue or direct virtue which is hard and value part to be aimed at in education. All other considerations and accomplishments should give way and be postponed to virtue. A tutor should try to give the pupil the taste of it and unless pupil gets a true relish of it, and his pleasure in it the attempt of the tutor should continue. Wisdom is beyond the reach of children since it implies natural good temper, application of mind and experience. Breeding is largely a matter of right company. Its aim is to secure 'a carriage suitable to his rank', and not to think meanly of others'. Locke puts learning as the least part of education and so he puts it in the list of four qualities.

In his educational theory, Locke discussed Physical Education, Moral Education and Intellectual Education. According to Locke, good health is an essential prerequisite to the attainment of the four different aims of education such as virtue, wisdom, breeding and learning. A hardening process in Locke's disciplinary theory is involved. Plenty of open air, exercise and sleep, plain diet, no wine or strong drink, not too warm and strait clothing, especially the head and feed kept cold, and the feet often used to cold water and exposed to wet are necessary to maintain a good physic.

The all-absorbing aim of education with Locke is virtue. The child must cultivate good breeding and manners. Locke attached greater importance to moral training than to intellectual education imparted by parents at home and teachers in schools. According to him, moral influences can alone control the impulsive and wayward behaviour of the youth. So, the cultivation of virtue, in Locke's opinion, is much more important than

knowledge. The first lesion that the pupils must learn is that they are not to have anything because it pleases them but because it is thought 'good' for them. The aim of moral education, according to Locke, is to form in the child certain moral habits, such as, obedience to superiors, humility, submission to authority, and so on.

Surprisingly, given the numerous illiberal elements in his thinking, a recognizably liberal view is available in John Locke's educational thinking. If Locke's puritanical moralism could somehow be excised from 'Some Thoughts Concerning Education', the work would be liberal in a strong sense.

Locke sees moral education as a fundamental part of a person's development, but nowhere in any of his educational writings do we find a discussion of teaching a child to be a citizen or a participant in politics. All virtues to be learned are private or social, not political. Since 'direct virtue', according to Locke, is the hard and valuable part to be aimed at in education, it is dangerous to entrust this 'valuable part' of education to the schools or other political institutions. This is the most attractive part of Locke's educational thinking.

This is why the work, that is , Locke's writing on education arouses the animus of civil educationists such as R.M, Battistoni, in his 'Public Schools and the Education of Democratic Citizen', published from 'Jackson: University Press of Mississippi' in the year 1985 and Thomas Pangle in his book 'The Ennobling of Democracy', published from 'John Hopkin's University Press, Baltimore MD', in the year 1992. The work is praised for its rationalist moralism by Nathan Tarcov in his book, 'Locke's Education for Liberty', published from Chicago University Press' in the year 1984 and Roger Smith in his book, 'Liberalism and American Constitutional Law', published from 'Cambridge, MA, Harvard University Press' in the year 1986.

Book-learning with Locke does not begin early, and it occupies a place of subsidiary importance. In his opinion, the function of the tutor is not so much to teach the pupil all that is knowable as to instill in him a love and esteem of knowledge. Hence the emphasis is actually on the building up of intellectual habits rather than on the accumulation of knowledge and information. Locke believed that proper exercise of his comprehensive program of studies including some six groups of subject will make the child intellectually rich. Groups of subjects are as follows : (1) Reading, Writing and Drawing, (2) French (to be learnt orally as soon he can speak English), Latin and English (to be studied throughout), (3) Geography, Chronology and History, especially Roman History, (4) Ethics, from a study of the Bible, (5) the Art of Speaking and writing English, and (6) Dancing, Music, Horseback Riding, Fencing and Wrestling.

To complete his curriculum Locke, unmindful perhaps of his previous warning regarding the extent of human knowledge and the limitation of the pupil's mind, adds arithmetic, astronomy, geometry, ethics, law, natural philosophy. One more addition, which Locke recognizes will evoke astonishment, in his recommendation of a trade. After that Locke did not expect to meet the same opposition in advocating that a young gentlemen should learn to keep accounts through it will not help him to acquire an estate but certainly it will help him to preserve the estate if he has his own. Locke finally recommended to complete all education by travel or grand tour. This is, indeed, very much useful in life as it completes the gentlemen. Isaac Watts, Locke's disciple, in his *The Improvement of The Mind* (1741) advised the teacher to take his pupils 'to see the fields, the woods, the rivers, the dwellings, towers and cities distant from their own dwellings'. From their travels they are to 'bring home treasures of useful knowledge'. [*3]

In prescribing this educational programme Locke wanted to produce a refined gentleman's son with polished taste and behaviour and with a side variety of knowledge, - to educate one particular pupil who would be 'a prospective member of the English gentry'. Moreover, Locke did not propose the course as a variety or stock of knowledge but as a variety and freedom of thinking – as an increase in the powers and activities of the mind and not as an enlargement of its possessions.

Locke recognizes the importance of method in education. Order and constancy are said to make the great difference between one man and another. This clears much in a learner's way, helps him so much on in it, and makes him to go so easy and so far in any enquiry. The governor of the pupil should take pains to make him sensible of this, accustom him to order, and teach him method in all the applications of his thoughts; show him wherein it lies and the advantages of it; acquaint him with the several sorts of it either from general to particulars, or from particulars to what is more general, exercise him in both of them, and make him see in what cases each different method is most proper and to what ends it best serves. The method of acquiring this knowledge was through reasoning or by observing the connection of ideas and by following them in train; and to Locke nothing could do it better than Mathematics which must be taught to everybody not so much to make him a mathematician as to make him a reasonable creature.

Locke anticipated the play-way in education, children should not have anything like work, or serious, laid on them; neither their minds nor their bodies will bear it. A condition of realizing this fortunate state of affairs is that the task should be begun at the psychological moment, when the pupil is in the right mood for it. It should not be prolonged till exhaustion or aversion sets in. In the course of the task masters and

teachers should raise no difficulties to their scholars but on the contrary should smooth their way and readily help them forwards where they find them stop. As constant attention is one of the hardest tasks than can be required of children, the great skill of a teacher is to get and keep the attention of his scholar; whilst he has that, he is sure to advance as fast as the learner's abilities will carry him. To attain this he should make the child comprehend the usefulness of what he teaches him, and let him see by what he has learnt that he can do something which he could not do before, something which gives him some power and real advantage above others who are ignorant of it. To this he should add sweetness in all his instructions, and by a certain tenderness in his whole carriage make the child sensible that he loves him and designs nothing but his good, the only way to beget love in the child which will make him hearken to his lessons and relish what he teaches him.

Locke was certainly right in main-training that the physical education of the child is of primary importance in any scheme of education. He was also right in upholding a high standard of moral education and in insisting on the pupil's mastery of rudiments of various branches of knowledge. He was not satisfied by enabling the pupils merely to know things but he wanted them to modify their entire social and moral outlook, behaviour and conduct in the best possible manner and act up to the ideals by following them in their own lives and examples. The strengthening of mental powers by exercise and by the formation of useful habits was emphasized by him as more important than the more acquisition of knowledge. Locke said that a man must be a philosopher indeed if he can spend his life in teaching boys, and yet always think more about what they will be and what they will do when their schooling is over than what they will know.

Locke made a distinction between education and instruction. Education, he held, is much wider than instruction. Instruction is merely intellectual education and aims at a partial development of the child, while education aims at an all-round or balanced development of the individual, physical, moral and intellectual.

Locke's educational philosophy is greatly influenced by the English national system of education. The English Public Schools owe their insistence on their programme of health education, social and moral education and practical training to Locke's educational theories. He was the forerunner in the Rationalistic Movement known as the Enlightenment which sprang up in France and was nourished under the leadership of Voltaire. But the system of private or home education as forwarded by Locke is new to the world of education, though it is neither feasible nor desirable. So state can afford the private education of individuals as the role of the social interactive factor for education cannot be denied.

Although the Thoughts was directed to the upbringing of an ordinary gentleman's son, Locke was prepared to advise on the education of the youngman's sisters or women. In a covering letter attached to a fair copy of the early draft of the Thoughts sent in 1684 to his friend, Edward Clarke, Locke evidently contemplated dealing with the education of girls, the last sentence running : 'Be therefore both you and your lady as severe as may be in examining these rules, doubt as much as you can of everyone of them, and when upon a scrupulous review we have settled this part and supplied what possibly you may find wanting, I shall be ready to take my mind as fully to Madame concerning her daughters, if she continues to be of the mind that may be worth her patience to hear it'. And in the Thoughts he explains : 'I have said he here because the principal aim of my discourse is how a young gentlemen should be brought

up from his infancy, which in all things will not so perfectly suit the education of daughters though where the difference of sex requires different treatment, it will be no hard matter to distinguish'. *4

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1. Quick, R.H : Ed. Locke's Some Thoughts concerning Education, (C.R. Clay & Sons, London)

2. Falkenberg, R : History of Modern Philosophy, (Progressive Publishers, India, 1953), P.180

3. Passmore, J : The Philosophy of Teaching, (Duckworth, London, 1980) P.82

4. The Correspondence of John Locke and Edward Clarke. Edited by B. Rand, Cambridge (U.S.A.), 1927.

CHAPTER – 6

Dewey's Philosophy of Education

Dewey : the Exponent of the School Ideal in Education

Dewey, being the son of an ordinary shopkeeper and a puritan by faith, got the chance to interact with his rural community. From there he realized quire early in life the strength of group consciousness in the manifold activities of the village community. Dewey's experience of boyhood days brought to his mind two outstanding convictions which practically acted as the base of his philosophy of life and also his educational ideas and views in future. Those convictions were : (i) The traditional methods of schooling were futile and fruitless, (ii) The human contacts of everyday life provide unlimited natural, dynamic learning situations.

In his early professional career Dewey got the opportunity to take lesson of philosophy, psychology, political history from many eminent teachers of those days. He also in his professional career worked in many famous institutions. In this course he joined the University of Chicago as Chairman of the combined Departments of Philosophy, Psychology and Pedagogy in the year 1894. In this place he formulated all his doctrines and theories of education. In 1896 Dewey established the famous University Elementary School which was also called Laboratory School or Experimental School or Active School. Dewey's educational theory and practice actually have their origin in the Experimental School where he carried out all his tests and experiments in Pedagogy.

In the year 1916 when Dewey was working as a Professor of Philosophy at Colombia University and was also teaching at Teachers' College in the same University his world famous work 'Democracy and Education' was published. It

revolutionized the current educational theories and practices and brought about an innovation in the domain of education.

Dewey experienced rapid changes in the fields of science, technology, agriculture, and so on and realized the gravity of all these social and industrial changes that had been taking place in American life. To keep pace with the 'extraordinary changes wrought in the structure of society' as a result of Industrial Revolution, he wanted to provide the children a first-hand acquaintance with the world in which they lived and with this end in view 'he undertook to bring the children to his Experimental School into touch with the real situations in life'. Dewey, therefore, thought that industrial activities are most useful for social advancement and economic development and hence he insisted on the inclusion of such activities in the school curriculum.

Dewey's philosophy of education originated in the application of the doctrine of evolution to child study and also in his pragmatic thinking which subordinated 'intellect' to 'practical ends' or goals. For Dewey there are no fixed beliefs; the quest for certainty on which philosophers and men of science have been engaged in ever since the time of Socrates is an illusion diverting men's attention and a..... from the possible and practical realities within his comprehension.

Dewey himself cannot remain faithful to the principle of change. In *How We Think**[1] he refers to 'securely established facts and principles', and recognises that if thinking is to be possible at all 'the standard of reference must remain the same to be of any use. The concept signifies that a meaning has been stabilized, and remains the same in different contexts. In *Freedom and Culture* *[2], referring to Jefferson's speech and letters Dewey explains that it is the ends of democracy, the rights of man--not of men in the plural ---which are unchangeable.

Dewey's philosophy of education originated in the application of the doctrine of evolution in child study and also his pragmatic thinking which subordinated 'intellect' to 'practical ends' or goals. His doctrine may also be called experimentalism. In *Democracy and Education* *[3] dealing with the development of the experimental method he says: "It means that we have no right to call any thing knowledge except where our activity has actually produced certain physical changes in things, which agree with and confirm the conception entertained '. In *Human Nature and Conduct* he maintained that the act comes before the thought, and that a motive does not exist prior to an act and produces it. In *The Quest for Certainty* he declared that the experimental procedure is one that instils doing at the heart of knowing, that the validity of the object of thought depends upon the consequences of the operations which define the object of thought; and he repeated that the test of ideas, of thinking generally, is found in the consequences of the acts to which the ideas lead.

John Dewey attaches great importance to 'experience'. Education, according to him, must be conceived of as 'a continuing reconstruction of experience', whose process and goal are one and the same. Or, in other words, education is of experience by experience, and for experience. The educational process, in Dewey's opinion, has no end beyond itself. The aim of education, therefore, is more education. Dewey observed that to set up any end outside of education, as furnishing its goal and standard is to deprive the educational process of much of its meaning, and it tends to make us rely upon false and external stimuli in dealing with the child. The school, according to him, is not preparation for life. It is life or living.

In his concept of 'education through experience' or 'progressive education', Dewey criticized the traditional system of education. The imposition from above in

the traditional education is opposed to experience and cultivation of individuality; external disciplines are opposed to free activity. In traditional education we find learning from texts and teachers, learning through experience and acquisition of isolated skills and techniques by drills. These are opposed to acquisition of them as means of attaining ends which make direct, vital appeal. The preparation for a more or less remote future of traditional education is opposed to making the most of the opportunities of present life. These static aims and materials of present system of education are opposed to acquaintance with a changing world. Dewey wanted to offer his pupils wide opportunities for the practice and experience of self-investigation or 'purposeful enquiry' and exploration. To him, therefore, the growing, transforming, revising or reconstituting of experience is education. His belief in all of life at education has had a vast influence on curriculum and teaching methods. The most marked present day tendency in education consists in the process of relating the individual to society, so as to secure both personal development and social welfare, to harmonize individual rights and social duties. Both individual and social factors have been emphasized and harmonized by Dewey who has defined education as the process of remaking experience giving it a more socialized value through increased individual experience, by giving the individual better control over his own powers.

For Dewey 'Philosophy' and 'Education' are not words conveying altogether different meanings. According to him, each of the two words means the study by man of man himself and of the society, the world he lives in, through practical experience and not through some general notions or principles known or accepted on the authority of others. He goes so far as to treat philosophy and education as identical. If education is conceived as the process of forming fundamental

dispositions, intellectual and emotional, toward nature and fellowmen, philosophy may even be defined as the general theory of education. Hence according to Dewey, philosophy is nothing by *Education* in its most general terms, or, philosophy is a generalized theory of education. [4]

Dewey's philosophy views life as a whole and not in discrete or separable parts. Consistently, Dewey's constant object in education has been to establish a close contact and relationship between the classroom and the world around. The school should be a place not for learning from books and teachers only but for learning through actual living, through personal experience. The school is a simplified, purified and better balanced society. Books and teachers should be there just to help in the effective establishment of close contact between the life lived by the pupils in the school and the life lived in the larger society, the larger world outside the four walls of the school. The fundamental principle underlying Dewey's educational theory is not that the traditional wisdom should be discarded altogether and the progressive education should proceed quite freely independent of any control. He has just raised the problem of progressive education as opposed to traditional education and has not claimed to have solved it finally, as the process of education being an ever continuous process can never be finally solved.

According to Dewey, the general principles of the new education do not themselves solve any of the problems of the actual or practical conduct and management of progressive schools. In presenting his theory of education through experience or experiment, Dewey has sought to solve four fundamental problems of education :

1. How to establish closer contact between the school and the home and the world at large;

2. How to introduce the subject matter that has a positive value and real importance in the child's own life to harmonized or reconcile the Hegelian idea of conflict between interest and effort by bringing in a purposive element in education;

3. How to carry on instruction in reading, writing and arithmetic, the elementary subjects through everyday experience and occupation so that the child can feel their worth or necessity for himself by their relation with the common pursuits of his actual life at home or abroad.

4. How to provide adequate opportunities for individual powers and needs so as to ensure both personal development and social welfare.

Dewey's approach to the problem of education is significant, as it indicates his belief in the whole of life as education. He stresses the fact that education is a natural process whereby life renews or makes itself on the social plane. The more civilization advances, the more complex life becomes, and the greater the need for education to bridge the gulf between the infant and the adult, between the immature and the mature. Education is thus and ever developing process determined at a particular situation by the needs of that situation. And it follows that education has no meaning apart from the social environment. Education is, no doubt, meant for the fullest development of the individual powers but, while Dewey admits this, he believes that such development is possible only because the individual lives in a social institution. He has thus stressed the sociological aspect in education. Dewey has regarded education as the means for 'social continuity of life'.

Dewey's Laboratory School or Experimental School in the University of Chicago made the most fundamental contribution to educational theories and practices. Dewey noticed that enormous changes had come about in every sphere of life as a consequence of the Industrial Revolution. The old family life broke down and changed, and the self-sufficient simple rural communities yielded place to 'complex townships'. The child of today finds himself in the midst of finished manufactured goods not at all knowing how these goods have been actually produced, and consequently he lacks in motives as well as opportunities for learning, while these were so much available in the ordinary life of the child who was born half a century ago were of greater educational value than in the case of the modern child. The influence of his home and social environment exerted a powerful influence on increasing the boundaries of his knowledge and on forming his character, without any conscious effort strain. The motive for learning, now conspicuous by their absence, were present in abundance in the daily routine. Dewey, therefore, insists that the educational institution called the 'school' should take into account this change in the social structure and its effects on the conditions of living.

There should be close resemblance between the classroom and the world around. The school should be a 'society in miniature' representing real life through simplified experiences reduced to the child's plane of comprehension. The school curriculum must look to the needs and requirements of real and practical lives. We should try to bridge the gulf between school and home, school and society, school and the world. The school should be a place where the child can learn cooperative and mutually helpful living through activity and behaviour instead of being a passive receptacle there. In the classroom the child should be helped to come into real tough with life, to feel active participation in actual living.

So, Dewey's conception of the aim of education is dynamic and it is supposed to be a universal process aiming at the all-round development of body, mind and characters. Educational method and activity should be based on the instinctive activities of the child. If the child is to make a good citizen capable of performing his duties and responsibilities, the complexities of modern living should be introduced in the school. This cannot be done by mere drill studies in memorization of text books and lessons prepared for them by their teachers. It is to be achieved through training based on the real pursuits of life, on the wholesome activities normally undertaken by the children in their day-to-day lives.

According to Dewey, the existing schools are aloof and isolated from the conditions and motives of real and ordinary lives. They do not reflect of real and ordinary lives. They do not reflect the life of the larger society. The children here are mere passive listeners. The immediate effect has been a paralysis of intellectual initiative and a moral failure. The mechanical amassing of facts, the rigid curricula, the unvarying fixed method, the treatment of the children as masses and not as individuals – all these indicate that 'the center of gravity in education lies elsewhere 'outside the child'. This state of aloofness and isolation causes a terrible wastage and consequent frustration in education. This system produces selfish individuals, misfits in society.

The great problem of education, as viewed by Dewey, is to harmonize the conflicting ideals of individualistic and socialistic education. He holds that 'the individual mind is a function of the social life'. As such, the individual mind requires for its harmonious development 'continual stimulus from social agencies'. Hence true education consists in harmonizing the individual and social factors, because,

only out of this harmony, the individual's inherent capacities develop to their fullest extent, and the highest welfare both of the individual and of the society is ensured.

According to Dewey, education must be viewed in terms of individual experience, and the child should be made to be active. His natural tendency and inclination of inquiry, constructiveness, communication, artistic expression, etc. should find ample scope in his school career. The child should be made to feel conscious that he is a member of the society and that his efforts are worth pursuing. For this purpose the school should be socialized and properly affiliated to life. Hence various forms of active occupations should find place in the school curriculum, the aim of these occupations being not economic value of the product but development of the child's latent abilities as well as creative interests through them. Dewey insists on presentation of the out-of-school activities in the occupations of the classroom in miniature, to provide healthy conditions of personal interest in studies.

Regarding the nature and kinds of active occupations that are to be introduced in the school curriculum Dewey is of the opinion that the typical conditions of social life are determined by the industrial activities. Through these activities the child's instinctive and impulsive urges can be harnesses to desired end both for personal development and for social well-being. These activities being as real as the tasks of actual life, the pupils will feel genuine interest in carrying them out and will easily attain the capacity for self-activity and self-direction which is so essential in life. Weaving, sewing, cooking, wood-work, shop work, etc. may serve as introduction to other kinds of industrial activities or manual occupations. Dewey has emphasized the importance of the real, ordinary activities and practical experience of life in the method of education and is regarded as the father of the Project and Problem methods which are the practical outcome of Dewey's educational philosophy. Instead

of leaving lessons passively under the directions of the teacher, the pupils are faced with some tasks to be accomplished and some problems to be solved; and in the course of accomplishing the task and solving the problem, they acquire considerable knowledge and skill.

The advocating learning through the real life activities, Dewey has not, in fact, meant 'incidental learning' or 'learning wholly by doing'. His idea is that instruction in the school should generally be carried out through the real activities which the children do themselves suggest. He insists that the children, whenever feasible, should be given intellectual responsibility for selecting the fittest materials and instruments and an opportunity to think out their own model and plan of work.

In Dewey's system of elementary education through the ordinary modes of activity, there is, indeed, the necessary balance of action and thought. Through these activities of ordinary life it is possible 'to secure a balanced interaction of practical and theoretical attitudes', which is the aim of education.

The three R – S e.g., Reading, Writing and Arithmetic, according to Dewey, grow out of and are connected with the children's real activities. The mind is made by society and depends for its development on the social environment. As the mind is a function of social life, the requirements of instruction cannot be met by merely bringing the child into direct relation with various masses of external facts labeled Geography, Arithmetic, Grammar, etc. These studies, it has to be remembered, have grown out of social needs. The children must be made to relive the situations out of which they grow, and re-discover them. A fine training in oral expressions is possible through industrial activities, because such activities provide children with manifold experiences about witch they want to talk. Thus we see that Dewey advocates the establishment of vocational schools. For Dewey the curriculum is concerned with the

realities of child-nature and of actual life. Its content is to be selected from different activities of real life, the determining principle being the natural tastes, interests, aptitudes and inclinations of the child at the successive stages of his development. Dewey stresses the child rather than the book, or the subject matter, or the teacher.

By pleading for vocational education, Dewey has not meant that particular line of occupation of profession has to be thrust upon the pupils. Only a vocational bias is to be given from an early age, so as to enable them to choose their own professions or vocations rightly in future when they become grown up citizens. By such education the children will gradually discover their own tastes, aptitudes and inclinations and will have scope for proper development of the artistic, aesthetic and expressional or creative aspect of their mind.

Dewey considers the mind as 'a process of growth' and it must be thought of 'as essentially in change, with the continuity of growth and yet presenting different phases of capacity and interest at different periods. This idea of mind as 'a unity in process of development' calls for a selection and grading of the courses of study at different periods by means of the courses of study at different periods by means of experience and experiment. Dewey's elementary school consists of the three following periods of life on psychological grounds.

1. The central theme of studies in the play period (From 4 to 8 years of age) should be the life and occupations of the home guided directly by social and personal relations. Reading, writing and systematic treatment of geography are to be introduced only in the last year of this period.

2. During the period of spontaneous attention (From 8 to 12 years of age) the child acquires different forms of technical skill to secure for himself

'practical and intellectual control of such methods of work and inquiry as will enable him to realize the results for himself'.

3. The period of reflective attention comes with the mastery over the methods of thought, inquiry and activity and enables the child to specialize in distinct branches of studies and arts for remote technical and intellectual aims.

The most important feature in Dewey's philosophy of education is democratizing education or putting education on a democratic basis. The democratic tendency has extended from the domain of Politics to education also, so that education in modern times is going to be adapted to the changing needs of the times. Dewey's ideal is to prepare every member or individual as a complete and true citizen of the State which is democratic. The individual must have the power to exercise his right to franchise intelligently. Dewey's ideal of complete citizenship implies also various other things of which mention may be made of the following :

(a) Rearing of children and educating them properly; (b) Earning livelihood; (c) Cultivation of social sympathy; (d) Development of the sense of self respect; (e) Cultivation of Arts, Science, Literature, Poetry, Fine Arts etc.; (f) Leisure-hour occupations; (g) Health and physical well-being; (h) Power to command and also to obey others.

For each of these operations a thorough scientific training is necessary. The school should provide opportunities for fashioning the faiths and practices of the democratic way or life.

Again, according to Dewey, teachers should have the explicit right to share in the shaping of the policies they are to execute in the administration of the school they are to look after. Education for being effective must be democratic, and in a truly

democratic system, the greatest benefit can accrue only when the greatest number can actively share in making the system run as it should run.

The educational philosophy propounded by Dewey is embodied in his little book, 'The school and society', published in 1899 and in 'Democracy and Education' published in 1916 we find a final statement of his educational philosophy. Dewey's little book 'Experience and Education' published in 1938, is a major contribution to educational philosophy and offers educators and teachers a positive philosophy of education. In contains a lucid analysis of both traditional and progressive education. It evaluates the principles and practices of both traditional and the progressive schools, pointing out the defects of each of them. Here the author has emphasized the value and importance of experience, experiment, purposeful learning, freedom, and other well-known concepts of progressive education. In 'Experience and Education', the meanings of freedom, activities, discipline, control and organized subject-matter have been expounded within the context of educative experience as a process implying both continuity and interaction.

The chiefest contribution of Dewey to educational thought lies in his enunciation of the aim of education as 'securing a balanced interaction of the theoretical and practical attitudes' of the educands. The industrial activities and occupations prescribed by Dewey were intended for liberalizing rather than technical purpose, and 'considerable time was given to an historical study of them'. The industrial history of man, according to Dewey, is not merely a utilitarian affair; it is a matter of intelligence and its record is the record of how men learned to think.

Dewey is the sponsor and forerunner of the movement known as 'progressive education', which is one of the most significant trends in modern education. The world will long remember the signal contributions of this great American philosopher-psychologist-historian-educator in the domain of philosophy, psychology, history and education. Whether in terms of democracy, or freedom, or experience, or education, John Dewey's concepts, doctrines, and seminal ideas have been, are, and will be tremendously influential in the life and thought of many generations of people in different parts of the world.

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1. John Dewey, *How We Think* (London : D.C.Heath & Co., 1909), PP, 95, 151
2. John Dewey, *Freedom and Culture* (London : George Allen & Unwin Ltd., 1940), P.157.
3. John Dewey, *Democracy and Education* (New York: The Macmillan Co. 1916), P.399.
4. Ibid, P.383.

CHAPTER – 7

Herbert Spencer : The Scientific Movement in Education

Herbert Spencer came of a family of teachers. His father was a man of independent way of thinking, who believed in 'self-education'. So, he did not want to send his son to formal school and preferred to give him a good home education so that the boy could learn well different subjects quite early in life from his father and uncle. Although Spencer did never go to university for higher education, he was brought up in a cultured family with good literary and intellectual traditions. Though Spencer joined the teaching profession, he did not find himself successful in the profession. He joined some other professions. Ultimately he decided to turn his abilities in the direction of a literary career. In this course he began regularly publishing papers and articles on various subjects including psychology and education. In 1855 Spencer brought out the treatise *The principles of Psychology.* And in 1861 he published his monumental work, *Education : Intellectual, Moral and Physical,* from Watts & Co., London. The leading idea here was in conformity with his own evolutionary – naturalist philosophy which was an expression of the mentality of the age that put its fourth primarily in science of bent itself whole heartedly to scientific advance. In this book, the author advocates a complete the field of education consists of four magazine articles later published in his *Education.*

The question as to 'What Knowledge Is Of Most Worth?' which is raised in the first of the essays, is only understood when expanded into the form : 'what knowledge is of worth for the individual? Since Spencer had acquired an 'aggressive nonconformist mind' it was his conviction that there should be no state interference with the life of the individual or with education which, in his opinion, is 'essentially

a matter of individual concern'. In this, he was in good company with Locke and shared the worries of later day thinkers like Durkheim. He held that any effort on the part of the state to control and direct education would be harmful. He was also of opinion that individual and social interests are antagonistic to each other, and there can be no harmony between them. He naturally prefers and attaches greater importance to individual interests. Hence he places the sciences that minister to individual health and individual wellbeing 'at the top of the scale of worthy knowledge', and he correspondingly puts literature and the arts relating to social factors 'at the bottom of the scale'.

In this essay Spencer has elaborately discussed the purpose and function of education. He laid great emphasis on the study of various sciences, specially, physiology, psychology, hygiene, biology, sociology, politics, and the like. Spencer maintains that an exclusive study of the classics and classical languages is of no use, since it cannot prepare us for life. The sciences, according to him, should be included in the curriculum. His view in this regard, was challenged by the members of the conservative school of educators. During the greater part of the century a contest was waged between the advocates to of classical monopoly and the progressives who urged that the sciences should be introduced.

The function of education, according to Spencer, is to prepare us for complete living, and the rational mode of judging of an educational course is to judge in what degree it discharges such function. This complete living consists of (i) direct and indirect self-preservation, (ii) earning livelihood (food, clothing, shelter etc.) (iii) rearing of off-spring, (iv) worthy and intelligent citizenship, (v) proper utilization of leisure, and so on. Spencer asserted that for each of these items of living, a knowledge of science is greatly helpful. So, according to Spencer, our first step must

obviously be to classify in the order of their importance, the leading kinds of activity which constitute human life. They may be naturally arranged into: (1) those activities which directly minister to self-preservation; (2) those activities which, by securing the necessaries of life, indirectly minister to self-preservation; (3) those activities which have for their end the rearing and discipline of off-springs; (4) those activities which are involved in the maintenance of proper social and political relations; (5) those miscellaneous activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings.

In Spencer's opinion, the ideal of education is the complete preparation of all those division of activities of human life. For complete living we must know in what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring family; in what way to behave as a citizen; in what way to utilize those sources of happiness which nature supplies and finally how to use all our faculties to the greatest advantage of ourselves and others. According to Spencer the function of education is to impart the knowledge of those sciences which throw light on the above mentioned subjects or activities of human life.

Spencer's divisions of man's function of life can be explained in the following manner:

(1) As regards 'direct self-preservation' Spencer observes that Nature takes care of all the things that are considered necessary for our self-preservation, provided, of course, we do not put any obstruction in the way of our spontaneous activities. 'Indirect self-preservation', according to Spencer, is greatly assisted by a knowledge of hygiene and physiology.

(2) As to 'earning livelihood', Spencer hold that the sciences like Mathematics, Physics, Chemistry, Geology, Biology, Astronomy, etc. are of vital importance to all kinds of practical arts and business of life. As rational knowledge has an immense superiority over empirical knowledge, Spencer maintains that there are hardly any activities in our life, that do not require the help of some kind of science.

(3) Spencer strongly advocates the importance of instruction and training in the proper way of rearing off-springs and includes such knowledge in the curriculum. Parents are generally found to be ignorant of this science. According to Spencer, this knowledge should be acquired by parents as also by those persons who have parental responsibility. The best way in which we can teach the young is to bring them up in such a manner that when they themselves have to rear children, the memory of their own youth may serve as a guide to them.

(4) About 'training in citizenship', Spencer considers the knowledge of history as highly valuable and useful. But, according to him, traditional methods and representations of history is of no use. Book on history of contemporary times are not written properly and scientifically. They throw no light upon the development of societies and instructions. To Spencer, science serves as a key also to history, and hence without scientific knowledge history cannot be properly used. He believes that a man is best fitted for citizenship through a knowledge of the science of history in its political, economic and social aspects. The reading of history, like traveling, broadens the mind of the pupil, by bringing home to him the truth that there are also people beyond the mountain, that there

are higher interests in the world than his own business concerns, and nobler men than himself or the best of his acquaintance. Besides history, a knowledge of politics and sociology is specially suitable for this purpose. In Spencer's view, a knowledge of the evolution of society is more useful than that of the kings, queens, rulers or warriors.

(5) The last division includes the relaxation and amusements filling leisure hours. Spencer was fully alive to the value and importance of leisure hours occupations and he also realized the necessity of education for the utilization of leisure hours. For this purpose, he placed immense value to music, painting, drawing, sculpture, architecture, literature, poetry, etc. He thinks that even the aesthetic of leisure side of life depends upon physics, mechanics, and psychology as a basis for art, music and poetry.

Thus Spencer asserted that for purposes of discipline as well as for guidance, 'science' is of the chiefest value. So, the uniform answer to the question raised in the title of the first essay 'what knowledge is of most''' is Science.

After establishing the necessities of teaching science Spencer raised a question, namely, should we teach all sciences to everybody and answered negatively in this regard. Because to him this is not possible. Only a love of knowledge and a scientific attitude and outlook are to be fostered in children so the their minds may be 'well disciplined to acquire knowledge'.

Spencer has laid down some very important principles of education, most of which have come down to us in the form of maxims of education and are widely accepted in the practice of education. They are as follows

1. Start from the concrete thing and go on to the abstract ides, 2. Proceed from observation to reasoning, and thence to memory, 3. Teach inductively (from examples to laws, individuals to classes, particulars to generals, practical to theoretical, simple to complex and indefinite to definite), 4. Make all lessons attractive, useful, interesting, and pleasurable, 5. Encourage self-teaching, 6. Tell the pupil as little as possible and lead him to tell you as much as possible, from his own observation and deduction, 7. Teach through the senses, 8. Let the pupil learn by doing, 9. Start from what the pupil knows and go on to what he does not know, 10. Follow nature and train every faculty.

These principles are sometimes called ten golden rules of teaching. The sum and substance of all these principles is that education is an individual process, which begins with the concrete experiences of the pupil and calls for learning by personal discovery and approves itself satisfactory by creating pleasurable experiment.

Regarding 'intellectual education', pointed out that there is a close relationship between the current systems of education and the corresponding social states with which they have co-existed. So, the scope and character of education are greatly affected by the prevailing political conditions. Along with political despotism, stern in its commands, ruling by force of terror, visiting trifling crimes with death, and implacable in its vengeance of the disloyal, there necessarily grew up an academic discipline similarly harsh. On the other hand, the increase of political liberty, the abolition laws restricting individual action, and the amelioration of the criminal code have been accompanied by a kindred progress towards non-coercive education; the pupil is hampered by fewer restraints, and other means than punishments are used to govern him.

To express his views on moral education, Spencer takes the stand of a naturalist; and in this respect there is agreement of his views with those of Rousseau, although it is believed that Spencer never read Rousseau or The Emile. Spencer's view is that naturalist illustrates to us the true theory and practice of moral discipline. According to him, there should be no imposition of 'artificial punishment by an arbitrary infliction of pain' ; the wrong actions of the child will bring his own punishment. Spencer maintained that punishment should come to child as a natural consequence of his own acts, and make him disciplined. Here he made no distinction between physical and moral laws, and he upholds his belief in hedonistic ethics. As per his utilitarian view he remarked that conduct whose total results, immediate and remote, are beneficial, is good conduct; while conduct whose total results, immediate and remote, are injurious, is bad conduct. So the ultimate standards by which all men judge of behaviour are the resulting happiness or misery. The unpleasant experience or painful consequences for the individual from a conduct are sufficient proof of its badness or undesirability and also an adequate reason for its avoidance later on.

Regarding physical education also, Spencer's views coincide with those of Rousseau. The physical education of children, according to him, is, in various ways, seriously faulty. It errs in deficient feeding; in deficient clothing; in deficient exercise (among girls at least); and in excessive mental application. According to Spencer, proper place and importance should be given to physical education and it should be conducted on scientific principles.

Spencer believed in the Culture Epoch theory. It is a particular application of the theory of Recapitulation or Reminiscence, which has for its basis a parallelism between racial and individual development. The theory implies that knowledge grows and develops in the child through the same stages as it has passed through, in

the race, Spencer asserts that the child is to be made to traverse or pass through all the stages through which the human race has passed, in the process of its evolution. The theory also signifies that both the selection and arrangement of 'subject matter' and 'method of instruction' must be determined by the historical stages of human culture.

A mention must be needed to the superfluous or surplus energy theory of play advocated by Spencer. This old theory of play was first put forward by F. Schiller and was later accepted and developed by Spencer. Hence it is known as Schiller-Spencer theory. According to this theory, play is the expression of the surplus energy in the organism. During childhood the organism being fed, well-nourished and defended by parents or elderly persons, is not required to spend any energy either for procuring the necessaries of life or for self-defence. Hence it possesses more energy than is actually needed for its growth and self-maintenance. This pent-up energy, therefore, finds outlet in play.

So, Spencer wished to solve the problems of education, culture, civilization and life only through science. He did so as he belonged to an age of industrial revolution and intellectual renaissance and was greatly influenced by the scientific discoveries and inventions of his time, especially, of those concerning evolution, and 'he did his own thinking'. He came of a 'stock of individualists who were prepared to discuss and question all social customs and conventions and to accept and to accept nothing for granted, that violated the dictates of reason'. As a result, Spencer held beliefs and views which often went against those of 'the classical idealists, the supernaturalists, the literary humanists, the primitive naturalists and the class-conscious restrictionists'. In the selection of studies, utilitarianism and individualism

weighed more with him then life-less conventionalism, and for this he is often and unduly criticized.

Some critics have remarked that Spencer was a more 'convinced individualist' than the utilitarians. He is also called 'a natural revel, independent, self-confident, and vigorously assertive' and his intellectual independence made him ignore the view-points of the thinkers except in so far as they were in agreement with his. Whenever he had tried to go through any of those writings he had put them down in a state of impatience with the indefiniteness of the thinking and mistaking of words for things. In other occasions when he took up those writings, he contemplated them as works of art, and put them aside in greater exasperation than before.

Actually Spencer was a prophet with a message. Parts of that message has been accepted and acted upon. Other parts still receive only lip-service. So far as his educational thoughts are concerned, the teaching of science still fails to foster the spirit of scientific inquiry, the spirit in which ethical, moral, and social problems should be studied is still neglected; history is still taught without the scholars being enabled to see how the society of nations has grown and organized itself; religious instruction still instills belief in myths and supernaturalism, and bases the incentive to worship on credulity instead of on a commendable approbation of things that are worthy of honour. There is still little understanding of the fact that science underlies the production and appreciation of sculpture, painting, music and literature, and that science itself is poetic; and parents have still to receive the king of no schooling that would provide them with the psychological knowledge required for the proper upbringing of their children. The reason may be that his proposals were part of a unique historical situation and changes set in Spencer's own life time. There was a shift from the biological and sociological to the mathematico-physical sciences. This

may account for the 'datedness' of his educational theories. Yet his scientific treatment of educational methods and the ideal of a Complete Man in an era of specialization need serious attention.

PART - III

CHAPTER – 8

SWAMI VIVEKANANDA : THEORY OF EDUCATION AS HUMANITARIAN IDEAL

Vivekananda gave serious thought to problems of education at a time when India, more or less, had lost its national character in education. The British established schools and colleges in India with the object of strengthening their hold over the country, of laying from the foundation of their power, of consolidating their dominion so that the risks to which a foreign ruler is always exposed may be reduced to minimum. The inevitable effect of British system of education was the creation of an ever increasing number of people who knew no art or trade and here compelled to serve the administration as clerics or lawyers. This crisis of national character and spirit due to the education system under the foreign domination frustrated and aggrieved Vivekananda. He had no respect for school education in British India. This great son of India wanted a system of education not for producing useless degree-holders, but for something in the line of positive teaching.

The whole spirit of Vedanta philosophy has been the basis of Vivekananda's theory of education. He defined education as "the manifestation of the perfection already in man"*[1]. Such an understanding of education recalls to our mind the famous saying of Vivekananda that man is potentially divine, he is only to realize the potentiality and manifest it. In the same way, the soil (paramatman) is transcendentally present in man. But its presence does not mean that it is within the consciousness of the individual. To bring the soul to the conscious level of the individual, and thereby to make it an object of his own possession, he must, on his

part, realize the soul or manifest it. Vivekananda used to say that everyone is capable to self-realisation provided that he is able to do away with the obstacles. This self-realisation is also the aim of education. If we may speak of Vivekananda's epistemological position, it is all about self-knowledge. What is important in the realm of epistemology is the soil (Atma). This soul is the home of all cognitions. The problem is how to unearth this vast mine of knowledge lying dormant and undiscovered. Education is the means of doing this. The process of education is the process of manifestation, or the essence of education lies in the manifestation of soul or atma the presence of which Vivekananda calls 'Perfection'. Thus the 'Soul' and the 'Perfection' are identical terms to Vivekananda. Manifestation of the soul is the manifestation of perfection. And this is the purpose of function of education.

The principal tone of Vivekananda's educational philosophy centers round the study of human soul (Jiva-atma). Self-manifestation, self-realization, self-perfection, and self-awareness all are identical terms giving out the key-note of his educational philosophy. Thus Vivekananda's philosophy of education gives a soil-centred theory of education.

Vivekananda viewed education in two aspects, first, education in its objective aspect, and second education in its subjective aspect. These two aspects become inter-related, through a relation of reciprocal dependence, at the higher level of achievement of the ultimate end of education. But when the end is achieved half-way, education, then remains purely within objective limits having not so much connection with its subjective aspect. In this subjective level, education is directed towards the study of the Vedanta and this study helps us conquer the deep-rooted superstitious and long-standing ignorance. Without this subjective level, 'perfection' which is the highest end of education, cannot be fully realized only through the

objective medium of education. Thus 'objectivity' of education depends upon its 'subjectivity' in order to attain the full realization of its supreme end. And again, the subjective aspect of education is empty without its objective counterpart. The subjective process, which is meditation, acts on the materials received through objective medium. Thus here subjectivity is dependent upon objectivity. Education arrives at its goal through the mutual acts of these two processes.

Discussion about any educational theory from the philosophical stand-point involves discussion about the problem of knowledge, viz. its origin, nature and construction. This is because these two that is, education and knowledge are interconnected in the human life. One cannot go without the other. It is a relation between the means and the end. Education is the means and knowledge is the end. While Vivekananda defines education he also deals with the origin and nature of knowledge. According to him, all knowledge is within, nothing in the name of knowledge comes from outside; it is all inside. *[2] He illustrated his theory of knowledge with an example. Before the law of gravitation was discovered, the law was not absent in Newton's mind. It was present, though Newton was not conscious about the presence of the law, for his mind was covered with ignorance or avidya. The apple's fall removed the ignorance and makes the latent law of gravitation patent. "Education and progression simply men taking away the obstacles, and by its own nature the divinity will manifest itself". *[3]

Vivekananda's philosophy of education centres round the study of the self of the individual, and for this he puts emphasis upon the subjective medium of education, which means education is being aware of the true nature of the self. The word 'manifestation' used by him in the definition of education is suggestive of this fact. The word 'perfection' which is, for Vivekananda, the central theme of education

has by implication a reference to the nature of perfection contained in the divine. Thus education is the study of the human self, its perfection, or un-foldment of the divinity within. To put it in modern terminology education is the drawing out of the latent potentialities already in man and this is to be achieved by the educand himself with the help of external objective means.

Perfection, which is the basic aim of education, implies as its ethical correlate an ideal. It functions as a social standard of the individual's behaviour, his manner and attitude; it also serves as a standard of morality by reference to which an individual's activities in the social realm are judged to be right or wrong.

The educational ideas of Vivekananda involves the metaphysical notion of the oneness of Reality -- a Reality which bifurcates itself into the indeterminate and the determinate. Education, in its larger aim, is concerned both with the determinate and the indeterminate nature of Reality. We study the indeterminate through the purely subjective medium of education, which we have interpreted as self-meditation. The study of the determinate aspect of the reality goes through the objective medium, which may take different forms.

Thus, Vivekananda as an idealist philosopher, propounded a theory of education which is to barrow Kant's terminology transcendentally ideal and empirically real. And so far as epistemology is concerned, he followed the line of critical rationalists whose tenets regarding construction of knowledge are that knowledge is a unity between the internal and external meanings of an idea or an object.

As a true Vedantin, Vivekananda believed that an individual does not have the absolute identity with another individual though they possess within them the

same identical soul or Brahman. He organized his educational theory in conformity with this principle of individual difference. Modern educational psychology takes too much interest in this principle and has framed different types of methods, tests and techniques just to suit the different types of taste, temperament and capacity of different students.

Vivekananda's Vedantism is not merely an ideal of self-realization. His main concern was the social translation of this ideal to actualize the ideal. The ideal is, therefore, real or practical. Though knowledge of Brahman or realization of the soul is regarded as the highest of all knowledge, knowledge about man occupies a central place in Vedanta. Thus education which is mainly a process of self-realization is also regarded as a process of caring for the human body. The body, after all, is the 'temple of God', and the instrument for culture of the soul. He was emphatic on one point and never swerved from it. "Education", he says, "is not the amount of information put into your brain... If education is identical with information then libraries are the greatest sages of the world and encyclopedias are the Rishis". Mind is the instrument of education. "Perfecting the instrument and getting complete mastery of one's own mind is the ideal of education" *[4]. A soul is always an embodied soul. So, a purely soul-centred theory of education is an incomplete one. It must take into account the study of human physique, which, of course, has no independent existence apart from the soul. Vivekananda's philosophy of education thus aims at an integrated development of all the aspects of the individual life, involving both the soul and the body.

Education, for Vivekananda, is a process in which the young mind will receive strength, energy and form a vigorous character. Thus the larger and nobler aim of education would be 'life-building, man-making, character-making,

assimilation of ideas'. He commented, "the end of all education, all training should be man-making. The end and aim of all training is to make the man grow".*[5] Education is an instrument, which must produce a strong character. If any education fails to do so that education is meaningless and has no practical value as well. Now, what is that 'character' which education ought to build? Character is an active principle determined by the nature of the results of the activities that the individual performs during the entire period of his life in this world. It is again a combined resultant force created by the world of desires, motives, tendencies and intentions. Vivekananda said, "The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different pictures, and the result of those combined impressions is what is called a man's character". *[6]

Vivekananda again suggests that actions done by the individual have their indelible effects upon the making of character. Every action a man does, every movement of his body, every thought that he thinks, leaves always an impression upon his mind. Though these impressions do not seem to be obvious on the surface, they are still strong enough to work beneath the surface sub-consciously. What the man is at any moment, is determined by the sum-total of these impressions on his mind, and equally, the character of every man is determined by the sum-total of these very impressions. If these are good impressions, the character becomes good, if bad, the character becomes bad.

Vivekananda referred in this connection to habit which is closely connected with character. To him habit is not the second nature, rather, it is the first nature and even the whole of the human nature. A habit is formed, psychologically, out of the coalescence of the diverse warring impressions upon the mind. Character is formed

out of repeated habits. Habits may be bad or good. A habit, good of bad, when formed, becomes very powerful and it brings the individual of whom it is the habit completely to its swing and does not let him off unless it is removed by counter habits.

The aim of education is to provide conditions under which the individual's personality will foster. By personality we generally mean a set of qualities which makes an individual what he is. Vivekananda understands personally as, "the total quality of the individual's behaviour, as it is revealed in his habits of thought and expression, attitudes and interests, his manner of acting, and his personal philosophy of life". *[7] Vivekananda interprets personally in terms of the capacity to influence others. He suggests that the force of influencing others comes, in different proportions, from two sources, one third of it comes from the words and thoughts of the individual and the remaining two-thirds come from the individual himself. By the 'individual himself' he may mean either the inner growth and constitution, or the biological qualities and constitution of the individual as a whole.

Now the question is, how the individual's personality can be developed. Vivekananda believed that the development of personality is capable of being effected through regular mental exercises, and through spiritual activities. The philosophy of Yoga in India has formulated different laws by following which one can develop his personality. These laws are not rigid and exclusive in nature. They have an universal application. They express themselves through various channels, actions, love, self-control and knowledge. Thus they are the great sources of developing and strengthening the personality.

The phrase 'motive power' of education implies on the one hand the potential force of education itself, which manifests itself through (a) better purposes, (b) better contents, (c) better methods, (d) better conditions, and (e) better teachers. The phrase means on the other hand the actual will force and courage which education as an instrument objectively produces in the minds of the young students. When this is actually done, the young minds are relieved of the play of fear and weakness. The second meaning of the phrase 'motive power' describes education as an instrument effects a tremendous will-force and courage in the minds of the students. The education, for Vivekananda, is a true and faithful education which removes away the deep-seated roots of fear and weakness from the minds of the children and gives in its place the lessons of courage, strength and fearlessness. Vivekananda reminds us of the great lessons of strength to be found in every pave of the Upanishads. To him : "---- Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads". *[8]

Vivekananda felt the need of health education which would give the students good and strong health. When he raised his eyes and looked at the Indian schools, he saw face to face their poor conditions which gravely shocked him. For this reason Vivekananda thought seriously about the physical condition of the children. He was not only thinking for physical training, but along with it, he wanted to impart such practical training as would make the pupils active, efficient in their daily activities. Through this training, the students will also receive practical insight into judgment of things, and thereby they will develop their power of execution like a realistic thinker, Vivekananda came to realize that all the aims and programmes of education will prove nothing if manual training and means of development of the power of execution are not included in the educational curricula.

The concept of education simply means that education, as an active process as well as an instrument, must provide training equally and simultaneously for the body, brain and the mind. Vivekananda, as a true educationist, believed in this education of the 'whole man'. Mere physical and intellectual education are op-sided. A man vastly educated only in the principles of the intellect knows nothings of the secret of this heart where lies the sacred love for the eternal, the infinite. Vivekananda wanted such education as would inspire the cultivation of heart. He uttered : "Always cultivate the heart. Through the heart Lord speaks". *[9]

In stead of using the phrase 'education of the mind' we may use a new phrase 'sublimation of the mind'. T.S.Avinashilingam has given a definition of the term sublimation : "When activities are raised from lower to higher levels of integration and when there is harmony in that process, the resulting behaviour is sublimation".*[10] The world 'sublimation' can be explained in two different senses. Sublimation, in the secular sense, means channeling the mental qualities, adversely developed, towards the good. At this level of sublimation, the educationist's task will be to formulate ways and means through which unfavourable traits of the children are to be transformed into favourable qualities. The second sense of sublimation is the spiritual conversion. Its manifestation is generally found in the sudden change of heart and emotional regeneration affecting mainly the outlook, inner adjustments and habits of life of an individual. Four possible ways are there through which sublimation in the spiritual plain can be achieved. They are : (a) selfless work (Karma Yoga), (b) Love (Bhakti Yoga), (c) Spiritual contemplation (Raja Yoga), and (d) Knowledge (Jnana Yoga).

Vivekananda's approach to education is an integrated approach, a careful and harmonious development of the qualities of head, heart and of the body. As a result, the studies of humanities, liberal art, and social sciences along with technological, technical and scientific studies do not create any contradiction, but rather extend and enlarge the mental horizon of the students, giving them a wider scope, meaning and significance of life. It will give them a scope of extra-thinking of themselves, the world, the universe and even of the reality and the existence, within which they and all other entities, living and non-living are living harmoniously side by side. Here, in getting together, in the meeting and fusion of spiritual and secular studies, lies the tremendous appeal of Vivekananda's theory of education.

Vivekananda's conception of an ideal teacher is also very much consistent with the views of the modern psychology of education. He said : "The true teacher is he who can immediately come down to the level of students, and transfer his soul to the student's soul and see through and understand through his mind. Such a teacher can really teach and none else". *[11] Vivekananda is of opinion that the students must show faith, humility, submission and veneration towards the teachers. But they must not follow their teachers blindly. As in the wards of Vivekananda : "..... too much faith in personality has a tendency to produce weakness and idolatry, worship your Guru as God, but do not obey him blindly. Love him all you will, but think for yourself". *[12]

With regard to methods of education Vivekananda said that a child educates itself. The teacher "can take away the obstacles. The rest in manifestation, form its own nature". *[13] The teacher spoils everything by thinking that he is teaching. Within man there is all knowledge, and it requires only an awakening and that much is the work of the teacher. Two more points suggested by Vivekananda in connection with

the discussion of the methods of education may be mentioned here. The first is the freedom of growth and the second is the positivity in education. As every child is already in possession of a vast mine of knowledge, he should have enough freedom to manifest it through the ways sanctioned by his own nature. Violent attempts at reform always end by retarding growth. Secondly, our teaching method must be of positive nature. There is no role of negativity in the attempt with which the teachers help the students unfold their inner potentialities. The teaching must be modified according to the needs of the taught.

According to Vivekananda, concentration is the only method of education. As this concentration and no other process directly and strongly assists the mind in knowing its object and since without it the mind cannot exclusively think over the specific object of interest, it has been called by him the essence of education. This concentration as an instrument throws the mind into the process of knowing. It offers a background to the mind in which the act of knowing becomes actual and possible.

The mind is a single individual entity, the different functions that are apparently are organically related to one another on grounds that they ultimately belong to the same kind. This analysis the interpretation are well admitted by modern psychology. Thus Vivekananda is psychologically correct in his approach to the problem of the process of knowing or the process of self-educating.

Vivekananda was an advocate of education for the women. The latent faculties of the women can be manifested successfully as Vivekananda suggested, through the right type of education suitable to the women. This education should be so framed as to train the India women in all the essential principles of knowledge as well as in the moral and spiritual lines. In this way, the Indian women will attain

equality in all the essential elements of life with men. The success of this education depends upon the correct methods and programme.

Vivekananda suggested an ideal programme of studies for the women. As he said : "Religion, arts, science, house-keeping, cooking, sewing, hygiene, the simple essential points of these subjects ought to be taught to our women. Only teaching rites of worship won't do; their education must be an eye-opener in all matters. Ideal characters must always be presented before the view of the girls to imbue them with a devotion for lofty ideals selflessness". *[14] He further said : "History and the Puranas, house-keeping and the arts, the duties of home life, and the principles that make for the development of an ideal character, have to be taught with the help of modern science and lady students must be trained in ethical and spiritual life. We must see to their growing up as ideal matrons of home in time". *[15]

A discussion of Vivekananda's theory of education will remain incomplete without the mention of his great concern of educating the masses. According to him' "the only service to be done for our lower classes is to give them education, *to develop their lost individuality*". *[16] In a letter to an acquaintance he writes, referring to the poor, "they cannot find light or education. Who will bring the light to them – who will travel from door to door bringing education to them?" Sometimes he would become so obsessed with the ignorance and poverty of the Indian mass that he felt, "the need of the people of India is not more religion but 'practicality' ". He would often speak of giving them practical training or industrial education to elevate and improve their condition.

For Vivekananda religion is the basis upon which the entire structure of education must stand. But this religion is not one of a particular community, it is the universal religion. Vivekananda said : "Religion is the innermost core of education, I

do not mean my own or any one else's opinion about religion. The true eternal principles have to be held before the people". *[17] He emphasized the need of religious education specially for the Indian masses as well as the Indian women to whom the ancient Indian culture and tradition have a special appeal and among whom our past heritage still lives and works. Vivekananda's approach to religion which is to be taught to the pupils is perfectly modern. He wanted a religion which is the realization of human excellence as well as human personality through the life-long activities done with greatest purposes and larger ends.

Some may confuse religious education with spiritual instruction on ground that they are same. But taken superficially, they have no connection with each other. By spiritual education we mean in practical sense, education of the heart, which is the home of all emotions. The child's emotions should be so cultivated as to make him conscious about certain values mostly known as spiritual values. These values are love, sympathy, fellow-feeling, appreciation of beauty, love for truth and goodness.

Methods of teaching the spiritual values should be through activities, illustrations and examples. Spiritual education would be more an applied science as its goals are achieved through the principles of application. As methods, we may adopt the ways evolved in the past by the religious associations and monastic orders. These ways, by adaptations, may be used in our homes and educational institutions with a view to giving spiritual training.

1. The Complete works of Swami Vivekananda, Vol.IV (Mayabati Almora : Advaita Ashram, 1966), p.304.
2. Swami Vivekananda, Education, Comp & Ed. T.S.Avinashilingam (Coimbatore, Madras : Sri Ramkrishna Mission, 1967), p.1.
3. The Complete works of Swami Vivekananda, Vol.V (Mayabati Almora : Advaita Ashram, 1966), p.127
4. Complete Works, Vol.III, p.303, Also Complete Works, Vol.I, p.510.
5. Swami Vivekananda, Education, Comp & Ed. T.S.Avinashilingam (Coimbatore, Madras : Sri Ramkrishna Mission, 1967), p.15.
6. Woodworth and Marqis, Psychology (London : Methuen & Co. Ltd., 1965), pp. 87-88.
7. Swami Vivekananda, Education, Comp & Ed. T.S.Avinashilingam (Coimbatore, Madras : Sri Ramkrishna Mission, 1967), p.45.
8. Ibid. pp.1546-47.
9. T.S.Avinashilingam, Educational Philosophy of Swami Vivekananda (Coimbatore, South India : Sri Ramkrishna Mission Vidyalaya, 1964), p.116
10. Swami Vivekananda, Education, Comp & Ed. T.S.Avinashilingam (Coimbatore, Madras : Sri Ramkrishna Mission, 1967), p.38.
11. Ibid. p.37.
12. Complete Works, Vol.IV, pp.457-458.
13. Swami Vivekananda, Education, Comp & Ed. T.S.Avinashilingam (Coimbatore, Madras : Sri Ramkrishna Mission, 1967), p.4.
14. Swami Vivekananda, Our Education, (Dhakura, Bergal : S. Mondal, Vidyamandira, 1945), p.117
15. Complete Works, Vol.IV, pp.362-63,
16. Complete Works, Vol.X, p.68.
17. Swami Vivekananda, Our Education, (Dhakura, Bergal : S. Mondal, Vidyamandira, 1945), pp.117-118.

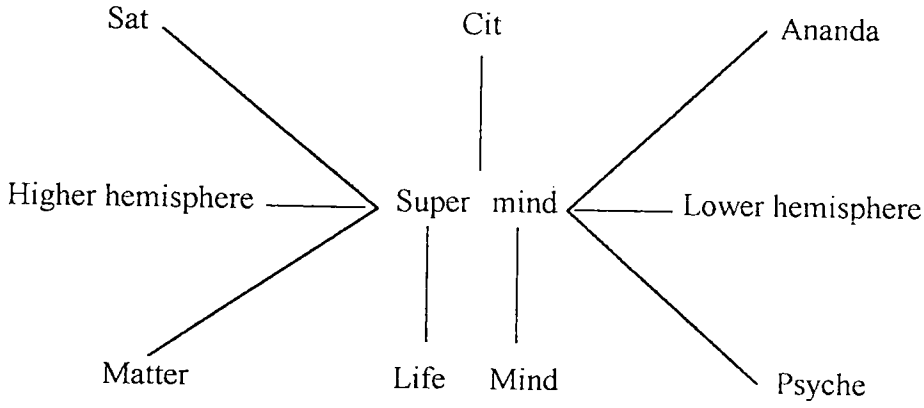
CHAPTER – 9

SRI AUROBINDO'S THEORY OF EDUCATION AS INTEGRATION

What strikes in Sri Aurobindo (hence forth SA) is the fact that not only does he give us a theory of education, but also a metaphysics of education. To make the point precise, SA's philosophy of education presupposes, his metaphysics. It should also be noted that SA's metaphysics is founded on his own interpretation of certain basic ideas from the Rig Veda and the Upanishads. In The Life Divine he has built an elaborate metaphysical system which is visionary, futuralistic and evolutionary. The term 'evolution' is used by SA for the possible opening up of the higher reaches of the mind, which is an emergent of Life and Matter. Life and Matter are the categories of existence in which the infinite reality is involved. Imolution and evolution are the movements, ascending and descending, forming a cycle. SA takes Sat, Cit and Ananda as the triune reality which projects itself through super-mind or the creative or executive aspect of the reality. In the projected world Sat is involved in matter, Cit in Life, Super-mind in mind, Ananda in psyche. Evolution begins with matter, through life and mind tending towards a wider consciousness and transformation of the empirical categories into the transcendent ones. Education is the process of evolving the involved reality. The ascending and the descending movement may be schematically represented as follows.

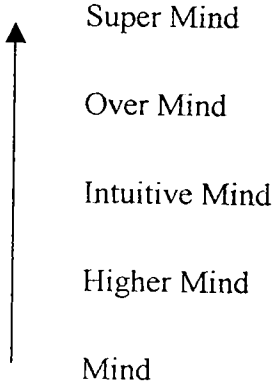
Involution :

(Descending movement)



Evolution :

(Ascending movement)



SRI AUROBINDO : EDUCATIONAL THEORY

SA explained his basic educational ideas when he addressed himself to the problem of national education. Education, he believed, must offer the tools whereby one can live for the divine, for country, for oneself and others, and this must be made the ideal in every school, which calls itself national. In The Human Cycle he identified the spiritual orientation of education and society. Both society and

education should provide the conditions for all men to "travel towards divine perfection" and to express the power, the harmony, the beauty and joy of self-realization that has been attained.*[1] Criticizing systems of education which being with an insufficient knowledge of man, SA called for the study of the instruments of knowledge in a way that was natural, effective and complete. Since the individual and society grow in and through each other, education must be the instrument for this real working of the spirit in the mind and body of the individual and the nation. The guiding principle and orientation of Aurobindo's educational thought is the awakening of man a spiritual being.

Since the principal instrument of knowledge is the mind, education must study the mental powers and processes. SA pointed to the study of the mind as the goal of education: "The true basis of education is the study of the human mind, infant, adolescent and adult". *[2] Education must take account not only of the mind of the individual and the people but also the mind of the nation and of the universe. Education involves man, nation and all humanity, because before the individual can grow there must be some change and reorientation on the collective level. Only that education which studies the mind can initiate this change in man and his society. In the Aurobindian School, the student is made aware that he was created to become a mental being. His goal is the growth of the human soul, the self, in all its powers and potentialities.

The principles of Aurobindo's educational theory are similar and frequently the same as the principles of integral Yoga. The first is the discovery and knowledge of the powers, principles and process of self-realization; the second is a patient and persistent personal effort in growth and change; the example and influence of the

teacher is a further principle; and finally, the instrumentality of time under grads all the principles.

To know oneself is to observe and to develop the whole intellectual, moral and emotional complex of the personality. Self-development is an integral growth of the individual personality. For Aurobindo this is attempted through the development of the four austerities or works and the gradual growth in four liberation or gifts. The four austerities concentrate education upon the physical, the vital, the physic and the mental stages of man. Integral development of the being of all these stages brings about ultimately the transformation of man into a spiritual being. New man, transformed and spiritualized is the final goal of Aurobindo's theory of education.

There is a stress in primary education on the physical and vital beings. Perhaps the vital being is the most important starting point for it consists in a through observation of the character to be developed and transformed. It requires, in particular, observation of impulses, energies and desires. In order that a student understands both the inner world and the world outside of himself, he must observe himself directly and all that happens to himself. To observe what one does and why one does it is the starting point of self-observation. In this way the individual becomes conscious of himself and can begin to exercise control, direction and, finally, mastery over himself. Another aspect of educating the vital being is the utilization of the sense organs. The first work of educationists, according to Aurobindo, is the development and right use of the six senses, the training of the senses in accuracy, sensitivity, width and breadth. Development of the senses and an increased physical consciousness give a wider scope and capacity to the individual. In the pragmatic task of teaching, the training of the aesthetic nature of the individual is part of vital education. Aurobindo considered vital education as the training of the

aesthetic personality. Such training consists in developing the emotions, human habits and the substitution of new ones. With observation and self-knowledge, there comes the need for concentration and, especially, the concentration of vital energies. To concentrate and to gather together one's vital energies, to concentrate and to gather together one's vital energy is not only necessary but a preliminary step in the growth and self-mastery of character. Thus education of the vital being involves the tapasya (discipline) of power, but with an increase in power there comes a liberation from ordinary desires lying the foundation of spiritual life.

In Aurobindo's thought, the body, as all matter, is the creating of the inconscient (ajnana), and thus man has to open physical life and fill it with power and higher consciousness. The body must be developed, according to Aurobindo, as an "entirely conscious frame and instrument, a conscious sign and seal and power of the spirit." *[3] Two conditions in physical education are the awakening of body consciousness and evoking its possibilities as fully as one can. To awaken the body consciousness is to act upon the physical with psychic consciousness. He spoke of the divine body, man physically transformed, as a result of the evolution of consciousness, for transformation that he sought embraced all life, mind and body.

Physical education is completely governed by order, method and discipline. The procedure to be worked out are rigorous, highly detailed and methodical. Yet Aurobindo never insisted on a peculiar asset of exercises, for his own experiences indicated that one type of physical Sadhana need be followed for Yogic achievement. Physical education includes multiple goals; control and discipline over physical functions; a harmonious and full development of body and physical movements; the rectification of defects and overcoming physical limitation; and finally, the awakening of body consciousness. The first three goals are achieved through

physical exercise, but the last draws upon multiple faculties. There was great controversy in the Aurobindo Ashram in the beginning over the physical education programmes : sports, however, were never obligatory. Although Aurobindo saw no a priori reason why sports should not be present, he still considered spitirual disciplines, service, bhakti and yoga as the essentials. Education of the physical being is necessary for controlling sexual impulses, and Aurobindo considered sexual mastery necessary for the seeker of truth and a complete eradication of sexuality necessary for the committed ascetic. In some of his later writings, he speculated about the actual transformation of sexuality, its impulses and energies and ever its organs. He considered the development of the sporting-spirit contributive toward tolerance, good humour, self-control, consideration of others, friendliness and fair play. In the ashram school following the period of evening sports, there would be a ten minutes period of concentration in order to recall and spiritualize. Play becomes an expression of inner consciousness.

The major task in education of the physical is to awaken the aspiration for the divine in the body. Education of the physical being involves the tapasya of beauty, and with the growth of beauty there comes a gradual liberation from the conditioning of matter. Physical mastery and spiritual mastery are what Aurobindo's education is fundamentally about.

Mental education gathers old knowledge, discovers new knowledge and builds the capacity to use and apply knowledge. It includes cognition, ideas, intelligence and mental perceptions. In the process man becomes the source of knowledge, the knower, the witness and master of his mind. SA distinguished four classical levels of the mind : chitta, the storehouse of memory, in which the active memory needs development in selecting and recalling, and the passive memory

containing all past experiences, which needs no developments; manas, the sixth sense, in which all the other senses are gathered as a faculty for development; buddhi, the actual instrument of thought disposing and ordering all knowledge, is the most important; and the final level of intuition, inspiration and vision in the extraordinary personality. On the various levels of mind, human effort tries to increase capacity through widening, expansion and complexity of cognition, ideas and perception. In his school, he was never concerned about the teaching of many subjects but urged students to find many approaches to the same subject, that is, many ideas and perceptions that could be organized around some original subject.

Knowledge belongs to a region higher than the mind. The mind has to be made silent and attentive in order to receive knowledge from above and manifest it. There is, consequently, emphasis on mental silence and concentration in the education of mental being. With concentration things can be done quickly and with improvement. With mental silence the complete observation of mind takes place for an effective direction and mastery of mind itself. Education of the mental being involves the tapasya of knowledge, and with growth in knowledge there is a gradual liberation from ignorance.

The education of the psychic being is Aurobindo's special contribution to educational theory. The key to an integral personality is the discovery and revitalization of man's psychic center. Man has the basic psychic need to uncover and to manifest the soul within himself. The necessity for the soul of man to grow in freedom, according to its inner nature, is a fundamental psychic need. For Aurobindo, the psychic being is that center in man independent of the body and circumstances of life; it is that center which has universality and limitless expansion in time and space. Psychic being is the psychological center of the individual. To be

consciousness of the psychological center of individual man is the function of education. The psychic being does not observe or watch like the mind, the mental being; instead, it is spontaneous, direct and luminous. The psychic being supports the vital, the physical and the mental beings. Through psychic consciousness or presence the individual comes into contact with life and with himself. The difference between psychic experience and spiritual experience is that the former is within the created universe and the latter takes one outside the universe of man. Spiritual education is a return to the unmanifest, beyond time and space, psychic education is higher realization in time and space. So one can say that the psychic life is life immortal, endless time, limitless space, ever progressive change, unbroken continuity in the world of forms. Close touch with one's psychic being leads to ultimate discovery and realization.

In The Human Cycle, SA places the weight of education on the psychic being. The objective is to give the psychic being the best opportunity for exercise, expression and growth. Strong will, the personal will to discover the psychic presence is requisite. The starting point is to discover within oneself that which is independent of external reality and the physical body, that is, the discovery of a sense of universality and limitlessness . Desire, purpose, direction and will are the crucial factors in discovery. The educative process is two fold. The first step is surrender to that which is beyond ego, and the second step is to will an identification with one's psychic being. In the thought of SA, the discovery depends upon Yogic effort. Education of the psychic being evokes the tapasya of love, and with its growth a gradual liberation from suffering.

The four vehicles of learning – the vital, the physical, the mental and the psychic – respectively, cultivate power, beauty, knowledge and love and hence liberate man from material conditioning, desire, ignorance and suffering. This fourfold approach to education is simultaneous, beginning at an early age and all organized homogeneously around the psychic center. The psychic movement inward which is complemented by opening outward to higher existence brings spiritual transformation. SA advocated a total spiritual education which gave more importance to the growth of the spirit than intellectual, moral or even religious knowledge. The logic of his theory is the logic of spiritual education. Aurobindo calls for spiritual education within the world and for the world but not determined by the external world. It is based upon the belief in and the necessity for the spiritual transformation of man. His theory advocates an end to suffering, ignorance, material and psychological needs. It is based upon the possibility and a conviction about he transformation and transfiguration of human species.

Supramental education begins with the transformation begun in the discovery of the psychic being. Once transformation takes place education is supramental, from the above downward. To bring into human life supramental power is the further horizon of SA's educational thought. Supramental education proceeds from above downward and affects not only human consciousness but also the very nature of man and his environment. Aurobindo approached education less from the perspective of existing pedagogy than from the quality of man envisioned in the future. Education in the evolution of consciousness and in the discovery and development of the psychic being is the prelude to a new man and a new age.

For the students Aurobindo's system of education is a way of living, growing and progressing. Aurobindo enunciated this new attitude in three basic principles of learning : first, nothing can be taught, Secondly, the mind has to be continually consulted; and thirdly, work from the near to the far. These general but normative principles reflect the comprehensiveness and flexibility of his basic yoga. Aurobindo's yoga is not fixed and rigid but acts freely and widely whereby the process accepts all that man is with the understanding that the total man undergoes change. Perceiving the vastness and complexity of the process, he believed that one never allies a method well unless it is discovered by oneself. There is a unity and balance between meditation and action, between the silent mind and practical learning. Just as in integral yoga there is a correlation between the ascending and descending movements of consciousness, so took in the learning process there is a correlation between the exteriorization and interiorization of knowledge.

Man is a transitional being for Aurobindo, and in education synthesis is transitional until the individual realizes his psychic being. In speaking of the education of the mind, he distinguished the intellectual faculties and functions of the right hand from those of the left hand. Science, criticism and observation depend upon faculties which function analytically, comparatively and rationally' this is the left hand of the intellect. But art, poetry, music and literature, depend upon those faculties which function comprehensively, creatively and synthetically; these are the faculties and functions of the right hand of the intellect. Man's intellect has a synthetic and integrative role. Through psychic awareness a whole new synthetic capacity is achieved. Just as psychic awareness is achieved through the combined effort or mind, heart and will, so too psychic integration is the combined effort of the total man. In education as in integral yoga, a global synthesis is sought.

Integration is a vital operation in education since it is the instrument for achieving integral selfhood. In the ashram school it is recommended that each student set apart of his time each day to review one's thoughts and bring order into one's synthesis. If it finds a right relationship, it will be admitted, to the broader synthesis, and if it cannot be related to the central idea, it will be rejected. *[4] Synthesis in the learning process is an attempt to establish multiple relationships with what is known and to place these relationships against their ultimate relational unity. In mental development everything is considered from many points of view until a thesis and antithesis are formed. A synthetic organization of learning brings about a progressive and broad unification of all knowledge. The great synthesis is the work of the divine, for the transformative experience of integral yoga is the descent of divine power (sakti) as peace in the mind, heart and body of man, and this harmonizes with man's ascending aspiration and surrender to establish a new synthesis. Aurobindo's methodology aims at raising the personality of man qualitatively through synthesis.

Aurobindo believed that the best order in education is founded on the greatest liberty, for liberty is at once the condition of vigorous variation and the condition for self-finding. The child must grow freely as an organic person. Every child is a self-developing being, and the role of both parent and educator is to advance self-development. Free progress contributes to the new attitude SA introduced into the educational method. Transferring this attitude to education gave birth to the Free Progress system in the Aurobindo Ashram and its school.

The students choose their subjects of study, cultivate areas of interest and elect to take examinations or not Aurobindo believed that only one or two subjects should be taken at one time, for study should not proceed by snippets from multiple

subjects. He did not think lectures were essential and recommended that they be kept at a minimum. Emphasis in the Aurobindo school placed upon work sheets, a set of instructions covering the study a student does himself, with the constant availability of the teacher. The Free Progress System naturally limits class size to four or five students. The school does not prepare the student for official examinations, scholarly competition, diplomas or titles. Tests, if requested, are individually adopted for each student and are only meant for the student to check his own progress. Knowing the student's progress requires, on the part of the teacher, intimate contact and a good psychological knowledge of the student. The Free Progress System can begin with ease at the age of ten if the vital and physical being have been developed at an earlier age. Without the development of the vital being, the system cannot succeed.

In the ashram school or in the Sri Aurobindo International Centre of Education multiple methods were employed, but no one method was strictly adhered to. Free Progress, non-the-less, advances both a new attitudes to the student and to education as a whole, open classes, freely selected by the student, advance the principle of freedom and choice of education. Perpetual choice prompts the individual to discover knowledge within himself and to discover his own center. Free progress implies that education is merely an invitation to learning and is at the most suggestive.

Integral education not only accepts the general goals articulated by SA but also takes into account the vast complexity of man. A youth educates himself to the degree that he comes to a greater understanding of himself and his universe. Students should be challenges to work for personal and collective transformation. To place before the student the ideal and the challenge of transformation is the work and role of the teacher. Aurobindo considered the removal of the lethargic tendencies (tamas)

of the Indian student the initial problem for the teacher, which are eradicated by the challenge for transformation and by continually placing the ideal before the student. The transformation of lethargic proclivities is overcome by sustained interest. The teacher must first interest the child in life, work and knowledge. The teacher must first interest the child in life, work and knowledge. He awakens the child, without kneading or pressurizing him more than he instructs him. The first rule of moral education, for Aurobindo, was to invite the student to transformation and learning and not to impose the educative process on him.

Education in this context is not to impart knowledge but to show others how to learn by themselves. Aurobindo rejected the lecture method because it frequently imparts just information. Since the fundamental task of the teacher is to bring students to know themselves, the teacher basically creates the environment for self-discovery and remains present and available to the student. He informs the environment with things of interest which stimulate mind, emotions and body. The teacher organizes the students in order that they are led to responsibility and the discovery of inner guidance. An atmosphere of good will and good order helps to induce the psychic opening in the student. Aurobindo believed that it was never too soon to begin psychic education. The second role of the teacher, following upon the creating of an environment, is to be present and available to the needs of the student. In this role, the teacher begins to exert influence through his own example. SA spoke of the student – teacher relationship as a kind of good company or satsanga, which can seldom fail to have so long a sententious sermonizing is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils. The life and example of the teacher are communicated, according to Aurobindo, not through verbal communication but

through the living enthusiasm, the non-verbal communication of the teacher. Education becomes most effective through example.

Education is sacredocy, teaching is a sacredocy, and to be at the head of a state is a sacredocy. This implied the high level personality expected of a teacher. The personality traits of the teacher consisted in complete self-control, a sense of the relativity of his importance, the absence of superiority, and a sense that all are equal spiritually. The ideal teacher is beyond egoism, one who has moved beyond intellectuality, one who finds his task and duty an ease. SA anticipated the quality of Guru in the teacher as a man helping his brothers, a child leading children, a light kindling other lights, an awakened soul awakening other souls at highest a Power of Presence of the Divine calling to him other powers of the Divine. Although Aurobindo believed the guru was truly as teaching, example and influence. He spoke of the influence of the guru in terms of presence. Commenting on some of the problems and their solutions in contemporary India, we may say that example is more important than instruction, and influence is more important than example. Influence is not the out-ward authority of the teacher, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses.

IF it is the good company or the satsanga that marks the successful teacher, it is the non-verbal communication through presence that marks the extraordinary teacher or the guru; because only then could an inner presence, an inner knowledge, love, power and beauty be experienced, communicated and assimilated by the student. The guru is a communicator of the gifts of the four great austerities: love, knowledge, power and beauty. These are the achievements of integral education and the results of the development of the integral personality. They are experienced at the

fact of an communicated through the presence of the great teacher, the guru. The guru communicates something of himself, namely, psychic being. SA spent several decades in silence. His role of guru did not diminish but continued to flourish during these periods. Silent example and influence were a major constituent in the teaching roles of his. They were effective with their disciples because of their capacity to be present with the full integrality of their personalities.

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1. Sri Aurobindo, The Human Cycle, (Sri Aurobindo Ashrama, Pondichery, 1949), p.353
2. Sri Aurobindo, The Human Cycle, (Sri Aurobindo Ashrama, Pondichery, 1949), p.5
3. Sri Aurobindo and The Mother, on Education (Sri Aurobindo Ashrama, Pondichery, 1956), p.46.
4. Sri Aurobindo, A System of National Education, (Arya Publishing House, Calcutta, 1921), pp.5-6

CHAPTER – 10

RABINDRANATH TAGORE : EDUCATION FOR FULLNESS

A theory of Education depends upon the educator's own overview of education, or his interaction with the existing system influences him a good deal in proposing a theory of education. Both the positive and the negative experiences of his educational life influenced Tagore to propose a philosophy which acted as the basis of his educational ideals.

Rabindranath, in his very early years, developed a dislike for the atmosphere of the traditional schools and, in fact, was in revolt against formal schooling. He attended in succession Oriental Seminary, Normal School, Bengal Academy and St. Xavier's School, Calcutta, but none of these schools could interest the boy. The poet never went to college or university for taking a degree or diploma. But his home education with private tutors under the vigilant care and direct supervision of his father and the elders of the family was perfectly sound. Rabindranath later wrote in his 'Reminiscences' that his programme of studies was rigidly planned by his third brother, Hemendranath, who liked him to be educated in diverse subjects. Rabindranath's father also wanted his son to have a strong body, a good brain, a kind heart and a pure mind. Quite early in life Rabindranath was taught at home Indian Philosophy and Religion, Sanskrit, History, Mathematics, Physics, Biology, Physiology, Anatomy etc. in addition to English and Bengali Language and Literature. By nature and temperament the young boy loved beauty, music and poetry. From his very early life, the young poet also developed a habit of broading deeply over the social, political, educational, moral and religious problems of his contemporary times.

The origin of Tagore's educational theory was his own home life and the freedom he had experienced within it. Withdrawing early from formal education and maintaining that "what ever I have learned I have learned outside of class,"*[1] the poet's own education was to come from the total environment of life.

Beginning his work in education at the age of almost forty as he grew less satisfied with the sole occupation of writing, he sought public service and more active work. His creativity was directed toward personality development, literary, musical and artistic work, and toward education upon which he would place the greatest emphasis. In one of his essays Siksar Herpher (1892) he began a critique of the system of education then existing in India. Pointing out its defects, he judged that it made no adequate preparation for Indian culture and gave no inspiration to the Indian mind. In this same essay, moreover, he enunciated the pivotal principle that education must be a process of creative joy. In these early years of reflection on Indian education, years preceded by the development of his socio-political thought, he advocated the principle of self-determination in the education of the masses. He was adamant that eduction must be in the hands of the people and their communities and not passed down by government.

Rabindranath believed that "The widest road leading to the solution of all out problems is education." *[2] He began to reflect on the best educational thought of the world, past and present. But when he decided to give his ideal theory of education his theory was distinctive. Yet he sought a synthesis of East and West in both ideals and methods. His theory is marked by a synthetic, naturalistic, aesthetic, and international character. These characteristics found their genesis in the perceptions he had of his personal development.

Tagore realized that the highest mission of education is to help us realize the inner principle of unity of all knowledge and all the activities of our social and spiritual being. True education is the realization of an inner quality of man, a realization that places human life in harmony with all existence. Education is not primarily didactic but leads to the attainment of a level of life in harmony with the universe. Tagore has described this ideal as the full growth of the individual in harmony with the universal, the supreme person who has in himself the various levels of consciousness and experience corresponding to man's physical self, life, mind and soul. He recognized that India was endowed with the special power of binding together and had always highlighted the harmony of the individual and the universe. Drawing upon a synthetic conception of human development, Tagore saw education as the harmonization of the various elements of man's being.

The realization of harmony is specified in Tagore's educational idealism the pursuit of fullness or *Bhuma* or the pursuit of the whole man. Only man can pursue and ultimately realize *bhuma*, that immensity with the deepest self as distinguished from the surface self or the ego. Tagore viewed education as the process for evolving new patterns of life culminating in the realization of Universal Man. It is for this reason that education for Tagore took account of the organic wholeness of human individuality. There is a unity, a harmony, a wholeness sought in education whereby no separation of relationships exists in the perfection of the intellectual, spiritual and physical aspects of man. Tagore sought an education that was in touch with the whole of life: economic, intellectual, aesthetic, social and spiritual. Tagore employed the same principle in judging literature; that is, how universal is a particular piece of literature? He sought a wholeness in his own writing, which sought the fullest expression of life

The pursuit of *bhuma* is both individual and social. It seeks an inner and individual perfection, on the one hand, and the realization of an expanding social awareness and function on the other. Human growth through education is, consequently, a movement toward greater wholeness. Tagore's most important aim in education is the development of the individual leading to a harmonious growth of personality. The development of the personality to fullness is also the care of his basic philosophy of life: "To attain full manhood is the ultimate end of education: everything else is subordinate to it."*[3]

Fullness as an educational ideal is achieved by means of relationships. Tagore realised that unless his relationship with the wider world of humanity grew, his relationship with his ashram school would not be perfect. Again, Tagore brought a general principle of life into education for "the true meaning of living is outliving, it is ever growing out of itself."*[4] When man realizes his individuality he is stimulated to growth by establishing wider relationships with a larger number of individuals and within an expanding context. Through individuality man achieves universality; relationship is thus realized in one's own being. Education becomes a bipolar process, a dialectic, as one personality encounters another. Tagore would encourage his students to read world literature in order to understand how men had established relationships with the world and had achieved an intimacy with the cosmos. For Tagore self-extension constitutes fuller humanity and in education, especially, man consciously extends himself by thought, sight, sound and imagination in relations of affection. In relationships does man become more fully educated.

Freedom, sympathy and joy are also constitutive of Tagore's educational thought and the more immediate goals in extending relational life toward a pursuit of fullness. In an essay titled "My School" he said that the object of education is the

freedom of the mind which is achieved through a path of freedom. To speak of freedom as a path is to conceive of it as a formative discipline drawing mind, heart and will, into a liberation from ignorance, passion, and prejudice, and the laws of entropy. Man, for Tagore, creates his own world and in the process is liberated. Education most simply is that which liberates. In Tagore's conception of education, the freedom principle liberates the powers and energies of the personality to relate the individual with the universe, nature, man and finally Universal Man.

Two distinctive elements that Tagore brings to leducation are sympathy end joy. The development of fillings and emotions and the expansion of sympathy received a high place among his educational values. If man is to attain full personality, sympathy with all forms of life and experience is necessary. Tagore sought a close and intimate contact between the student and nature, believing that such contact brought about an expansion of sympathy. In fact, much that he urged in terms of natural environment was education in sympathy. According to Tagore all life relationships are to fulfil knowledge or need of joy. Truth, knowledge and joy are constitutive of reality as they are constitutive of the divine person. Growth in sympathetic joy is, consequently, a dominant principle in Tagore's educational thought. He discovered in his own experience and lived out over a lifetime the educational principles he enunciated.

The school only lays a seed for human development and is not its foundation. Dispending with everything that was in-essential, Tagore tried to create a particular atmosphere in his school. An atmosphere filled with living aspiration was far more important to him than classroom teaching or reading the great books. More important than academic growth was the building of culture, of atmosphere and vocation. This

was accomplished by providing an environment that was natural, open and free, simple and primitive and within a communal context.

The union of man and nature is pursued by Tagore in his poetry. He discovered a link between the different aspects of nature whose controlling principle was deeply felt by him. It has been said that Tagore raised nature to the status of companion with whom one can enter into intimacy through aesthetic imagination and appreciation. Nature provided a profound and ecstatic delight to him. Believing that the pulse of nature quickens the spirit of the child, he viewed education outside it as harmful. A child should be surrounded by nature and natural objects for they have their own educational value. Tagore believed that for the first seven years a child's education should be left to nature because what a child needs most is freedom in nature in order to love it. Since a child abstracted from natural surroundings could not mature adequately, education divorced from the soil had little meaning for him. As such the true basis for Tagore's learning environment was an atmosphere of creative activity in the midst of nature where enquiry and feeling found full scope, formal teaching being the least significant aspect of education.

The poet designed his first school as an asram community, modeled along the lives of the forest colonies of ancient India. The Indian mind had developed through a close contact with nature and the aspiration of man to be one with the natural universe around him. Tagore's perception is that at every step understanding and knowledge man must have an organic link with his surroundings. The *tapavana* man sought "a realization completely comprehensive". Tagore considered the atmosphere of the asram necessary of the religious spirit in the modern world was to find its power and expression. Santiniketan was established on the outskirts of a small town with surrounding villages wherein the sympathy for nature was quite visible.

The school of Tagore's conception may be described as open, free, abundant and spontaneous where young people could be free in spite of themselves. Education should not be heavy or burden-some or abstract. Laying no stress on knowledge through books, he emphasized learning directly from nature, life and the teacher. He believed that children should be free to organize their own immediate environment. Tagore was convinced that in the early years, in particular, the child should come to truth through a natural process, spontaneously, through persons and things. The widest possible outlook and universal human interests would emerge in this way. Learning for the child was explorative, active and joyous : "For our perfection we have to be vitally savage and mentally civilized; we should have the gift to be natural with nature and human with human society."*[5]

Yet the environment Tagore created was adopted to impart strength and discipline. His school was simple and primitive. It had only the barest of furniture, of materials and comforts, because he tried to direct the mind and spirit of the children outward to experience the world. The simplicity of the institution was a training in the acquisition of self-reliance and a hardly spirit. A type of solitude away from urban habitation and distraction was present. Recognizing the need for silence even in the life of a youth, Tagore would begin and end each day with a fifteen-minute meditation for the students. He tried to inculcate brahmacarya among the young. It was a life of discipline whereby both enjoyment and renunciation would come with case to a resolute youth. Tagore saw brahmacarya as a moment for the disciplining of youth against premature gratification, and his asram school provided the right kind of environment for it.

His school was based on the family system where group co-operation was paramount. Tagore believed that education should be the common creation of teachers, organizers and students. Inherent in the educative process was the establishment of communion between man and nature. Education is "to known man and to make oneself known to man".*[6] It should not be removed from the life current of the people. The communal nature of the asram school brought people in contact with one another whereby the meeting of minds and spirits gave birth to a joy. A national education, according to Tagore, must grow out of the social needs of the people and ultimately harmonize with world-wide fellowship. Knowledge must bring one to a consciousness of human unity. Thus the school was in no way separated from ordinary daily life in society. He never ceased to stress the communal nature of education because he realized that the spiritual unity of man is achieved through both nature and neighbour.

Tagore's educational environment, natural, open, free and communal, was the primary means to evoke imagination and emotions, love and knowledge for the building of the whole man. According to Tagore a holistic education is realized through creative activity which elicits the aesthetic sense. Art, for him, is the bridge between the man and the world, since the cardinal principle in his educational theory is the freedom for creative self-expression. The poet raised the aesthetic sense to a type of reason and aesthetic emotion to the level of knowledge. Thus he was able to stress the creative and artistic aspects of learning, crafts, work and play. He considered education essentially as an art whose methodology is determined by the aesthetic imagination. His goal was not merely to create an aesthetic culture but also a vigorous and imaginative approach to study and work. His ideal was the scriptural

harmony of all existence, the nourishing of the whole man, through education. The aesthetic sense became the synthetic principle in his conception of holistic learning.

Education for Tagore was the gradual and progressive growth of an organism. In this school education began with training of instincts and emotions and in self-reliance and communal cooperation; then art, music and play were introduced; only with this foundation was an attempt made towards intellectual understanding; the social and economic patterns of national and international culture were introduced last of all.*[7] In the process growth becomes organic and holistic. Students, in Santiniketan, remained in groups determined by their own progress in a subject. This also advanced a gradual and a holistic development.

The curriculum of Tagore's aspiration was not subject centered but activity-centered. Education in activity and play preceded all else, and this was followed by training through activity and play in order to develop a hardy youth. Tagore pursued culture in the widest sense, through art, dance, drama, music, crafts and practical skills of daily life. He, nonetheless, placed emphasis on the fine arts and literature. In an essay on the "The place of Music in Education", he encouraged education to make it natural for people to reverence art.*[8] Without these the people remained inarticulate, according to Tagore. He urged his teachers to discover how education could be made musical in one way or another.*[9] With an activity-centered curriculum in mind, Tagore considered drama and the expressiveness of his histrionics as compulsory. Art and music, however, were meant not merely for the well educated but also for the inspiration of the villagers.

Tagore encouraged the reading and knowledge of folk literature for its cultural significance and in order to grasp the psychology of the people. He would frequently encourage his students to read merely books of entertainment. He made a

strong plea for Bengali as the medium of education and publicly opposed the use of English in the Indian schools. He observed that the harmonization of education and life could only come about through one's own language. Language and through could only be brought together through the medium of one's cultural language, and this alone could assure the integration of education with the whole of life. Tagore ultimately called for a bifurcation of the language medium, whereby basic education was imparted through the mother tongue, and other languages were pursued for their literary and social importance.

The poet was concerned with the association between mind and body in order to establish a total rhythm and harmony in life. He believed that education of the body of the children must be in contact with air, water, earth and light. The body "should sway with the inner movement of the thought."*[10] Employing the whole body, movement must accompany thought and emotions. Differing from the development of the muscular and vascular and nervous systems, the expression of the wholeness of the body must be one with the personality. He believed this possible because "the body is more than this mechanism, it is divine."*[11] It is a creation.

Tagore believed that school should be a home and a temple in one where teaching should be a part of worshipful life. An experience of the spiritual world, according to him, had to be gained by living in the world and not through religious or theological teaching. Though advocated meditation for all his students, he opposed any teaching in dedication. He did not approve of the inculcation of ideology of any kinds. The teaching of religion takes place not through formal lessons but is assimilated where there is a living religion. He believed that artificial means of religious education abstract both religion and education. Herein religion should be left to the instincts of the youth, for nature and culture are the vehicles of a live

spirituality. When religious atmosphere permeates a community, religious education takes place properly. Tagore believed that man's education had to be liberated from the physical envelopment of religion and that this liberation would lead to the establishment of the spiritual bond within the community.

Tagore's educational theory is based on his experience of the child's mind. Since education is a common enterprise between the student and teacher, the school becomes complete through the student. He realized that the sub-conscious mind of a child is more vital than its active mind. Although he wanted students to "be fully conscious of their own youthfulness, conscious that they were not grown up people", he anticipated that "their creative minds would build their own words and would be free to manage their own lives."*[12] "The young mind should be saturated with the idea that it has been born into a human world which is in harmony with the world around it."*[13] Observing that a child learns easily, Tagore enunciated three principles in a child's self-education : freedom, fullness and vastness.

The most important medium of human development for Taogre is the *guru-sisya* (teacher-student) relationship. In this relationship both the teacher and the student live together in natural surroundings leading to the disciplined life of *brahmacarya*. The immediate and intimate relationship awakens the minds of the both. They come together to learn from each other and strive to be one as both aspire to new birth and purification. The primary function of the teacher is to produce an atmosphere for creative activity within the asram school. Tagore's exemplary teacher is a leader, a pioneer "whose chief specialization is in the art of liberating individual initiative and enterprise and making the active use of the freedom principle joyous and fruitful in each case."*[14] Tagore considered that "he who has lost the child in himself is absolutely unfit for the work of educating."*[15] Those fit for teaching must

have a natural feeling of respect even for the very young. Highlighting the child-like character of the teacher in his educational essays, he observed that "If one is born a teacher, the primitive child in him spontaneously comes out at the call of children."*[16] Tagore laid emphasis on this youthful capacity of the teacher because he saw him as one who is himself still in the process of learning. Tagore characterized a challenging course for the teacher.

..... only he can teach who can love. The greatest teachers of men have been lovers of men. The real teaching is a gift; it is a sacrifice; it is not a manufactured article of routine work; and because it is a living thing, it is the fulfillment of knowledge for the teacher himself.*[17]

In academic teaching we discover subjects and areas of thought but frequently not the man who pursues them. Tagore gave importance not only to the creative self-giving of the teacher but also to communication through the personality of the teacher. Students loved subjects taught by a teacher when loved their teacher. This was proved as true to Tagore when he met Sylvain Levy in Paris and he commented "I realized clearly when met these great teacher that only through the medium of personality can truth be communicated to men."*[18] Rabindranath himself was understood best by his students and colleagues through his singing and acting, poetry and drama revealed his personality and his greatest moments as a successful teacher. At this moments he fulfilled his name Rabindranath : Light-brighter.

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CHAPTER – 11

GANDHI'S THEORY OF EDUCATION AS A WAY OF LIFE

Gandhi titled his autobiography 'My Experiment with Truth'. Indeed, his life was an experiment not only with the strategies of the freedom movement but with almost anything under the sun. Gandhi's experimentation with education started during his at the Tolstoy Form in South Africa. That experience of teaching served as the groundwork of Gandhiji's later formulation of the Wardha scheme of Basic Education.

Gandhi returned to India in 1915 and founded his Asrama at Sabarmati. Here he whole-heartedly devoted himself to training and educating the inmates of the Asrama in truth-speaking, non-violence, untouchability, pious living, and so on which are called ashrama-vows. After about twenty years he established another Asrama at Sevagram, Wardha. This is the place where Gandiji propounded his famous scheme of Basic Education. We thus find that Gandhiji's Nai Talim or 'New Education' is the outcome of his educational experiments and experiences at these three places, namely, Tolstoy Farm, Sabarmati Asrama, Sevagrama Asrama.

Considering the British system of education as impractical and destructive of the Indian imagination, Gandhi called it an 'unmitigated evil'. *[1] He thought it ignored everything India had discovered in its educational experience, such as children integrated with environment, strong pupil-teacher relationships, identity with a people and an appreciation of Indian culture. Hence Gandhi's plan for the nation was an attempt to restore the national and social continuum disrupted by English imposition. The british placed education within the ambit of literacy. Gandhi sharply distinguished literacy from knowledge and wrote that "Literacy in itself is no

education". *[2] Since the school was an extension of the home for Gandhi, he sought continuity in language and culture between the school and home. He spoke, moreover, against an emphasis on literature as a basic context for learning. He called for a broader basis in education and not just training in literature and literacy. He believed that the building of character, the development of skills in living and working, and the imparting of an appreciation and understanding of Indian culture were for more crucial.

The purpose of Gandhian education is to raise man to a higher moral and spiritual order through the full development of the individual and the evolution of a new man, a non-violent personality. Everything in Gandhi's thought is related to the universal value of truth and ahimsa and directed toward the realization of God and a new humanity. Thus his educational scheme is best understood and appreciated within the framework of the rest of his philosophy. Truth and ahimsa are the two principles entering into every aspect of his thought and activity. There is an identity of ideals between truth and ahimsa and the wardha scheme for basic education. Truth, non-violence, service to humanity and fearlessness were Gandhi's goals, and education became the means to these goals. He believed education was the natural context for the cultivation of non-violent values since ahimsa could be discovered and exercised in the relations among children. The non-violent personality was the principal and immediate focus of education for Gandhi. Truth can neither be attained nor lived without non-violence and, consequently, the school must impart non-violent values.

The creation of a new personality through character building was the fundamental enterprise in the school he envisioned. He looked upon the development of personality as far more significant than the accumulation of intellectual tools and

academic knowledge. He sought the mastery of the whole personality, and since truth is the basis of personality education should develop the highest truth possible in the mind, the spirit and the body. Good education is "that which draws out and stimulates the spiritual, intellectual and physical faculties of children." *[3] The qualities of the harmonious personality are self-control, universally non-violent, selfless social activity, fearlessness, with all life centered in truth, schools and colleges thus become the context for character formation." *[4]

The building of character in terms of non-violence and truth is a form of spiritual education. But Gandhi's goal was the spiritual refashioning of the whole personality through education. Education for Gandhi does not mean new spiritual knowledge. Knowledge includes all training that is useful for the service of man. Gandhian education has been characterized as encompassing the head, the heart and the hands. The cultivation of the heart emotions and feelings consists in the refinement of human emotions and impulses; it promotes feelings of love, sympathy and fellowship. The keynote of Gandhi's thought in creative activity is education. He wanted education to deal more with the concrete, and so made manual work and crafts an integral part of the school system. He believed that a child up to fourteen or fifteen has a natural capacity to grasp the concrete.

Mind and heart can only be refined if the hand is brought into activity, drawing the educative process more into life. He thought that students could be self-supporting to some degree and this could be accomplished if the child worked manually as he learned. Gandhi's notion of self-supporting education cannot be separated from the non-violent personality. He placed emphasis on the child's experiences in daily life and work, experiences which foster cooperative activity and not competitive individualism. An educational programme, moreover, must be

attractive enough for the student to enthusiastically approve it himself. If education is true to life, it requires continual testing. Gandhi believed that education required the "boldest experiments". *[5] All Gandhi's socio-political principles entered his plan for national education, but experimentation was the one essential for education to be true to life. He placed education into the larger context of his thought and practice, that is, the development of the person materially morally and spiritually. Such development, he believed, brought about the non-violent personality who would serve his fellow man.

Gandhi's educational theory had a clear social orientation. The school is basically a community linked to social achievements. He envisioned true education coming about primarily through a particular pattern of life in a community and not merely through instruction. The realization of the spiritual society was a prelude to the realization of truth and God. Hence education had a social setting and purpose whereby human perfection could be achieved in a community and in the creation of the perfect society. The school must be in Gandhi's plan an organized society itself which is engaged in some fruitful activity contributing to the greater society. A social orientation in education, he believed, strengthens social and cooperative attitude in a practical manner. Yet the school has the special task of preparing citizens of the new society, in this case the non-violent society, by teaching youth to live together as a community on the basis of co-operation, truth and non-violence. The social orientation Gandhi gave to the schools was similar to what he tried to achieve in his asrams. He conceived the Sevagram Asram as a place where the community was creaqted, where equally ruled, where hatred was stamped out and honesty was required. The most visible aspects of Sevagram were cooperation, sympathy and self-

help. Gandhi anticipated the school as the builder of the new non-violent society because his fundamental conception of society was spiritual.

Gandhi maintained that a programme in basic education must assuage the poverty of India. With eight percent of Indians living in villages, Gandhi realized that education could spearhead a silent but forceful social revolution. One major reason he advocated education through the teaching of craft was to check the decay of the villages. Education through a craft, he believed, would place the destiny of the masses in their own hands and give them a sense of dignity and identity. Education as part of swadeshi was conceived as education that was national in spirit, methods and goals. Every body must have compulsory technical education, so that whoever goes out of school will have learnt a craft by which he can earn something. Written into the Wardha scheme of education were means to review and regenerate village crafts, industries and the spirit of village life. The Gandhian plan must be evaluated within the context of village education or it will be misunderstood and misjudged. None the less, he saw the basic plan as developing a national consciousness. He strongly spoke for education that would meet all the needs of the people, social, economic, political and cultural.

So, to Gandhi if education is the builder of the new non-violent society, schools must be self-sufficient and self-supporting. This is the heart of Gandhi's emphasis on the social orientation in education. He is not introducing something novel but has in mind classical monasticism which has always been self supporting and self-sufficient. Education through a craft could possibly render education self-supporting. It would certainty render the individual self-supporting in the future. Gandhi wrote : "Self-sufficiency is not an a priori condition, but to me, it is the acid test." *[6] Maintaining that three generations of non violent life within a society are

necessary to change a people, Gandhi looked to education to give people the self-support necessary for a non-violent society to actualize and stabilize itself. Hence the genesis of the new social order would be the schools.

Naturalism, Idealism and Pragmatism can be found respectively in the setting, aims and method of the educational philosophy of Gandhi. Naturalism in education is apparent from Gandhi's tendency toward simplicity in life, in language and literature and in his opposition to pedantry. Basic education was natural for he saw it as an extension of the home as related to the child's environment. He believed in the essential goodness of children, and that education must follow the natural and progressive growth of both the child and the child's culture. Learning within the Gandhian schools takes place in an atmosphere of play which is child-centered and respects the freedom of the child.

On the other hand, his basic aim to develop a spiritual man within a spiritual society has been historically the idealist goal in educational theory. Conceiving education as a preparation for total life and not necessarily for a specific profession is another idealist goal. Yet his ideal of self realization, that is, the more perfect attainment of truth and non-violence, were the most motivating educational goals for him. His idealism was of a practical sort.

Pragmatism was explicit in the methodology of Gandhi's educational theory. For example, the development of manual skills is integral to the Wardha scheme which was focused around three interrelated centres : Physical environment, social environment and a craft. The Wardha plan envisaged primary education, compulsory and universal, for seven years covering all subjects except English, plus a vocational skill. Primary education was to take the place of the classical primary, middle and high school plan initiated by the British. Progress in the schools was to be pragmatic,

based on rigorous habits on investigation and experimentation through scientific thinking. In advancing the principle of self-sufficiency, Gandhi insisted that the schools be self-supporting to the degree that the teachers were paid for their services. Condemning boorishness and excessive verbalizing in teaching, he advanced realistic education in his effort to move the schools into the affairs of society. He wanted to close the gap between education and life by drawing upon the cultural, social and vocational potentialities of students.

Gandhi is consonant with John Dewey who also believed that elements of social life should be integrated in the school system. Their ideas arose from the divorce of school and home. Dewey, also advocating an adult occupation in the schools, said that Gandhi was "one step ahead of all the other systems and is full of immense potentialities." *[7] The similarities between Gandhian education and the work of Dewey are of interest not because of mutual influences of one upon the other but because Gandhi received confirmation from Dewey's system in the course he had set for himself.

The use of a craft at all levels and in all stages of education was Gandhi's specification of education as a Karma-yoga. Early in his career he had developed the notion of 'Bread Labour' and this ethic was operative in his activities in South Africa in 1904. This introduction and use of craft in education becomes the sources out of which experiences and activities are born. Gandhi proposed with the utilization of craft a change in the medium of instruction which ultimately altered the character of and language through which education was usually imparted. His conception of craft is not a mere addition of a subject to the curriculum but is a radical change in educational methodology. Labour in Gandhian education is the unifying and integrating factor because its goal is to combine the intellectual, the scientific and the

physical growth of students. Gandhi considered productive manual activity as the perfect medium of education especially between the ages of seven and fourteen. *[8]

Probably the major factor in Gandhi's educational reform was that all intellectual instruction be imparted through the instrumentality of the craft. *[9] This implied that manual labour, intelligently correlated with an academic subject, was the best means for intellectual growth. Children must be taught the dignity of labour and learn to regard it as the means of intellectual growth. The crafts selected for education should be rich in educational opportunities and easily correlated with daily life. Also pertinent were the local conditions which should favourably support the craft selected. In the plan basic education designed for the first seven years of school, Gandhi recommended the craft predominant in the locality, for example spinning, carpentry, gardening and agriculture.

After the basic education beyond the fourteenth year, the craft should become more sophisticated, such as mechanics, electricity, medicine, commerce, printing and the domestic arts. Each school should have five or six crafts in order to give a variety of opportunities to the students. Craft-centered education is not necessarily production; it does not have as its goal the training of craftsmen but the utilization of craft activity for educative purposes. Craft is the genesis of educative experience for Gandhi. Yet craft is both a means and an end. The product of the craft must be economically usable. In the Wardha Scheme all education around a craft and the product of the craft was to be economically remunerative in order to defray the costs of education, at least the salaries of the teachers. The connection between craft as a medium of education and education as economically self-sufficient was important to Gandhi. Unless the later is true, the first fails. He maintained that only remunerative craft work would be done with care and be a scientific improvement in the educative

process. In practice he found that productivity was an essential condition for any craft to succeed as an element of correlated instruction.

Gandhi considered the instruction of craft his unique contribution to education for he believed that it would refashion education, society in general and the personality of youth. In the Gandhian plan it is achieved through the inter-penetration of manual labour in many subjects. Since craft is both a means and an end, it is "the concerning point for instruction in all other subjects." *[10] Craft and subject must be correlated to the physical and social environment since the principle of self-activity operative in correlation bears intimate relationship to the needs of the student and his familiar social world. The correlation of craft and subject, according to Gandhi, was the principal means of relating the child to the villages, and ultimately, the villages to the cities. The technique of correlation assures that the craft becomes a medium of education and not of mere vocational training. If the craft is to relate the child to life, it must find the natural point of correlation with human activities and interests and extend to the whole curriculum. Correlation is the technique to bind education to the child's life and beyond.

Gandhi never worked out the details and technique of correlation. He had given it only an ideological basis. The capacity for successful correlation depended upon the unity of the craft itself as an integrative element and upon its comprehensiveness whereby it could naturally be extended to other areas of knowledge. Three stages eventually were developed in correlation: firstly, the recollection of an element of knowledge already assimilated from the craft; secondly, the forming of a relationship from the element of knowledge to an academic subject; thirdly, the drawing out of a new element of knowledge bound to the previous one by the newly established relationship. Since correlative teaching aimed at establishing a

medium of instruction encompassing the total mass of knowledge, over-strained or spurious correlation had to be avoided. It is neither unilateral, that is, one subject correlated with one activity, nor bilateral, that is, knowledge and activity correlated simultaneously but is multilateral, correlation of many subjects with a craft-activity.

Basic education through correlation was directed toward the integration of the student and the integration of curriculum. The Gandhian curriculum consisted of the craft, the mother tongue of the student, mathematics, social studies, natural science, music and drawing, and Hindustani. There was no instruction in either religion or English. Gandhi considered Hindustani the most opportune common language because it would be familiar to both the Hindu and Muslim communities. Hindustani is the same spoken language a Hindi or Urdu which differ only in script. Primary education, according to Gandhi, should employ as few books as possible and most teaching should be oral. Hence he suggested that the first year at school be completely without books. The timetable in basic education was carefully worked out by Gandhi himself: craft, three hours and twenty minutes a day; music, drawing and mathematics, forty minutes; social studies and natural science, thirty minutes; and physical training, ten minutes. The scheduling indicated the centrality he gave to craft-centered education.

Gandhi offered his plan to the whole nation. Since his basic conception was to organically relate education to Indian social, economic and political life he thought it should be relevant for higher education also. In fact he saw university education as a natural extension of his basic education plan. Many of the arts in the colleges, he believed, were both a waste of time and a cause of employment. University education should be a continuation of basic education, and it should be coordinated and brought into line with primary education. Although diversified institutions should exist, he

saw the key principles of his educational theory relevant in all situations. Government should not administer higher education, according to Mahatma, and colleges and universities should be left to private enterprise. In this way the national needs in industry, technology, the arts and letters can be better met.

The most effective point in Gandhi's plan consists in the pattern of living for teacher and student alike and not in his syllabus or curriculum. *[11] The teacher of the Gandhian hue has been described as one who saves the pupil from a tyranny of words. The ideal teacher is one who consistently follows truth and ahimsa, one who is a practitioner of non-violence. Good education, according to Gandhi, takes place in association with a teacher who is non-violent. He believed that a teacher who doesn't inculcate truth leads students to perdition. *[12]

The teacher is particularly relevant for the education of the heart of "education of heart could only be doe through the living touch of the teacher." *[13] He called upon teachers to cultivate their own life and to encounter their student with a "heart-contact". *[14] Gandhi advocates devotion to the teacher. In terms of the classical teacher-disciple relationship, the guru in Gandhi's estimation should be the epitome of devotion in order to elicit devotion from the student. He felt that in the absence of devotion to the teacher education would be dissipated and the building of character difficult to achieve. Gandhi, of course, anticipated a non-violent personality in the teacher, but the prevalent trait of a teacher was devotion to students, devotion to service and to God. The teacher has a mother's role in primary education whereby he is fully present to the student, nurtures him, lives with him and brings him to levels of greater maturity. He urged teachers not only to cultivate non-violent virtues but also to express non-violence daily in contact with their pupils. Although teaching without development of the spirit was of little use to him, spiritual development was

always more difficult than physical and intellectual training: "And the exercise of the spirit entirely depends on the life and character of the teacher." *[15]

Gandhi's advocated the teaching of classical principles of ethics which are found in all religions. "These should certainly be taught to the children and that should be regarded as adequate religious instruction so far as the schools under the Wardha Scheme are concerned." *[16] He considered the teaching of a universal code of ethics as the function of the state. For a liberal education, he believed, a reverent study of other religions was necessary. If adequately done the study of other religions would give the student a reassurance in his own tradition and a better appreciation for it. Gandhi tried to create an equal respect for all religions. Religion, for him, stood on the same footing as culture and civilization, where preservation means the assimilation of the best.

Gandhi's notion of religious education is the cultivation of universal love and brotherhood; it is "instruction in the universal essentials of religion." *[17] In practice religious education is the formation of fundamental virtues such as truth and *ahimsa*. So, to him, religion means truth and *ahimsa* or rather truth alone, because truth includes *ahimsa*, *ahimsa* being the necessary and indispensable means for its discovery.

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CHAPTER – 12

J. KRISHNAMURTI : EDUCATION AS CULTIVATION OF AWARENESS

I

J. Krishnamurti has a critique of our present of education and while giving his opinion on education and its significance of life, has disapproved the modern education and conventional education. Conventional education, according to him makes independent thinking extremely difficult. When we look around us, we see all the so-called educated people throughout the world wrangling, fighting, killing each other in wars. Enough scientific knowledge is there in the world to provide the people food, clothing and shelter for all human being, yet it is not done. The politicians and other leaders throughout the world are educated people and yet they have not created a world in which man can live happily. So, modern education is actually an utter moral failure.

Conventional education makes a man to become mad about his success. The urge to be successful puts an end to spontaneity and breeds fear; and fear blocks the intelligent understanding of life. This fear of life, this fear of struggle and of new experience, kills in us the spirit of adventure; our whole upbringing and education have made us afraid to be different from our neighbour, afraid to think contrary to the established pattern of society. We falsely pay respect to the authority and tradition.

But fortunately there are, though a few, people who are willing to examine our human problems without the prejudice of the right or of the left. It is a kind of spirit of discontent, or of revolt. Revolt may be of two kinds : there is violent revolt, which is mere reaction, without understanding, against the existing order. There are

many who revolt against the established orthodoxies only to fall into new orthodoxies, further illusions and concealed self-indulgences. They break away from one group or set of ideals and join another group, take up other ideals, thus creating a new pattern of though against which we will again have to revolt. Reaction only breeds opposition, and reform needs further reform.

There is the deep psychological intelligent revolt which is not reaction, and which comes with self-knowledge through the awareness of one's own thought and feeling. It is only when we face experience as it comes and do not avoid problems and we keep intelligence highly awakened and intelligence highly awakened is intuition, which is the only true guide in life.

Krishnamurti believe that our life certainly have some significance. If we are being more inclined to achieve distinction, to get a better job, to be more efficient, to have wider domination over others then we shall loose the significance of our life and contribute to the destruction and misery of the world. We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn by many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance.

Our present civilization have divided life into so many departments that education has very little meaning, except in learning a particular technique or profession. Instead of awakening the integrated intelligence of the individual, modern education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process. When we attempt to solve many problems of existence at their respective levels, we indicate our utter lack of comprehension.

The individual is made up of different entities. Education should bring about the integration of these separate entities-for without integration, life becomes a series of conflicts and sorrows. And if life leads to violence and utter misery what is the point of our existence? As we have sufficient knowledge, technical and industrial capacity, it is better for us to use them for the betterment of human being so that we have our pleasures and proper living with an end of conflict.

The personal and the individual are to be distinguished according to Krishnamurti. The personal is the accidental; and by the accidental he meant the circumstances of birth, the environment in which men happen to have been brought up, with its nationalism, superstitions, class distinctions and prejudices. The personal or accidental is but momentary, though that moment may last a life time; and as the present system of education is based on the personal, the accidental, and the momentary, it leads to perversion of thought and the inculcation of self-defensive fears.

All of us have been so trained by the educational system and environment as to seek personal gain and security, and to fight for selfish ends. Such a training must inevitably bring confusion and misery to ourselves and to the world, for it creates in each individual those psychological barriers which separate and hold him apart from others. Education is not merely a matter of training the mind. A mind that has merely been trained is the continuation of the past, and such a mind can never discover the new. That's why, to find out what is right education Krishnamurti inquires into the whole significance of living.

For mostly of us the meaning of life as a whole is not of primary importance. It merely makes us proficient in some branches of knowledge. Though knowledge and efficiency are necessary, we should not lay chief emphasis on them as it will lead

us to conflict and confusion. There is an efficiency inspired by love which goes far beyond and is greater than the efficiency of ambition; and without love efficiency breeds ruthlessness. Our present education is geared to industrialization and war, its principal aim is to develop cold efficiency; and we are caught in network of ruthless competition and mutual destruction. As the present system of education leads us to war, as it teaches us to destroy or be destroyed, according to Krishnamurti, it has utterly failed.

To bring about the right system of education, we must understand the meaning of life as a whole, and for that we have to think, not merely consistently, but also directly and truly. A consistent thinker is a thoughtless person, because he conforms to a pattern. We cannot understand existence abstractly or theoretically. To understand life is to understand ourselves and that is both the beginning and the end of education. So, education, according to Krishnamurti, is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole. But the whole cannot be approached through the part.

The function of education is to create human beings who are integrated and therefore intelligent. Degrees obtained through examinations make us mechanically efficient, but it cannot make us intelligent. Intelligence is not mere information; it is not derived from books, nor does it consist of clever self-defensive responses and aggressive assertions. Intelligence is the capacity to perceive the essential, that what is; and to awaken this capacity, in oneself and in others, is education.

Education should help us to discover lasting values of life. It should help us to break down our national and social barriers, instead of emphasizing them, for they breed antagonism between man and man. Unfortunately, the present system of education is making us subservient, mechanical and deeply thoughtless; though it

awakens us mechanically, technically and intellectually, inwardly it leaves us incomplete, stultified and uncreative. Without an integrated understanding of life, our individual and collective problems will only deepen and extend. So, it is by the right understanding of ourselves that fear, confusion, and uncertainty etc. would come to an end.

Education should encourage the individual to discover the true values which comes with unbiased investigation and self-awareness. E when there is no self-knowledge, self-expression becomes self-assertion, with all its aggressive and ambitious conflicts. Education should awaken the capacity to be self-aware and not merely indulge in gratifying self-expression. We may blame the system for destruction, devastations in the material and psychological sphere, but systems, whether educational or political, are not changed mysteriously; they are transformed when there is a fundamental change in ourselves. The individual is of first importance, not the system; and as long as the individual does not understand the total process of himself, no system can bring order, peace and prosperity to the world.

II

In his educational thought Krishnamurti has given us a vivid description of the right kind of education. Because, in the present-day education we find invitation of misery and destruction disregarding the total process of life. The greatest need and most pressing problem for every individual is to have an integrated comprehension of life which will enable him to meet its ever increasing complexities.

Technical knowledge of the modern education is necessary, but it will in no way resolve our inner, psychological pressures and conflicts, as we have achieved

technical knowledge without understanding the total process of life. Our various professions may keep us busy for the greater part of our existence but our attitudes and values make of things and occupations the instruments of envy, bitterness and hate. The accumulation of facts and the development of capacity, which we generally call 'education', has deprived us of the fullness of integrated life and action. It is because we cling to capacity and efficiency.

Moreover technique cultivation gives us a sense of security, not only economic, but physiological as well. The whole content of life can never be foreseen, it must be experienced anew from moment to moment; but we are afraid of the unknown, and so we establish for ourselves psychological zones of safety in the form of systems, techniques and beliefs. So long as well are seeking inward security, the total process of life cannot be understood.

The right kind of education, while encouraging the learning of a technique, should also accomplish to help man to experience the integrated process of life. When a person has something to say, it creates its own style; but learning a style without inward experiencing can only lead to superficiality.

As long as we are concerned with principles, ideals and methods in education, we are not helping the individual to be free from his own self-centred activity with all its fears and conflicts. Ideals cannot change our present values; they can be changed only be the right kind of education, which is to foster the understanding of what is. When we are working together for an ideal, for the future, we are not concerned with human beings at all, but with our idea of what they should be. The should be becomes more important to us than what is. But if we are fully aware of what we are, we must stop struggling after something which we are not. Ideals, according to Krishnamurti, have no place in education for they prevent the

comprehension of the present. We need, not idealists or entities with mechanical minds, but integrated human beings who are intelligent and free. Merely to have a design for a perfect society is to wrangle and shed blood for what should be while ignoring what is.

The right kind of education is not concerned with any ideology, however, much it may promise a future Utopia. It is neither based on any system, however, carefully thought out, nor is it a means of conditioning the individual in some special manner. Education in the true sense is helping the individual to be mature and free. Instead of shaping the child according to some idealistic pattern, we should be interested in that.

Any method which classifies children according to temperament and attitude merely emphasizes their differences; it breeds antagonism, encourages divisions in society and does not help to develop integrated human beings. As long as education is based on cut-and-dried principles, it can turn out men and women who are efficient, but it cannot produce creative human beings.

The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole. Another function of education is to create new values. Education is ultimately related to the present world crisis, and the educator who sees the causes of this universal chaos should ask himself how to awaken intelligence in the student. He must give all his thought, all his care and affection to the creation of right environment and to the development of understanding, so that when the child grows into maturity he will be capable of dealing intelligently with the human problems that confront him. But in order to do this, the educator must understand himself instead of relying on ideologies, systems and beliefs.

The right kind of education consists in understanding the child as he is without imposing upon him and ideal of what we think he should be. To enclose him in the framework of an ideal is to encourage him to conform, which breeds fear and produces in him a constant conflict between what he is and what he should be; and all inward conflicts have their outward manifestations in society.

A person who really desires to understand his child does not look at him through the screen of an ideal. To help the child, one has to take time to study and observe him, which demands patience, love and care; but when one has no love, no understanding, then one forces the child into a pattern of action which we call an ideal. If the teacher is of the right kind, he will not depend on a method, but will study each individual pupil. In our relationship with children and young people, we are dealing with living beings who are impressionable, volatile, sensitive, afraid, affectionate, and to deal with them, we have to have great understanding, the strength of patience and love.

While the children are young, we must of course protect them from physical harm and prevent him from feeling physically insecure. But unfortunately we seek to fulfill ourselves in our children, so we condition them by our beliefs and ideologies, fears and hopes – and then we cry and pray when they are killed or maimed in wars, or otherwise made to suffer by the experiences of life. Such experiences do not bring about freedom; on the country, they strengthen the will of the self. As long as we translate experience in terms of the self, of the 'me' and the 'mine', as long as the 'I', the ego, maintains itself through its reactions, experience cannot be freed from conflict, confusion and pain.

Present education does not encourage the understanding of the inherited tendencies and environmental influence which condition the mind and heart and

sustain fear, and therefore it does not help us to break through these conditionings and bring about an integrated human being. Only through individual freedom love and goodness can flower; and the right kind of education alone can offer this freedom. Such educators, seeing the inward nature of freedom, help each individual student to observe and understand his own self-projected values and impositions. They help him, as he grows to manhood, to observe and understand himself in relation to all things, for it is the craving for self-fulfillment that brings endless conflict and sorrow.

Some may say that the full development of the individual will lead to chaos. But we find confusion already in the world, and it has arisen because the individual has not been educated to understand himself. Against this regimentation, many are revolting; but unfortunately their revolt is a mere self-seeking reaction, which only further darkens our existence. The right kind of educator helps the student to alter present values through understanding the total process of life.

For political and industrial reasons, discipline has become an important factor in the present social structure, and it is because of our desire to be psychologically secure that we accept and practice various forms of discipline. One of the dangers of discipline is that the system becomes more important than the human beings who are enclosed in it. Discipline thus becomes a substitute for love. Freedom can never come through discipline, through resistance. Freedom is an end to be achieved. The teacher who is sincere will protect the children and help them in every possible way to grow towards the right kind of freedom; but it will be impossible for him to do this if he himself is addicted to an ideology.

The purpose of education is to cultivate right relationship, not only between individuals, but also between the individual and society; and that is why it is essential

that education should, above all, help the individual to understand his own psychological process. Intelligence lies in understanding oneself and going above and beyond oneself; but there cannot be intelligence as long as there is fear. Discipline may suppress fear but does not eradicate it, and the superficial knowledge which we receive in modern education only further conceals it.

While we are young, fear is installed into most of us both at home at school. The right kind of education must take into consideration this question of fear, because fear wraps our whole outlook on life. To be without fear is the beginning of wisdom, and only the right kind of education can bring about the freedom from fear in which alone there is deep and creative intelligence.

The right kind of education will encourage thoughtfulness and consideration for others without threats of any kind. To understand the significance of life with its conflicts and pain, we must think independently of any authority, including the authority of organized religion; but if in our desire to help the child we set before him authoritative examples, we shall only be encouraging fear, limitation and various forms of superstition.

Religion, as well we call it, is merely organized belief, with its dogmas, rituals, mysteries and superstitions. Though all religions assert that they worship God and say that we must love one another, they instill fear through their doctrines of reward and punishment, and through their competitive dogmas they perpetuate suspicion and antagonism.

Religious education in the true sense would encourage the child to understand his own relationship to people, to things and to nature. Of course, to explain this fully to a child is impossible; but if the educator and the parents deeply grasp the full

significance of relationship, then by their attitude, conduct and speech they will surely be able to convey to the child, without too many words and explanations, the meaning of a spiritual life.

Most people who are religiously inclined do not fundamentally believe in individual freedom and integration; yet religion is the cultivation of freedom in the search for truth. Conditioning of any kind, whether political or religious, is not freedom and it will never bring peace. Stillness of soul or peace only comes when the mind understands its own ways, which are the ways of the self.

True religious education is to help the child to be intelligently aware, to discern for himself the temporary and the real, and to have a disinterested approach to life. If those who are young have the spirit of inquiry, if they are constantly searching out the truth of all things, political and religious, personal and environmental, then youth will have great significance and there is hope for a better world.

To educate a child is to help him to understand freedom and integration. To have freedom there must be order, which virtue alone can give; and integration can take place only when there is great simplicity. Education is at present concerned with outward efficiency, and it utterly disregards the inward nature of man; it develops only one part of him and leaves the rest to drag along as best it can. To educate the student rightly is to help him to understand the total process of himself; for it is only when there is integration of the mind and heart in everyday action that there can be intelligence and inward transformation.

While offering information and technical training, education should above all encourage an integrated outlook on life. Teaching should not become a specialist's

profession. To be integrated there must be freedom from fear. The integrated human being will come to technique through experiencing, for the creative impulse makes its own technique – and that is the greatest art. Thus people who are experiencing, and therefore teaching, are the only real teachers, and they too will create their own techniques.

To understand a child we have to watch him at play, study him in his different moods. If we are constantly judging the child according to our personal likes and dislikes, we are bound to create barriers and hindrances in our relationship with him and in his relationships with the world. Unfortunately, most of us desire to shape the child in a way that is gratifying to our own varieties and idiosyncrasies. This process is mere imposition, and it is therefore essential to understand the difficult and complex desire to dominate. To dominate it to use another for self-gratification, and where there is the use of another as a means there is no love.

When there is love there is consideration, not only for the children but every human being. Unless we are deeply touched by the problem, we will never find the right way of education. Mere technical training inevitably makes for ruthlessness, and to educate our children we must be sensitive to the whole movement of life. What we think, what we do, and what we say matter infinitely, because it creates the environment, and the environment either helps or hinders the child.

Obviously, then, those of us who are deeply interested in this problem will have to begin to understand ourselves and thereby help to transform society; we will make it our direct responsibility to bring about a new approach to education. We must begin to understand our relationship with our fellow-men, with nature, with ideas and with things, for without that understanding there is no hope, there is no way out of conflict and suffering.

The bringing up of a child requires intelligent observation and care. The present educational and social structure do not help the individual towards freedom and integration; and if the parents are at all in earnest and desire that the child should grow to his fullest integral capacity, they must begin to alter the influence of the home and set about creating schools with the right kind of educators. The influence of the home and that of the school must not be in any way contradictory, so both parents and teachers must re-educate themselves.

This conflict or contradiction is encouraged and sustained through the wrong kind of education, and both governments and organized religious add to the confusion by their contradictory doctrines. If we love children and see the urgency of this problems then we will set our minds and hearts to it. Then, however few we may be, through right education and an intelligent home environment, we can help to bring about integrated human beings, for only then can there be the true salvation of mankind.

What is remarkable is that Krishnamurti's ideas on education have inspired various educational project schools in different parts of India. Krishnamurti's emphasis on creativity, integration of the faculties of the child has much in common with Tagore and Sri Aurobindo's thought. Freedom is a basic concept of Krishnamurti's philosophy. This freedom is not a negative idea, if connotes positive achievements of integration and expansion of consciousness in a non-mechanical manner. Perhaps Krishnamurti's implicated is that potentially (as Vivekananda also said) every is immensely creative but routinized mechanical approach turns him on conformist, non-daring, information laden creature. Education should be non coercive and awaken spontaneity in the expression of the child whatever implies the free growth of the child it is educationally misdirected for Krishnamurti.

PART – IV

CHAPTER – 13

SURVEY OF THE RECORDS OF EDUCATION COMMUNICATIONS

As India was not independent till 1947, it was quire natural that the rulers of India, The British, would make programmes in such way so that that would benefit their colonial interest either directly or indirectly. But, fortunately their plans also helped Indians to improve themselves in many respects. Western education brought a high level of consciousness and developed knowledge, though to a few of Indians. But they leaded the Indian masses and started a movement of reconstruction and reformation in India.

When, after independence, the Constituent Assembly was formed, a new constitution of India came in operation from 1950. It was quite natural that education should find an important position which have a direct or indirect bearing on education, in its different parts.

The preamble stressed upon a secular education, protection of educational interests of minorities and backward classes, free and compulsory education for children upto age of fourteen years, the problem due to variety of languages etc. In the Seventh-Schedule of the constitution we find three lists. The Union List concerned with the problems connected with national interests. The State list concerned with problems related to a state or province. And, the last but not the least is the concurrent list which deals with problems which may be excluded either of the two lists mentioned above. The Eighth Schedule of the constitution is mainly concerned with languages.

For the detail survey of Indian Education the Commissions appointed are many in number. But to Survey of problems of secondary education in particular, The Government of India appointed the Secondary Education Commission in 1952.

The Commission considered almost every relevant aspects of secondary education such as organizational pattern of secondary education, Study of languages, curriculum in Secondary Schools, Methods of teaching Guidance and counseling in Secondary Schools, The Physical Welfare of Students, New Approach to Examination and Evaluation Improvement of teaching personnel, Problems of Administration, Finance, etc. Moreover, The Commission stressed upon the concept of Education of Character.

Though some efforts were made by the Central and State Governments to implement the Commission's major recommendations, yet the defects pointed out by the commission still persist in majority of secondary schools even today. We find lack in the training of character to fit the students to participate creatively as the citizens in the democratic social order; lack in the training of character to fit the students to participate creatively as the citizens in the democratic social order; lack of improvement of students in their practical and vocational efficiency so that they may play their role in building up the economic prosperity of or their country; lack in the development of students in the literary, artistic and cultural interests, which are necessary for self-expression and the full development of human personality, without which a living national culture cannot be actualized. But whatever the reasons for failure to implement commission's recommendations at the early period of independence, the country should not neglect or ignore the great pressing problem of educational of fail to take immediate steps to tackle them in a manner conducive to

the promotion of the welfare of its citizens and safeguarding its future as a force and Progressive Democratic Republic in the comity of nations.

The commission recommended a new organizational pattern of Secondary Education. It includes duration of secondary education, upgradation of high schools, establishment of technical and vocational education, establishment of multilateral and multipurpose schools, teaching of agriculture in secondary school, the principles of curriculum construction and ideal curriculum at the High and Higher Secondary schools, inspection and management of schools and finance.

But these recommendations are not properly followed in many cases. The general standard of secondary education is not in a stage that it will place a student to enter on the responsibilities of life and take up some useful vocation. Many high schools are upgraded into higher secondary schools. But number of upgradation is not sufficient and also within the present structure it is very difficult to make an efficient system of education only with these upgradations. Problems regarding accommodation, equipment, qualifications of the staff, salaries and grades and adequate provisions of finances are faced in case of upgradation. Moreover, some recommendations are not followed consistently. Institutions for technical and vocational education, multilateral and multipurpose schools, agricultural education in secondary schools received less attention in our programmes of secondary education. The curriculum prepared by the commission has not received full attention from the central and state governments. The school authority faced a lot of problems, in many cases, to run the school administration either from inside or from outside. The total working hours and list of vacations are consistent with recommendations of the commission. At last for the development of education we require sufficient allocation of funds. But our experience in this regard is very sad. Though some of the state

governments are allotting funds, but neither allocation by the central government nor the allocation of all the state governments are sufficient to meet the desired level of development.

Under these circumstances we are of the opinion that a very high priority should be given to education reform both by the States and Central Government and they should make every effort to find the necessary funds to implement properly the important recommendations and adopt a planned and coordinated policy for this purpose. In this circumstance they have to consider different ideals of education both from our country and abroad with an open insight. The only aim that should be guided the policy make will be the development.

The Education commission of 1964-66, headed by Prof. D.S.Kothari, was for the first time made an all-round inquiry of the entire educational system. The commission in its recommendations asserted that the Central Government, to a limited extent, has become successful in spreading basic values, but a wide and distressing gulf continues to persist between thought and action in several sectors of crucial field of national activity. The commission, in its report, advised some step which will help the Central Government to build a national pattern of education and also to set some general principles and policies for the development of education at all stages and in its aspects.

The commission stressed the need of radical changes in almost all the aspects of education such as changes in objectives, in content, in teaching methods, the programmes, in the selection and professional preparation of teachers, and in organizations. If these change are materialized then a educational revolution with three main features will happen :

(1) Internal transformation to relate education to the life, needs and aspirations of the nature; (2) qualitative improvement to achieve adequate standards, and to maintain the standard continually rising; and (3) expansion of educational facilities.

To bring about the change in a desirable direction, the commission made many important recommendations. Some of them are given below : Work Experience, Increment of Instrumental Days in schools, Holidays to be minimized, College to be related to a Number of Schools, Identifications of Gifted Students, Residential Facilities in Schools, Learning while Earning, Developmental Plan for Each District, Enrolment between 360 and 450 in a Secondary School, Freedom to Schools for Experimental Curricula, Two Sets of Curricula, Three or Four Text Book for Each Subjects, Moral and Religious Education etc. To attain standard the commission recommended advancement and enrichment of programmes at different states.

On the basis of the recommendations made by the commission of 1964, the Government of India formed a national policy of education in the year 1968.

The Government of India is convinced that a radical reconstruction of education on the lines recommended by the commission is essential for economic and cultural development of the country, for national integration and for realizing the ideal of a socialist pattern of society. This will involve a transformation of the system to relate it more closely to the life of the people; a continuous effort to expand educational opportunity; a sustained and intensive effort to raise to quality of education at all stages; an emphasis on the development of science and technology and cultivation of moral and social values.

With the help of the following principles the government of India resolved to promote the development of education in this country.

(i) Free and compulsory Education : (a) Provision of free compulsory education for all children up to 14 years of age; (b) Reduction of prevailing wastage and stagnation and assurance of successful completion of enrolled students in schools.

(ii) Status, Emoluments and Education of Teachers : (a) Honoured place of teachers in society; (b) Adequate and satisfactory emoluments and other service condition of teachers; (c) Freedom of both oral written of teachers to pursue and publish independent studies and researches about significant national and international issues; (d) Emphasis on teacher education, particularly in service education.

(iii) Development of Language : (a) Stress upon the use of regional language from the primary to the university level; (b) The state government should adopt and, vigorously implement, the three-language formula which includes the study of a modern Indian language, preferable one of the southern languages apart from Hindi and English in the Hindi speaking states, and of Hindi along with the regional language and English in the non-Hindi speaking states; (c) Teaching of Sanskrit at the school and university level on a more literal scale should be offered by developing a new method of teacher and reorganizing the syllabus; (d) English, as international language and other international languages should get special emphasis.

(iv) Identification of Talent : Talents are to be identified as early as possible and every stimulus and opportunity should be given for its full development.

(v) Equalization of Educational Opportunity : Strenuous efforts should be made to equalize educational opportunity. The education of girls should receive emphasis to accelerate social transformation.

(vi) Work Experience and National Service : The school and the community should be brought closer through suitable programmes of mutual service and support. Emphasis in these programmes should be on self-help, character formation and on the developing sense of social commitment.

(vii) Production of books : (a) The quality of books should be improved by attracting the best writing talents through a liberal policy of incentives and remuneration. (b) Books for children and books for higher education in regional languages should get special attention.

(viii) Special emphasis should be given to the education of young practicing farmers and to the training of youth for self-employment.

(ix) Considering the secondary education, as a major instrument of social charge and transformation, facilities should accordingly be extended expeditiously to areas and classes, which have been derived these in the part. Provision of facilities for secondary and vocational education should conform broadly to requirements of the developing economy and real employment opportunities.

The Government of India recognizes that reconstruction of education is no easy task. Not only are the resources scarce but the problems are exceedingly

complex in nature. Considering the key role which education, science and research play in developing the material and human resources of the country, the Government of India will, in addition to undertaking programmes in the Central sector, assist the State Government for the development of programmes of national importance where coordinated action on the part of the State and Centre is called for.

The Government of India will also review, every five years, the progress made and recommend guidelines for future development.

The National Policy of 1968, however, did not get translated into a detailed strategy of implementation, accompanied by the assignment of specific responsibilities and financial and organizational support. As a result, problem of access, quality, quantity, utility and financial outlay, accumulated over the years, assumed serious proportions. So, again it was felt that there was an urgent need for the review of the entire educational structure.

Under the prime ministership of Rajiv Gandhi an appraisal of the entire educational system was undertaken by the Ministry of Education for preparing a new policy. The ministry, in its report, brought out the inadequacies of the prevailing system and the development over the last two decades. It was clear that desired improvements had not materialized because neither the resources nor the measures for restructuring were commensurate with the imaginative and purposeful thrust of the education policy adopted in 1968.

Some Important areas are marked as matters of great concern in the policy documents :

Part II . THE ESSENCE AND ROLE OF EDUCATION :

2.1 In our national perception education is essentially for all.

2.2 Education has an acculturating role.

2.3 Education develops manpower for different levels of the economy.

2.4 Education is a unique investment in the present and the future.

Part III. NATIONAL SYSTEM OF EDUCATION :

3.3 The National System of Education envisages a common educational structure.

3.4 The National System of Education will be based on a national curricular framework ..... All Education Programmes will be carried on in strict conformity with secular values.

Part IV. EDUCATION FOR EQUALITY :

a. The New Education policy will lay special emphasis ... to equalize educational opportunity by attending to the specific and need of those who have been denied'equality so far.

a. The whole nation must pledge itself to the eradication of illiteracy, particularly in the 15-35 age group.

Part V. REORGANISATION OF EDUCATION AT DIFFERENT STAGES :

5.12 A resolve. It shall be ensured that all children who attain the age of about 11 years by 1990 will have five years of schooling, or its equivalent through the non formal system Likewise, 1995 all children will be provided free and compulsory education upto 14 years of age.

5.13 ... children with special talent or aptitude should be provided opportunities to proceed at a faster rte, by making good quality education available to them, irrespective of their capacity to pay for it.

Part VII. MAKING THE SYSTEM WORK :

7.2 All teachers should teach and all students study.

Part VIII. REORIENTING AND PROCESS OF EDUCATION :

8.15 There is a paramount need to create a consciousness of the environment. It must permeate all ages and all sectors of society.

8.23 As part of sound educational strategy, examinations should be employed to bring about qualitative improvement in education.

Part IX. THE TEACHER :

9.4 Teacher education is a continuous process and its pre-service and in-service components are inseparable.

Part XI. RESOURCES AND REVIEW :

11.4 It will be ensured that from the Eighth Five-year Plan onwards it (investment) will uniformly exceed to 6 percent of the National Income.

11.5 The Implementation and parameters of the New Policy must be reviewed every five years.

Part XII. FUTURE :

12.2 The main task is to strengthen the base of the pyramid; which might touch a billion people at the turn of the century. Equally, it is

important to ensure that those at the top of the pyramid are among the best in the world.

After the declaration of the National Policy on Education, 1986, the Ministry of HRD, Government of India, announced the programme of action for its implementation. That was the first time in the history of educational development in independent India that such a follow up programme was prepared. The Programme of Action covers a vast gamut of the crucial educational parameters. It surveys the education scene in the country, points out the implications of the statements contained in the N.P.E. and suggests strategies of implementation. Some important subjects covered in the programme of action are as follows :

1. Early childhood care and Education;
2. Elementary Education, Non-formal education and Operation Black Board;
3. Secondary Education and Navodaya Vidyalayas;
4. Making the system work;
5. Education for Women's Equality;
6. Education of the handicapped;
7. Education of SC & ST and others;
8. Evaluation Process and Examination Reform;
9. Content and process of school education;
10. Teachers and their training;
11. Management of Education.

Ramaurthi Review Committee was appointed in the year 1990 to review the National Policy on Education 1986. The committee in its report said that majorities of our people continue to remain deprived of education. Government should give highest priority to education both as a human right and as the means for bringing about a transformation towards a more humane and enlightened society. Education should be made as an effective instrument for securing a status of equality for women, person belonging to the backward classes and minorities. Casteism, communalism and obscurantism are increasingly influencing educational institutions and it is necessary to lay special emphasis on struggle against the phenomenon and more towards a genuinely egalitarian and secular social order.

But the recommendations of the report could not be given their due consideration in view of the change of the government at the Centre.

In the year 1992 a Revised National Policy on Education Presented to make some necessary changes of the policy of 1986. In this context it is also to be noted that the implementation was reviewed by two committees, namely the Ramamurthy Committee 1990 and Janardhana Committee 1991 – 92. Accordingly the National Policy on Education, 1986 was revised in 1992. Two new paras have been added and 31 Paras out of 157 Paras modified such as para 3.3, 5.12, 11.4 etc. mentioned previously.

In the para 4.14 it is said that a critical development issue today in the continuous upgradation of skills so as to produce manpower resources of the kind and the number required by the society. Special emphasis will, therefore, be laid on organization of employment / self-employment oriented, and need interest based vocational and skill training programmes.

In the revision of the para 3.3 it is stated that efforts will also be made to have the +2 stage accepted as a part of school education throughout the country.

In the revision of the para 5.12 it is stated that it shall be ensured that free and compulsory education of satisfactory quality is provided to all children up to 14 years of age before we enter the twenty – first century. A national mission will be launched for the achievement of this goal.

In the revision of the para 11.4 it is stated that while the actual requirements will be computed from time to time on the basis of monitoring and review, the outlay on education will be stepped up to ensure the during the Eighth Five Year Plan and onwards it will uniformly exceed 6 percent of the National Income.

After the establishment of the Planning Commission in India, the principal responsibility of the commission was decided as to formulate and to watch over the implementation of successive Five-Year Plans. The process of formulating a comprehensive plan of economic development for the country.

The First Five-year Plan (1951-56) emphasized the expansion of elementary education and reforms in higher education.

The Second Five-year Plan (1956-61) laid great stress on elementary education, secondary education and university education.

The Third Five-year Plan emphasized the requirement of trained manpower. Moreover, elementary education, basic education, secondary education etc. received special attention.

After the third plan there were three one-year plans during 1966-69. The Fourth Five-year Plan also stressed upon the need of elementary education and

secondary education. In the Fifth, Sixth and Seventh Five Year Plan we also noticed the presence of these topics to get special attention.

Universalisation of Elementary Education and complete eradication of illiteracy among the people in the age group of 15 to 35 years was recognized as priority objective in the Eighth Plan. In quantitative terms, the objective implies that we have to enroll additionally about 5.5 crores children. The Majority is in the formal stream and the rest in the non-formal streams. In regard to Adult Education we have to cover about 10 crore adult illiterates in the age group 15 to 35 through total literacy campaigns and through ongoing Centre Based schemes in backward, hiily an inaccessible areas.

The achieve these targets decentralized approach to educational planning and management at all levels through Pancheti Raj institutions, participation of voluntary agencies, and development of innovative and cost effective alternative programme including the open learning system to the extent possible, supported by distance education techniques would be adopted.

The employment objective being a priority area of Eighth Five Year Plan, Combinations of vocational and academic courses will be offered at the secondary stage with open education as an important channel. About 15 to 20% at this stage would thus be enabled to acquire market-oriented job skills, whether for wage employment or self-employment. In the rural areas in particular agro based and technology based vocational courses would be developed. Existing institutional structures will combine their strength with open education institutions like National Open School and National/State Open Universities with emphasis on programmes for vocationalisation.

CHAPTER - 14

CONCLUDING REMARKS

We have come a long way in our journey from the time of Greek educators to present day Indian scenario. We have in a sense spanned more than two thoudsnds years of thoughts on education. We have seen that in every age there had been thinkers who were dissatisfied with the system of education that prevailed in their countries and times. We many briefly refer to such Greek educators as The Sophists, who accepted fees for the instruction they imparted to the Greek youth in rhetoric. Athens was a Greek democracy and every citizen enjoyed the democratic right of speaking in the Senate. Persuation played a great role in the life of the citizen. The Sophists also led the foundation of a humanistic philosophy of life in making man themeasure of everything. Homomensura was the criterion of truth for Protogoras. This humanistic way of looking at the business of life did not appeal to Socrates. he felt that it would lead to relativism in morals. Socrates' programme od educating the Athenian youth was intended to restore their balance disturbed by the Shopists. It is well known that the socratic method of teaching consisted in dialectic, Socrates proposed that every concept or idea that one uses should be examined, one should look for the sufficient and necesary conditions for applying those concepts. One should know what one says, and mean what one says. "What is justice?" "What is virtue?" were the frequent questions that Socrates used to pick up from the conversations with the fellow citizens in the market place, and by the dialectical method he sought to show how empty these concepts were as used bu the ordinary men. One should look for the definitions of these terms before one used them. But above all Socrates as a teacher reminded his listeners that an unexamined life was not

worth living. In this way he focused on the idea that education is not merely a matter of public life, but have serious implications for the inner life of the educators.

Socrates' disciple Plato was also a dissatisfied soul and proposed an elaborate utopia for the proper education of the members of the Republic. We find that theories of education spring out of a dissatisfaction with the prevailing system of education and every time the main thrust of a theory of education lies in the direction of envisaging a life worth living. In that respect theories of education tend towards a sort of idealism with an emphasis on the should or ought aspect in comparison to the is as aspect.

We have dealt with the major landmarks of educational theories in the east and west. We have found that there cannot be any educational theory without an accompanying concept of mind. SInce it is the mind of the student or the pupil which is sought to be educated or trained. For example, Plato's theory of education and Locke's theory of education is different because their concepts of mind are different. For Plato, knowledge is recollection and his theory of education is based upon the presupposition that human souls are immoral and the souls reincarnate. We may put the matter little differently. There is a lot of emphasis on the a priori capacity of the human mind in Plato's case, which we don't find in Locke. Plato for example, thought only wisdom was worth having and that what goes on by the name of empirical knowledge was not possible. He thought so because he considered perception as an unsure guide to knowledge. For Locke, on the country, perception is the king.

There has also been theories of education in India. One often heirs of Vedic education of Buddhists education. The Upanishad gives us an idea of the curricula of studies such as Prosody, Astronomy, Logic, History etc. These were looked upon as

aids to self-knowledge the study of the subjects mentioned were a prerequisite for one before he enters the life of the householders. But we had not gone into any detail about this area of inquiry. But we have noticed that idea of educational environment has never lost its appeal to the recent Indian thinkers. The concept of Tapovan or Ashrama is found recurring in the writings or Rabindranath, Sri Aurobinda and Gandhi. Even, Krishnamurty appears to be in favour of residential schools. The idea of a residential school was revived by the modern Indian thinkers as a heritage concept directly from the Upanishads. And the very notion of the word 'Upanishads' signifies the close association of the teacher and the taught.

Sadly enough his aspects of an educational system is somehow missing in the present day educational scenario in India, that concepts of 'Distant Education' and 'Open University' are becoming increasingly popular the reasons for these is not far to seek. There has been a phenomenal increase in the demand for degrees, without lwhich one stands disqualified in seeking positions anywhere. One may not question the viability of the aforesaid systems but one many reasonably doubt the intrinsic merit of being educated through such a system. The living feedback that a teacher receives from a pupil and the inspiration that a pupil may have from his teacher are not there on there on the agenda of 'Distant Education' or 'Open University'. Again the concept of liberal education has suffered greatly in recent times. The language of industry has invaded the mode of expression of the administrators of the educational institutions. At the graduates or successful students who pass out of an educational institution are referred to as 'products' of the education industry. This is certainly a very dehumanised mode of reference. How can a living, growing, creative, enquiring boy or a girl be said to be a 'product' of an institution? This is very sad expression. Moreover, the 'products' are judged as waste if the young man or women who pass

out filed to be Indian Administrative Service or any competitive examination. A student's intrinsic worth is judged by his or her performance in terms of an impersonal standard of assessment, and never by this quality of life or thought he or she may have come to acquire by spending money and years in the campus. Kant has distinguished between price and dignity of a human individual. Our present day educational system right from below upwards, from schools to colleges and then to universities care less for the dignity of the individuality of the students and judge them in terms of their price. These are all very painful facts to observe and come about.

In spite of the fact that several commissions on education have been appointed and commissioners have made their recommendations, some of the recommendations have been implemented but some are left out of consideration. There may be good and various reasons for such neglect of the recommendations. Since independence a lot of change has undeniably taken place in school, college and university administration. But to what extent these changes have benefited the students remain an open question. One point is certain. The general atmosphere in the education institution is a far from tranquil and conducive to devoted learning. The country, as a whole, is ideologically uncertain. Which pattern of of society we shall have is a matter that is decided upon by the political elite in power. This is reflected in the text book statements relating to the historical accounts of the countries past. Meaning debates concerning the secular education are waged from the platform of political interests. In a multicultural society that India has, care should be taken the students their cultural and religious neighbours. Nothing of moment in that direction appears to be there in any of the stages of the educational ladder. The newspapers carry stories of corruption, rape and murder almost everybody. Even

school-going teenageres have been reported to be involved in cases of rape and murder. These should be an alarming matter of concern to any sociologist of education. Education in values is given due weight age compared to the importance given to accumulation of data and information. The humanities stream is undervalued as second grade population in school or college campus. There may be economic reasons on the part of students in poting science or technology courses. But a society cannot remain alive with technologies alone. A technocrat need not necessarily be the best representative of an well-educated person, however, successful he may be in financial placement. These are a few facts that may be really and easily onserved in present day India. In most of the states educational institutions are becoming commercial propositions. Further more, the country does not have any uniform system of education for the schools. Most of the states have their own bodies for governing the secondary and higher secondary courses. Their syllabi are at variance with the syllabi of such all India bodies of secondary education such as CBSE or ICSE. The students passing out such a varied examining bodies do not find themselves favourably positioned when they appear for regular competitive tests. This is also a matter of pity that notice, hardly any, has been given to it.

I may now make some specific observations of recommendatory nature :

(a) The position of a teacher has been undervalued in a consistent manner. Everybody has his or her memory of an ideal teacher who took up teaching as a vocation, rather as a misssion of their lives. The number of such teacher is gradually dwindling. Because of the unplanned job management in the society most of our teacher continue in their present positions as a second or third based options. They would have been happier if they have bagged an administrative or economically profiting job elsewhere. Teaching by such a community of teachers cannot be

expected to yield human results. Therefore, teaching in most of the stages of education has become a routine affair, without any trace or inspiration or idealism.

(b) Educational institutions are so governed as to lack any autonomy in decision making with regard to desirable change or improvement in the educational set up. Educational bureaucracy stands in the way of decision making at the grass root level in spite of the best intention.

(c) The importance given to physical education by such a great thinker as Plato is underplayed in the Indian context. Either it is looked upon as a diversion or a pastime. Physical education does not have any important in the curriculum and it is often observed the reutinised physical education is from or drill, which the students found highly boring and try to escape it. The concept of a sound body with a sound mind has yet to be incorporated in the education management.

(d) Schools should be looked upon as the nursery of democracy and with that view in mind efforts should be made to integrate the students in affairs of school management as much as possible. They should make them responsible members of the school community.

(e) Different commissions recommended the spread of adult education. Government of India also tried to implement it. But due to unknown and unfortunate reason these aspects remained a mere formality. If these programmes were materialised properly then adults could be helped to live their life properly and peacefully. At the same time their children could be benefited to have proper education continuously. Those adults could understand the necessity of sending their wards to schools as well as they might try to make well equipped in this regard. So the proper installation and execution of these programmes might benefit us both directly through adult

education and indirectly through the consequent effect of it through the continuous spread of education of their eards.

(f) The recommendations of different commissions stressed upon the identification of the special talents from the very school levels. But such recommendations are not given proper effect in the prevalent system of education. Neither the education cell of the government nor the family are fully aware of the import of such recommendations. At both the sectors 'talent' is equated with 'academic brilliance'. The Government provides financial support to the brilliant students in the shape of scholarshop and the guardians leave no stone unturned to make their wards their perform better and better only in the academic examinations. Such one sided programme always don't fare well. We may consider the word 'talent' in a wider sense to include some creative activities such as fine arts, performing arts etc. if such talents are identified and nurtured properly then perhaps a fuller fashioning of human life will be made possible.

(g) In ultimate analysis, it is observed that throughout the mentioned period of two thousand years of human civilization some dotrinal trends appcared again and again in so far as Philosophy of Eucation is concerned. It is these trends which in the above discourse has humblyand modestly been tried to limit together and to put into something which may, at the mercy of the readers, be called ideal Philosophy of Education.

(h) Throughout the discourse, a modest attempt has been made to show a relationship between the concept of mind and education. Western stalwarts and Indian theoriticalans were always in the pursuit of the intrinsic concept of education. With the change of time policies of implimentation in the acquired field of knowledge and education have changed. It is the belief and the convietron that we must not forget

our rich heritage of our Philosophy and attitude towards the concept of education. We are passing through a crisis, a transitional period where an economic disorder, absurd wishful thinking have taken their place ahead of our heritage. Let us hope this criers can be negotiated if we try wholeheartedly to reconcile our thoughts regarding philosophy of education with that of economic and financial needs not forgetting of course our rich cultural, religious and traditional heritage.

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