



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

PAPER-I

PHILOSOPHICAL FOUNDATIONS OF EDUCATION

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

SECTION-A

- 1.1 : Education : Concept, Scope and Functions
- 1.2 : Aims of Education : Need, Importance and Determinants
- 1.3 : Types of Aims
- 1.4 : Relationship Between Education and Philosophy

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

Lesson No. 1.1

EDUCATION : CONCEPT, SCOPE AND FUNCTIONS

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1.1.1 OBJECTIVES OF THE LESSON:

After going through this lesson, the student will be able to do the following:

1. They will be able to coin the definition of education.
2. They will be able to conceptualise the difference in Indian and Western thinkers on education.
3. They will be able to understand the universal and selected concepts on education.
4. They will be able to explain the scope of education.

5. They will be able to explain the functions of education in human and national life both.

1.1.2 INTRODUCTION :

Education is a difficult concept. In order to understand it, it becomes essential that in different time periods, scholars in different disciplines who gave its different definitions, be explored and their relationship with education be explored.

1.1.3 MEANING OF EDUCATION:

Education can be understood by two types of approaches i.e. Etymological Approach and Descriptive Approach.

1.1.3.1 Etymological Meaning of Education:

The word education in English language has been derived from the Latin word 'educare' which means bring up. In accordance with an other point of view i.e. It is the derivation made from the word 'educere' which means drawing out from the individual. It means education brings out the best out of the man.

Some thinkers are of the view that the word education comes from Latin word 'Educatum' which means the act of teaching or training.

1.1.3.2 Descriptive Approach: Some of these are as under:

- (a) Education a Bi-polar Process
- (b) Education a Tripolar Process
- (c) Education a Purposeful Activity
- (d) Education a Process of Individual Development
- (e) Education a Life Long Process
- (f) Education a Dynamic Process
- (g) Education is an Art as well as a Science

1.1.4 INDIAN CONCEPT OF EDUCATION:

The roots of education lays deep in the soil of India. It came into existence during the times of vedas and is effecting all spheres of life even today. It is a separate matter that the foreign rulers have exploited it a lot.

According to Rigveda, "Education is something which makes a man self-reliant and selfless."

Upanishadas lay down, "Education is that whose end product is salvation."

Kautilya, the economist is of the view "Education means training for the country and love for the nation."

The Indian philosopher Shankracharya considers education "as the realisation of the self".

According to Mahatma Gandhi, "By education I mean an all round drawing out of the best of child and man - body, mind and spirit."

Guru Nanak said, 'Education is self-realization and service of the people.'

Rabindra Nath Tagore says, "Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth not of things but of inner light, not of power but of love, making this truth its own and giving expression to it."

Aurobindo Ghosh puts forth his view on education as, "helping the growing soul to draw out that is in itself."

In the words of University Education Commission Report (1948-66)- "Education to the Indian traditions, is not merely a means of earning a living, nor it is only a school for citizenship. It is initiation into the life of spirit, a training of human soul in the pursuit of truth and the practice of virtue. It is a second birth, divitiyam Janma."

According to the Report of Indian Education Commission (1964-66). "Education ought to be related to the life, needs and aspirations of the people and thereby made powerful instrument of social, economic and cultural transformation."

The fact, however remains that none of these definition is complete. However they throw some light upon it.

1.1.5 WESTERN CONCEPT OF EDUCATION:

The traditional Western educationists have described it in their own way, however, the modern educationists have added new concepts to it. The fact remains that with the passing of time, its meaning have undergone some significant changes in it.

Plato is of the view, "Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection of which he is capable of."

Aristotle hold the view, "Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind, so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty in which perfect happiness essentially lies."

Pestalozzi has laid down, "Education is a natural, harmonious and progressive development of man's innate powers."

Froebel was of the opinion, "Education is unfoldment of what is already enfolded in the germ. It is the process through which child makes his internal external."

Nunn has laid down, "Education is the complete development of the individuality

of the child so that he can make an original contribution to human life according to the best of his capacity."

Ross has said, "The aim of education is the development of valuable personality and spiritual individuality.

Herbert observed, "Education is the development of good moral character."

However John Dewey holds the view, "Education is the process of living through a common reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities."

Redden has said that, "Education is the deliberate and systematic influence exerted by the mature person upon the immature, through instruction, discipline and harmonious developemtn of physical, intellectual, aesthetic, social and spiritual power of the human being, according to individual and social needs and directed towards the union of the educand with his creator as the final end."

According to his definition the human child who is quite immature and undeveloped at birth, is subjected to a systematic course of instructional and disciplinary influences by a mature and experienced person, called the educator. The child after undergoing this course of planned training becomes fit for satisfying the needs of society and also of his own life in such a manner that the higher goals of life i.e. union with Almighty with Father after death, is also ultimately achieved.

1.1.6 NARROWER AND BROADER MEANING OF EDUCATION:

(a) Narrower Meaning of Education :

In the narrower the term education is limited to some specific spheres. It starts from the day a child is admitted in a school and it ends when the child completes studies and leaves at the college or university stage. Here education is limited to the class room teaching. It is consciously received education and it is imparted by the institution through an organised way. The curriculum is also of definite type. Here everything is pre-planned and education is given by the teachers in the class-room controlled situation. Here education is synonyms with instruction.

(b) Broader Concept of Education :

In its wider sense, education is a life-long process. It is a process of development. It is the total development of the personality. Here learning is through any agency such as home, street, school, society, temple, play-ground, cinema etc. From the broader is in, all life heart fully lived in education, "Here the curriculum for studies is unlimited and also indefinite. Narrow and broad meaning of

education have to be reconciled. Surely they are complementary to each the following lives satisfy the whole thing."

According to Gibbons "Every person has two educations : One which he receives from others and one more important which he gives to himself."

(c) Analysis of Concept of Education:

- (i) Each child is born with some innate tendencies, capacities and inherent power. Education is to draw these powers out and develop them to the full.
- (ii) Education is not a static, but a dynamic process, which develops the child according to changing situation and times.
- (iii) Education is not limited to knowledge imparted in schools : Education cannot be confined to the process of giving knowledge to children in school's duty. Its programme goes on from birth till death. Education is a continuous and life long proces. It is the process of development of personality.
- (iv) Education is a Bipolar Process : Both the educator and the educand influence each other. The personality of the educator modifies the behaviour of the educand and in turn is affected by the personality of the educand also.
- (v) Education is Preservation of Culture. It is said to be preservation of culture. Each generation purposely given culture to those who are to be successors in order to help them, at least for keeping up and if possible for raising the level of improvement which has been attained. In this way, through the system of education, the culture heritage of one generation continues to pass the next generation. This brings changes in our habits, ways of eating and dressing in every sphere of life, even in our customs. This all is done by the process of education.

1.1.7 SCOPE OF EDUCATION:

Education provides a wide of activities, experiences and understanding, Its scope is really very wide and its theme is the whole life of a man. It draws only functionally subjects like - Philosophy, Psychology, Religion, Physical Sciences, Politics, History, Economics and other Social Sciences, which can modify human behaviour and influence. Complete human development, in accordance with the demands of present day social structure.

Among the wide sphere of life, education is now considered as an independent discipline for study as it has now gathered enough quantity to doing it. The following aspects can be included under the scope of education:

(a) Educational Philosophy:

On the basis of philosophy of education we study the nature of education, purpose of education, importance of education, aims of education, relation between education and philosophy and different educational beliefs.

(b) Educational Psychology:

Child is regarded as the central point in the process of modern education. Educational psychology studies the physical and mental development of the child, his social and community development, personality, intelligence, ability, capacity, aptitude, thinking, memory and imagination etc. It also studies different forms of learning methods, contribution of the child in learning, conditions of learning etc.

(c) History of Education:

The history of education helps in knowing the early education thoughts and in solving different educational problems. During different periods of history, relation of culture and education and educational thoughts of various educationists are studied.

(d) Teaching Methods:

This is the age of technology. For different subjects, different teaching methods are required. Teaching and learning are included in the process of teaching. This branch studies nature of teaching, aims and needs of teaching, teaching and learning activities, evaluation of success and failure of teaching etc.

(e) Educational Administration:

The educational system of a nation depends very much on the administration of education. In this branch, establishment of schools, their management suspension and control, their inspection system, appointment of manager, teachers, principles and other employees, their salaries and allowances, their working conditions etc. are studied.

(f) Comparative Education:

Comparative Education is the study of educational structure, activities, objectives, methods of teaching. It has been well said that if one is to teach education he should start from comparative education.

(g) Educational Problems:

This branch studies the different problems for finding their solutions. The topics studied in it are main problems at different levels of education and their remedies, duration of different stages, curriculum, medium of instruction, wastage and stagnation in education etc.

The scope of education is very wide and comprehensive. New subjects are developing in the field of education. It should be clearly understood that different fields of education are interrelated.

The scope of education is very wide. Every day new subjects matter of education are developing. One must understand that all the areas of education can be combined in one broader area of education.

1.1.8 FUNCTIONS OF EDUCATION IN HUMAN AND NATIONAL LIFE

Education is a process of a development that on the one hand, aims an all-round development of the individual and on the other hand as an instrument of social change, paves the way for social or national development.

As a process of individual development the role of education is to provide opportunities to the individual, keeping in view his capacities, potentialities and needs, for his physical, intellectual, emotional, moral, aesthetic, and social development. In this way education, through the balanced development of his personality prepared the individual for his effective social participation.

According to **John Dewey**, "Education is the process of development of all those capacities of the individual which will enable him to control his environment and fulfill his possibilities."

As a means of social or national development education, keeping in view the social needs and social problems, performs the function of creating necessary conditions for social change and thus contributes towards national or social development. To realise the goal, education socialises the individual, improves his vocational efficiency and inculcates the feeling of social cohesion.

In the words of **John Dewey**, "Education is found in the flowering of social and institutional motive, interest in the welfare of society and its progress and reform by surest and shortest means."

Thus the role of education has two dimensions. One is to ensure human development and the other is to contribute towards national or social development. On the basis of these two dimensions of the role of education we can classify the functions of education into two categories:

1.1.8.1 Functions of education in human life.

1.1.8.2 Functions of education in national life.

1.1.8.1 Functions of Education in Human Life:

While discussing the role of education in human life **A. Lunacharsky** remarked "Man as we are considering him, is always entirely created by education". Education is thus a man making process that strives to transform a biological

being into a social being by developing in him desirable social, moral and spiritual attitudes and values. In the words of **John Dewey** "The function of education is to help the growing of a helpless young animal into a happy moral and efficient human being." Education therefore has a very important role to play in the life of the human being. This role of education can be summarized in the following manner:

1. Development of Personality: The development of the personality of the individual has been accepted as one of the primary functions of education since the very earliest times. Each individual is born with some innate tendencies, aptitudes and capacities. To develop individual's personality, it is essential to develop his native endowments. The role of education is to secure the development of these innate powers up to the fullest so that a complete development of the personality of the individual can be ensured. In the words of **Pestalozzi**, "Education is the natural, harmonious and progressive development of man's innate powers". Further, education is a process harmonious development of the personality i.e. to develop the different aspects of the individual personality in a balanced way. Individual's personality has physical, intellectual, emotional, moral, aesthetic and social aspects. It is the function of education to develop all these aspects in a harmonious way so that a complete and balanced development of individual can be ensured. According to **Gandhiji**, "By education, I mean an all-round drawing out of the best in the child and man-body, mind and spirit."

2. Modification of Behaviour: An individual is born with some basic natural instincts. These instincts are the prime movers of the individual's behaviour and direct his activities. The individual begins to interact with the environment in order to develop these instincts in a natural way. As a result he learns some patterns of behaviour. But the individual has to live in a society not as a biological being but as a social being, participating in social activities and working for social welfare. Education plays the role of transforming the biological being into a social being by developing in the individual socially desirable patterns of behaviour through controlling, redirecting and sublimating his instincts. Thus an important function of education is to central, redirect and sublimate the biological instincts and develop desirable patterns of behaviour conducive to the good of the individual and welfare of the society. In the words of **Brown**, "Education is the consciously controlled process whereby changes in behaviour are produced in the person and through the person within group."

3. To Impart Knowledge: Education is the most important means of imparting knowledge. Therefore one of the major functions of education is to expand the knowledge base of the individual, to acquaint him with the world around him and to enable him to participate successfully in the social activities.

In the present day world when the knowledge is expanding at a terrific pace it is essential function of education to keep pace with this explosion of knowledge. Keeping in view the social changes and social needs education strives up to date the knowledge and keeps the rising generation abreast with the advancing knowledge to ensure its intellectual progress. Because of the centrality of knowledge economy to the development of the today's information society, education has assumed an unprecedented importance for creating new knowledge and educating the people as per the needs of new economy. **Monroe** in his book "Brief Course in the History of Education" opined, "The function of education is to diffuse more and more knowledge creating intelligent, useful and dynamic citizens contributing their best to the advancement of society".

4. Development of Character : Development of the character of the individual occupies an important place among the functions of education. In the words of **Herbert**, "Education is the development of good moral character." Proper education develops in the individual such moral qualities as honesty, loyalty, kindness, sympathy, selflessness, tolerance, truthfulness, courage, justice, self-control and strives to build his character. In fact by developing moral qualities in the individual and building his character education contributes towards his humanization. He moves in the society with a human essence and participates in different social activities efficiently. On being asked, "what is your goal in education?" **Mahatma Gandhi** replied, "Character building." "I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. I would feel that if we succeed in building the character of the individual, society will take care of itself."

5. Providing Vocational Efficiency : Education is an important input for modern production system. It has become a necessary condition for production. Acquisition of some sort of educational skills is a pre-requisite for entry into the present day employment market. In this context an important function of education is to help the individual to achieve more and more vocational efficiency. Education gives knowledge about various professions to the individual to choose any one of them and provides opportunities to achieve proficiency in it. In this way education helps the individual to adopt a suitable profession after completing the education.

The information technology revolution has further enhanced the role of education to provide vocationally efficient manpower. Thus to prepare individual to participate effectively in the production process and lead a self-reliant life is an important function of education. Dr. S. Radhakrishnan rightly remarked, "To help the individual to earn a living is one of the functions of education."

6. To Ensure Social Adjustment : Education has been recognized by **John Dewey** as "a process of development of all those capacities of the individual which will enable him to control his environment and fulfill his possibilities." Thus an important function of education is to ensure social adjustment of the individual by enabling him to control his environment which is posing to him a struggle for existence. To carry out this function, education provides different avenues to develop his abilities and enables him to find a suitable place in the society as a desirable member. In this way the individual being able to play a social role is in a position to adjust with the social environment. In the words of **Bossing**, "The function of education is conceived to be the adjustment of man to his environment to the end that most enduring satisfaction may occur to the individual and to the society".

7. Development of Modern Consciousness : Education in one form or the other is as old as the human civilization is. But in its institutional form it is the creation of the modern age, which emerged as a result of science and technology based industrial revolution. Thus the development of modern education and development of scientific, rational and secular outlook took place simultaneously. These aspects of modern consciousness are salient features of modern man. Therefore one of the functions of education is to develop modern consciousness among the individuals to liberate them from unscientific, irrational, illogical and religion based consciousness. In this way education strives to develop the society on modern lines.

8. Reorganisation and Reconstruction of Experiences : According to **John Dewey**, "Education is a process of living through continuous reconstruction of experience." During the course of his life man undergoes various experiences in relation to his environment and through contacts with fellow human beings. He consolidates and preserves those experiences that are conducive to his good and progress. He reorganises and reconstructs his experiences keeping in view the changing needs and conditions. The function of education is to enable the individual to constantly reorganise and reconstruct his experiences so that he goes on developing his self to higher and higher levels of progress.

1.1.8.2 Functions of Education in National Life:

While discussing the role of education in national development **Indian Education Commission (1964-66)** observed, "No reform is more urgent than to transform education to endeavour to relate it to the life, needs, aspirations of the people and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals."

Thus at national level, education has been recognised as an important means of realizing national goals by ensuring desirable changes in social, economic and cultural domains. These functions of education in national life can be described as under:

1. Preservation and Transmission of Cultural Heritage : Human race by its interaction with the environment has accumulated through ages a rich cultural heritage. This cultural heritage consists of human achievements, experiences, traditions, customs and values. One of the important functions of education is the preservation of cultural heritage of a country. If education is not there as an agency of social preservation there would not have been any cultural heritage at all. In the words of Pt. J.L. Nehru, "Education must help in preserving the vital elements of our cultural heritage."

Another function of education is to maintain the continuity of cultural by transmitting the experiences, traditions, customs and values of society from one generation to another.

According to **Ottaway**, "One of the functions of education is to hand over the cultural values and behaviour patterns of the society to his young and potential member".

By performing this function education helps in ensuring the growth and progress of the society. Because "If each generation had to learn itself what has been learned by its predecessors, no sort of intellectual or social development would be possible and the present state of society would be little different from the society of the old stone age." (D.J.O Connon)

2. Development of Culture : Education is not merely concerned with preserving and transmitting the culture of the society, but it also brings about desirable of new means or the improvement of existing means of social production. Further, when material culture develops at a faster pace due to scientific development and adoption of new technology, but non-material culture consisting of ideals, values and norms lag behind then education performs the task of bridging the gulf between the two by its programmes of cultural development. Thus education performs the important function of constantly reorganizing and reconstructing human experiences for the promotion of culture and civilization.

3. Development of National and Emotional Integration : In our country where diversities based on caste, religion, language, region and socio-economic strata exist sometimes communal, parochial and narrow minded feelings pose serious threats to the national unity. The narrow feelings develop hatred, enmity, jealousy and rivalry, which often explode into conflicts and riots resulting in huge losses of life and property. These national dimensions are hurdles in

the way of nations's progress. Thus for the development of the country it is necessary that a feeling of oneness may transcend all diverse groups and synthesise the different religious, caste and linguistic communities into a compact whole.

In this context the role of education is to inculcate the desirable feelings of tolerance, fellow feeling, cooperation and adjustment. These feelings and emotions will bring about emotional integration and promote unity and national integration. **Dr. S. Radhakrishnan** has beautifully remarked, "National integration cannot be built by bricks and mortar. It cannot be built by chisel or hammer. It has to grow silently in the minds and hearts of men. The only process is the process of education."

4. Contribution to Economic Development : Education is an important input in the overall development process. Being a necessary condition for production it plays a decisive role in the economic development of a country. Educational system produces the skilled manpower and new knowledge for technological advancement. Therefore the level of education development is an indicator of country prosperity and strength.

Although the developing countries like India are endowed with rich natural resources, but these resources have remained underdeveloped due to deficient human resource development in these countries. Therefore to ensure economic growth these nations must strive to improve their productive efficiency. It is in this context that the important role of education comes to limelight. Education provides manpower trained in high-level skills necessary for different areas of economic production. This is possible through vocational and technical education provided to more and more people of a country. Only a trained and skilled manpower can achieve material prosperity and Industrial advancement, which in turn will raise the standard of living of the people. In the words of **John Vaizey**, "Education has become a major source of skill and trained talent. This is education's economic role."

Keeping in view the significant role of human capital in economic development education is being considered as a productive investment, the return of which is received in the form of useful, dynamic and efficient citizens who contribute more and more to economic welfare of the country. According to **Theodore W. Schultz**, "The process of acquiring skills and knowledge through education is not to be viewed as consumption but rather as a productive investment. By investing in themselves people can enlarge the range of choices available to them. It is one way free men can enhance their welfare."

5. Developing Good Citizens : Another important function of education,

especially in democratic societies is the development of good citizens. Education strives for the development of desirable ideas, beliefs, habits, behaviour and attitudes of the individual so that he may become a useful member of the society and contribute his share for the progress of the society. Discipline, tolerance, co-operation, passion for social justice are such qualities a democratic society aspires for. Education is the most important means to develop these qualities. The report of Secondary Education Commission (1952-1953) highlighted this function of education, "The education system must make its contribution to the development of habits, attitudes and quality of character which will enable its citizens to bear worthily the responsibility of the citizenship."

6. Inculcation of Social Discipline : Each nation or society has its own social values. Each individual member of the society has differential attitude towards such values. But society tries to infuse its value system among the individuals. In other words society imposes a social discipline over the individuals. Education is used as means to inculcate this social discipline in the growing individuals so as to safeguard the interests of the society by avoiding the antisocial and unsocial behaviour. Thus, education impels man to grow in the context of the society and not to deviate from the accepted social norms. In this way education functions as an instrument of social control.

7. Contributing to Social Change : Society is dynamic in character. It is in the process of continuous change. Technological innovations, industrial development, changes in economic relations, changes in the ideals of the society etc. are the factors resulting in the changes in the structure and functions of the society.

Education and social change are intimately related. Education prepares the background for social change. Not only this, education spells out the desirable changes needed by the society and how these changes to be brought about. It also works out those aspects of the social change which need not be adopted and which are to be discouraged.

Sometimes education follows social changes. When changes occur in needs, technology and value education also adopts to these changes. It provides opportunity and experience through which the individual can make adjustment with the emerging needs of the society. Thus education becomes an important contributing factor to social change.

8. To Create Awareness about Social Problems : Education is considered as a process of liberation from ignorance. So many problems in the society are due to the ignorance of the masses. Thus, another function of education in the present day world is to aware the people about various problems

of the society along with providing them with necessary information to do away with problematic situations. The emerging paradigms in recent economic and educational literatures are repeatedly emphasising the role of education as an instrument to deal with various social problems. A study of literature related to National Literacy Mission and now to the Sarav Sikhya Abhiyan clearly depicts the role of education as an instrument of changing attitude of the people in favour of small family size, child health, and environmental protection. Similarly at college level, Population Education and Environmental Education have been introduced as distinct subjects with a view to aware the youth about the problems of population explosion and environmental degradation and their possible solutions.

1.1.9 SUMMARY :

Education is a very broader concept. The scholars of different areas have conceptualised it from their own angles. It is very difficult to define it as the Indian and Western thinkers have given its different definitions. Education is to be understand in wider concern and different points of views can be described in it. Its concept has been changing with the change in time. No one can deny that education has major role to play in the development of human resources. In case of contribution of education to the field of development is withdraw, the whole structure is bound to fall.

The area of operation education is quite broad. It includes educational philosophy, educational psychology, history of education, methods of teaching, educational administration, comparative education and a good many problems of education. The result is that no aspect of education can develop without the influence of education.

Education has significant role to play both the human and national lives. On the one hand it provides opportunities and programmes for complete development of the individual on the other hand as an important input in the development process it paves the way for national development.

1.1.10 SUGGESTED QUESTIONS:

1. What is the meaning of education? Explain with the help of suitable definitions.
2. Explain concept of education?
3. What is the scope of education?
4. What are the functions of education in human life?
5. What are the functions of education in national life?

1.1.11 SUGGESTED BOOKS

1. J.C. Aggarwal - Theory and Principles of Education
2. J.S. Walia - Theory and Methods of Education.
3. N.R. Sawrop Sexena - Philosophical and Sociological Foundations of Education.
4. T.S. Sodhi and Aruna Suri - Philosophical and Sociological Foundations of Education.
5. V.R. Taneja - Foundation of Education

AIMS OF EDUCATION : NEED, IMPORTANCE AND DETERMINANTS

1.2.0 Structure of the Lesson

1.2.1 Objectives

1.2.2 Introduction

1.2.3 Aims of Education

1.2.4 Criteria of a Good Aim

1.2.5 Ideal Aims of the Present Time

1.2.6 Need and Importance of Aim of Education

1.2.7 Determinants of Aims of Education

1.2.8 Summary

1.2.9 Suggested Questions

1.2.10 Suggested Books

1.2.1 Objectives

After going through this lesson student will be able to

- (i) understand the needs and Importance of aims of education
- (ii) explain the determinant of Educational aims.
- (iii) differentiate the social and Individual aim of education.

1.2.2 Introduction

Education is necessary for the survival of the society. What is it that the education should be trying to do? What are its goals, aims or objectives? Without determining the aims of education, it is not possible to plan the curriculum and the methods of imparting that curriculum. Aim enables us to act with meaning. It gives direction to an activity. Absence of an aim in education makes it a blind alley. All through the history of civilisation, there have been made constant efforts to find a comprehensive aim. A glance over the history of education would show that hundreds of aims have

been given at various times in various countries by various thinkers of education. No two persons have expressed the aim of education in precisely the same way.

1.2.3 Aims of Education

Everything including life has a goal. Life has its function which is related to its aims. Without goals and aims the direction is lost and without direction the functioning is not smooth. Therefore for effective functioning aim is a must.

Therefore education without an aim is quite meaningless. In the words of John Dewey, "An aim is a foreseen end and that gives direction to an activity or motivates behaviour". An aim is a predetermined goal which inspires the wilful activities of an individual, after careful thinking and proper planning till it is achieved. In fact, an aim is that predetermined goal which stimulates human activities to achieve it.

2.4 Criteria of a Good Aim

- (1) They emerge out of the existing conditions.
- (2) They are tentative. They can be revised as per needs and requirements.
- (3) They are well defined.
- (4) They are flexible.
- (5) They are related to the life and aspirations of the people.

John Dewey suggested the following criteria for aims of education.

- (1) Good aims are related to real situation of life. They glow out of real life situations and they can be achieved only under those situations.
- (2) Good aims are flexible. Conditions of life are always changing and aims should be flexible to meet successfully the challenge of new situations appearing in society.
- (3) Good aims always represents a span of diverse activities. They also involve purposeful activity. They should correspond to our existing needs and should be supported by our philosophy of life.

1.2.5 Ideal Aims of the Present Time

- (1) All round or perfect development of the personality of all the students.
- (2) Creating good citizens out of all the students.
- (3) Imbibing the spirit of patriotism in the students.
- (4) Preparing students for service of humanity.
- (5) Enabling the students to preserve their cultural heritage.
- (6) Cultivating the spirit of social and national unity in the minds of students.
- (7) Imparting vocational education for enabling the students to earn their livelihood.
- (8) Making proper use of human resources.

- (9) Giving moral, religious and spiritual education to students in order to raise their moral, ethical standards.
- (10) Creating awareness in the minds of the students for modernization.

1.2.6 Need and Importance of Aims of Education

- (1) Aims are necessary as they **give direction** to an act. Education is a planned activity. It has certain aims in view. The aim as a foreseen end as it gives direction to the educational process. Without aims the educator is like a sailor who does not know his destination and the pupils like a rudderless vessel which may be drifted along somewhere ashore.
- (2) Aims allows us to **act intelligently**. John Dewey has aptly remarked, "Acting with an aim is all one with acting intelligently. Thus by keeping the aim in view, one knows what one is doing and why one is doing it. It saves wastage of time and energy.
- (3) Aims helps in **assessing the outcomes** of the educational process. They are necessary because they help in measuring the success and failure of work done in the school.
- (4) Aims are **necessary for efficient school administration**. They help the school authorities in organising, equipping and managing the school. This refers to the selection of teacher, curriculum, planning, proper library, equipment, planning of various activities. Each activity is guided by educational aims.
- (5) Aims give **direction to the work of the pupils**. Once the pupil are clear about the aims, they are likely to co-operate and work with zeal for the achievement of these aims.
- (6) Aims are useful for parents and general public. Parents and general public can appreciate **the work of the school in the light of aims**. Aim put restraint on the undue criticism from the parents.
- (7) Aims give continuity and significance to education. Education is a continuous process. It has an intrinsic continuity. It is the aim that gives continuity and significance to the series of events and experiences that make up what we call education. So aims are potential seed from which grows the plant of a well defined educational policy. Aims help us in acting with meaning.

1.2.7 Determinants of Aims of Education:

(i) Nature of the Human Nature :

If we divide the people into two parts, One section of people will be of those people who think that the nature of man is basically good and would like to inculcate such ethics amongst the masses. Basically Indian traditions and Hindu philosophy leads

a man towards a pleasant situation. It indicates that it has some favourable attitudes towards life which leads him towards his union with the Lord. Some philosophers, on the other hand are having depressive point of view of life. They fix up the similar points of view about the aims of life. However because, basically Indian thinker is progressive and is linked with the welfare of humanity, so they will fix up the aims of education as such also. They come to the conclusion that there is an urge for eternal happiness and eternal existence in human mind. The search of the abiding happiness, bliss, is the real motive power behind activities both conscious and unconscious, as Spinoza affirmed. The tendency of destructive or the suicide urge, is not the basic and inherent quality of man, hatred, war out destructive activities are rather due to the preventive application and erroneous understanding of this urge of happiness. Education will be utilised as per understanding about the nature of man.

(ii) Nature of Reality:

Those who believe in the progressive outlook are of the opinion that aim of education is self expression. In accordance with progressive thought process of education and its aim is to enable a man to change his environment according to his will. Education is a made of achieving the aims of education. It is also correct that the mode of means do not have any aims of education. These have the almost of fulfilling the aims of life. Those who believe that the world is real, they will link aims of education with the welfare of humanity. Those who believe that life is own illusion, they will found out the ways and means to get rid of it.

(iii) Political Ideology and Individual State Relationship :

Political ideology influence educational aims in a big way. In totalitarian societies like communism. individuals have bitter influence of their own. He is to act according to the decision of the Government. In case some individual have got some specific type of training but, the country is not in need of that specific type of trained persons, he will have to do whatever, type of work is available with the nation. The needs of the nation are more important than the needs of the individual. For example the Government of China, in order to control the population of that country decided that there will be a single child family. The people had no alternative but to obey that. Those who had some other types of feelings and want more children, they will have to suppress their feelings. They have to sacrifice their feelings upon the needs of the government.

However, in democratic countries the feelings of the individuals are respected. If an individual has different feelings than the policy of the Government, is free to practise his own point of view also. For example, Indian Government decided to go in for two children family and some persons are not in favour of it, they can go in for as many

children as they like. As the person is to mould one self in accordance with the decisions of the Government and also to fix the aims of education accordingly. In India, once the Indira Gandhi Government made the use of force to control the population and some people were sterilised against their wills, the result was that in the next elections, the Government was defeated. It makes it amply clear that while making some national decisions the sentiments of the people are also kept in view in a democratic set up.

(iv) Socio-Economic Status :

Education is to create equality amongst the masses also. The government with the knowledge of education is to reduce the gap between the poor and the rich people. It is to tax the rich people and to spend the tax for the welfare of the poor, in a democratic set up. In this way the aims of education are to be fixed up in the light of socio-economic conditions of any nation.

(v) Goals of Social Development :

The society or the government makes plans for the social and economic development of the country and takes steps to attain them. For this purpose educational aims are fixed up keeping in view the needs of the social development i.e. welfare of the people, economic development, democratic value formation, quality of life, social ethical development, social values, upliftment of masses, welfare of all, equalisation of opportunities etc.

(vi) Impact of Religion :

In some countries where in there is rate of some specific religions, the aims of education are fixed up keeping the view the understanding of that religion. For example in the recent past, when Talibani were able to capture political power in Afganistan, they decided to do away with the women education and closed all the girl schools and women colleges. In the same way education is used as a tool to indoctrinate the children that all good which is happening is because of the communism in their country, so that they cannot think anything beyond that in any way. This is done by bringing religions like faith in the communal philosophy. In this way these factors are also to be kept in view while framing the aims of education.

(vii) Effect of History :

While fixing up aims of education, the history of the people is also kept in view. For example when Britishers ruled India the aims of Indian Education were fixed by the Britishers for Indian people.

(viii) Effect of Culture :

No nation can in anyway close his eyes to the affect of culture while fixing up aims of education. In U.K. utmost emphasis is placed upon character formation as the

aim of education. During the IInd World War, U.K. was in acute need of manpower to send to the war front. In order to meet this demand they curtail the content and duration of their courses of studies. The result was that religious education was withdrawn from the content of their schooling. However, after the world war they felt that there was speaking upon the characteristics of behaviour of their students. So just after the world war in 1944 they again re-introduced it on their syllabi. In U.S.A, the culture is to bring the most fertile brain of the world to their lands and then to absorb that in their social set up that in the new generation they become Americans in blood and spirit. They start becoming like Americans in all sphere of life i.e. work and enjoyment. All these aspects are to be kept in view while fixing up the aims of life.

(ix) Explosion of Knowledge :

This is the age of the explosion of knowledge which is to be absorbed by our students in their behaviour. While fixing up the aims of education this factor is also to be kept in view.

1.2.8 Summary:

One of the functions of education is to bring requisite changes in the behaviour of students. It thus becomes necessary to fixing the aims of education in order to provide direction to him. These aims are not in permanent nature, but go in changing with the passing of time. The fixing up of the aims and nature of man and explosion of knowledge are the areas of operation of educational philosophy. In addition to it, historical background, social and cultural aspects are also to be kept in view.

India is the biggest democracy of the world. In order to fix up the aims of education we will have to keep in view democratic views to cultivate social ethics, economic development, emotional development to remove social, economic and gender inequalities, to control population, introduce family welfare education, for making curricular and co-curricular activities. However, this fact will have to be kept in view that with the changing time and explosion of knowledge, these aims will have to be recast. The aims should be so that these aims should confirm the democratic value and social ethics. Education is to fix up the aims of education in India, but to give them practical shape fall within the preview of political leaders and bureaucracy. In order to achieve them, needed changes will have to be made.

1.2.9 Suggested Questions

1. What is Education? What is the need of educational aim?
2. What is importance of Educational aims and what are the criteria of fixing aims of education?
3. What are the determinants of educational aims?

1.2.10 Suggested Books

1. The philosophical and sociological foundation of education :- Bhatia and Bhatia.
2. Philosophical and sociological bases of education :- Dr. T.S. Sodhi and Dr. Aruna Suri.
3. Philosophical problems of education :- R.A. Sharma
4. Psychological philosophical and sociological foundation of education :- J.S. Aggarwal.
5. Perspectives on social foundation of education :- K.P. Panday.

TYPES OF AIMS

Structure of the Lesson:

- 1.3.1 Objectives
- 1.3.2 Introduction
- 1.3.3 Aims of Education
- 1.3.4 Types of Aims of Education
 - (i) Knowledge Aim
 - (ii) Vocational Aim
 - (iii) Cultural Aim
 - (iv) Educational Aims for Character Building
 - (v) Individual v/s. Social Aims
- 1.3.5 Summary
- 1.3.6 Suggested Questions
- 1.3.7 Suggested Books

1.3.1 Objectives :

After going through this lesson, the student will be able to :

- (i) explain the aims of Education.
- (ii) explain the vocational and knowledge aim of education.
- (iii) differentiate the social and Individual aim of education.

1.3.2 Introduction

Education is necessary for the survival of the society. What education trying to do? What are its goals, aims or objectives? Without determining the aims of education, it is not possible to plan the curriculum and the methods of imparting that curriculum. Aim enables us to act with meaning. It gives direction to an activity. Absence of an aim in education makes it a blind alley. All through the history of civilisation, there have been made constant efforts to find a comprehensive aim. A glance over the history of education would show that hundreds of aims have been given at various times in various countries by various thinkers of education. No two persons have expressed the aim of education in precisely the same way.

1.3.3 Aims of Education

Everything including life has a goal. Life has its function which is related to its aims without goals and aims the direction is lost and without direction the functioning is not smooth. Therefore for effective functioning aim is a must.

Therefore education without an aim is quite meaningless. In the words of John Dewey, "An aim is a foreseen end and that gives direction to an activity or motivates behaviour". An aim is a predetermined goal which inspires the wilful activities of an Individual, after careful thinking and proper planning till it is achieved. In fact, an aim is that predetermined goal which stimulates human activities to achieve it.

1.3.4 Types of Aims of Education

(i) Knowledge Aim of Education

"Knowledge is power by which things are done." said socrates. It is therefore that some educators very strongly advocate that the aim of education should be the acquisition of knowledge. They believe that "every advance in knowledge has a practical bearing on life, either on the material or on the mental side." "It is knowledge that has enabled humanity to make progress. Human greatness is measured by power of thought Both Bacon and Comenius wanted" knowledge for all. Education is training for life for complete living. To live life well, it is essential to know life first of all. Knowledge of life comes through intellectual training which results in power to understand the world. Man becomes resourceful through knowledge. It fits the mind for anything, everything and all things. Fuller knowledge of men and things creates human value in man. Herbart declared that character and personality are also developed through the implanting of ideas. Socrates also said that, "One who had true knowledge could not be other than virtuous, It is knowledge which makes a realist and a visionary. It is knowledge which ensures success in any profession, vocation or calling. In fact, whatever the sphere of life-physical, social, moral, spiritual and economic-knowledge is *sin qua non*.

True knowledge consists in processing, "ideas of universal validity."

Those should be functional and valuable. Learning insert ideas is no knowledge. They should be active ideas, ideas which really change the way of thinking and behaviour of a person who possesses them. Acquisition of knowledge should not be confused with information-mongering. In the words of Adams neither the school should be converted into knowledge shops nor teachers into information-mongers. Since knowledge is great power, it must be relevant to the situations of life."

Good intellectual training according to Adams has two aspects (1) Nurture aspect (2) Disciplinary aspect. Intellectual education is nurture in the sense that it is the food of the mind and this does for mind what food does for the body. Just as the food does not remain something foreign in the body but is assimilated and helps the growth of the body, similarly the correct ideas are assimilated by the mind and enable the mind to grow in such a way that it is fit

to tackle the problems of the world. True ideas not only enrich the mind but they become the mind. After all what is knowledge? It is the experiences of the race. The worth while experience gathered by us cause our mind to grow. These experiences integrate themselves with each other & thus they become powerful influences in determining our activities and attitudes.

The advocates of this aim therefore say that the be all and the end all of all our educational policies and programmes should be intellectual training.

But it must be said that knowledge gathering is not the whole aim of life of a person. Knowledge may be indispensable but it is not the whole. We should not take hold of a branch and think that it is the whole tree. Knowledge is necessary, but the mind and the heart should not be suffocated by inert knowledge. Knowledge is only a segment a part. In the words of White head, "A merely well-informed person is the most useless bore on God's earth." True education in the acquisition of the art of utilising the knowledge gained. Ideas must be followed by action. Knowledge transmission and the sharing of experiences must be encouraged.

Acquisition of knowledge should not be considered as an end in itself. It should be a means to other ends may be Individual development, civic efficiency, living a fuller and richer life etc. It should be means to generate happiness of man & promote the welfare of humanity.

(ii) Vocational Aim of Education

The primary needs of man are food, shelter and clothing. If education does not enable us to provide these, all other ideals of education are useless. Industrialisation and mechanisation of the present age has further emphasised the claim of vocational aim of education, which is also called 'the bread and butter aim' and the utilitarian aim of educating a person. The child of today is the citizen of tomorrow and as such he has to earn his living. He cannot and should not be a parasite or a drag on the society. Every parent when sending his child to the school, prays and wishes that their child should be educated that he is able to earn a very honourable living. No one can deny the truth of economic needs of man. They must be satisfied and education must be the chief means to satisfy them. It is the economic self-sufficiency of a person which makes him a worthy and contributing citizen. Civic efficiency including economic independence and social competence. Education therefore must, prepare the child for some future profession calling or trade. "Pedants sneer at an education which is useful. But if education is not useful, what is it? Is talent to be hidden away in a nakin? Of course education should be useful whatever your aims in life.

The advocates of this aim say that all the knowledge that child has gained, all the culture the child has acquired in the school will be of no use if he cannot make both ends meets as an adult member of the community. The education should so train him that he is able to earn a reasonable living. The knowledge

that the child acquires in the school must become instrumental in earning a decent income in later life.

In the present time due to emphasis upon the vocational aim in almost all advanced countries like USA, U.K., Japan, German, France etc the higher secondary education has been so organised that it contain vocational channels in one form or the other. It is so with the academic education that when a student graduates from a higher secondary school, he is also ripe for an occupation. It is why that with very great efforts the govt of India has made 10+2+3 pattern a natural pattern of education. In order to do so even the constitution of India has to be amended.

Every vocation has an educational value. Education with the vocational aim in the foreground will prepare each individual for an occupation.

It has been rightly said that "Vocational education is an education of most effective kind, for lack of which those who merely go to school suffer all their lives". In the words of Gandhiji, "True education ought to be a kind of Insurance against unemployment."

In order to cater to the future needs of children educational and vocational guidance should be provided in the schools. The capacities and aptitudes of children should be studied and then they should be advised to choose such courses and subject which are in accord with their abilities and interest and serve them usefully in adult life.

"The true object of education," wrote William Godwin."is the generation of happiness." Man is really very happy when he is adjusted to his occupation. He is well adjusted to his occupation only when the income is reasonable and promises him a fair amount of worldly comforts.

Nehru has stated, "Education has mainly two aspects, the cultural aspect which makes a person grow and the productive aspect which makes a person to do things. Both are essential. Everybody should be a producer as well as a good citizen and not a sponge on another person even though the other person may be one's own husband or wife."

So in last, we can say livelihood is important because without bread and butter, living is not possible. Education therefore must enable an individual to stand on his own feet and he should be able to earn for his living.

Spens report, "Preparation for vocation is an important part of our education".

(iii) Cultural Aim of Education :

Culture very from society to society. Education helps in preserving our cultural values refine and transmit in order to enrich our culture all the more. Cultural aspect of life is significant in its own way. Cultural aim of education is grace to human life. Humanyun Kabir has rightly emphasized the importance of culture in the words : The continuity of culture and traditions is an essential condition for the survival of a nation. Culture is the foundational stone of civilized society.

Ellwood, "Culture includes on the one hand the whole of man's material civilization, tools, weapons, system of industry and as the other all the non-material or spiritual civilization such as language, literature, art, religion, morality, law & govt.

(iv) Character Aim of Education :

Character defines a person. Education develops inner qualities and abilities of Individual. In the absence of a good character the whole personality stands zoroed. It is the soul of human body. Education for character if of top most importance. It gives the man confidence and courage. A man of character is a man of word, is a true national, is a true citizen and above all, a true human being. India needs today men of character. In them lie the hope and future prosperity of the nation only persons of character make the nation great and strong. In the present day life, when there are erosion of higher values education for character is the only way to solve the problems. Definitely the society of today is badly in need of higher values of life-truth, beauty and goodness. John Dewey says, "The establishing of character is a comprehensive aim of school instruction & discipline.

(v) Social Aim of Education

A man in isolation is not considered good. He is known by the company he keeps or the society he belongs to. Surely the society or state is superior to the Individual. That is the view point of supporters of social aim of education. In its extreme form, social aim regards an individual as a tool of society. He is subordinate to the society. Moreover, he cannot live without society.

Why Social Aim Required?

1. Some thinkers hold that the social aim in education will produce cohesion and a sense of Co-operation among individuals and that these are necessary for enjoying the amenities of life. The supporters of the social aim donot believe than an Individual can live and develop in isolation from society. Raymont says that the isolated individual is a figment of the imagination. As long as a human being is a social animal living in society and developing through contacts, there will be some subordination of individuality to public and social needs. The individual will be moulded to the needs of society and his individuality will be curbed consciously or unconsciously all the time.
2. The social aim however has some other interpretation. Certain extremists give it a narrow and specific meaning. They consider the state or society "an idealised metaphysical entity over and above the individual. Citizen, superior in every way. Hence the state is to control and direct all the affairs including education, In order to shape its citizens into a particular mould. It is the state which is to decide the mode and type of education which an individual is to receive for its welfare. Individual interests must be subordinate to those of the state.

3. Another interpretation given to the phrase "social aim in education is one which has been upheld in the united kingdom. North America and other democratic countries. It finds expression in such rallying cries as education for social service or education for citizenship and aims at the good of the community laying stress on teaching citizenship through subjects in the school. Co-operative learning is emphasised and citizenship attitudes are developed through various activities. The demands of society are given priority against the inclination of the individual but the dictatorial or authoritative attitude of the state is replaced by a paternal one.
4. According to John Dewey and the pragmatist the social aim had another rendering. They explain that the social aim in education is directed toward the attainment of social efficiency. Education should make each individual socially efficient and this social efficiency and this social efficiency must be achieved by the positive use of individual powers and capacities in social occupation and not by negative constraint or impression from without. A socially efficient Individual is able to earn his livelihood. he is not a drag or parasite on society or on any individual. He is a good citizen and as such possesses knowledge and intelligence enough to understand and appreciate the environment in which he live a socially efficient individual conforms to moral standards of conduct.
5. The basic scheme of education emphasis social efficiency and the ability of the pupils to make a significant contribution to Indian society through then craft, skills, vocational training and citizenship. It was framed with the objectives of making people realize that education was not merely for the purpose of individual, intellectual perfection knowledge and culture as it has been previously. Utilitarian goals were now to predominatly rural, agrarian population were kept in view.

Individual Aim

Individuality in the ideals of life, thus observed Sir Percy Nunn and added that, "a scheme of education is ultimate to be valued its success in fostering the highest degree of Individual excellence. Exalting the individual development as the aim of education, sir Percy Nunn believes that nothing good enters in to the human world except in and through the free activities of individual men and women and that educational practice must be shaped to accord with that truth. His belief in this aim is based upon the fact. That individual in the architect of his own fate. He is responsible for his own destiny. Education, therefore must cater for the complete development of an individual.

Why stress on Individual Aim?

- (1) The Biologist's support to Individual aim of education. According to Prof.G..Thompson," Education is for the individual its function being to enable the individual to survived live out its complete life. Education is given for the shape of the individual to save him from destruction.

Community exists for the Individual, not the individual for the community. Community being the means over the end. Individual and not society, therefore should be centre of all educational efforts and activities.

- (2) The naturalist's support to the individual aim of education. The naturalists like Nunn and Rousseau are of the view that the central aim of education in the autonomous development of the Individual. According to Rousseau, "Everything is good as it comes from the hands of Author of Nature, but every thing degenerates in the hand of man, God makes all things good. Man meddles with them and they become evil. "It is therefore that education should be in accordance with the nature of the individual.
- (3) The Psychologist's support to individual aim of education. The Psychologists regard each Individual a unique one. According to them no two children are identical. The function of education should be to develop the innate powers of the individual so that his maximum development may take place.
- (4) The spiritualist's support to education. The spiritualists are of the view that every individual is a separate entity and responsible for his own action. Therefore, the main function of education should be to lead the individual to self-realization. Swami Vivekanand stated, "Man is potentially divine. The goal is to manifest this potentiality from within by controlling nature external and internal through education."
- (5) The progressivists support to the individual aim of education. The progressivists hold the view that the progress and advancement of the world is due to great Individual born in different periods of history.

It is therefore stated by them that the education process should secure condition for the complete development of individuality so that each individual may make his original contribution to the human life.

(v) Individual vs. Social Aim - The Synthesis :

Human being is a social animal he can't live in isolation. Individual and society are complementary to each other. Society is for human being. Individual and social aims are required for the overall development of society. Neither the Individual nor the society can exist without the other. The individual is the product of society and the society in its own turn finds its fulfillment in the development of its individual member. While talking of proper synthesis between individual and society we imagine an ideal nation where Individual and society should be combined together, where the aims of one should not interfere with those of the others. Where both should always be trying to prove beneficial to each other. Such society will be helpful in the development of individual. No individual can develop in a social vacuum. An individual can develop only in a progressive society and the society can achieve a high degree of excellence with developed individuals. Another fact related to it is that individual has got

capacity to make society the should always be careful about the welfare of the society. Thus education has two fold aspects : the perfection of the individual and good of the community. Isolated individual is the figment of imagination.

1.3.5 Summary :

At present education system keeps on changing so our aim of education are also change to meet the competition. Aim of education are determined by social economic and political factors.

The main aim are (i) Vocational Aim, (ii) Knowledge Aim (iii) Social Aim (iv) Individual Aim (v) Character Building (vi) Cultural Aims of India has a long tradition of educational aims varing according to religious and political climate. So our aim of education must be according to the need & requirement of changing society.

1.3.6 Suggested Questions :

1. Differentiate between vocational and knowledge aim?
2. Why social aim of education are required at present time?
3. What is individual aim? How individual aims are helpful in present era. Discuss briefly with examples?

1.3.7 Suggested Books :

1. The Philosophical & Sociological Foundation of Education - Bhatia & Bhatia
2. Philosophical & Sociological Bases of Education - Dr. T.S. Sodhi & Dr. Aruna Suri
3. Philosophical Problem of Education - R.A. Sharma
4. Psychological Philosophical & Sociological Foundation of Education : J.S. Aggarwal
5. Perspectives on Social Foundation of Education : K.P. Panday.

**RELATIONSHIP BETWEEN EDUCATION AND
PHILOSOPHY, EDUCATIONAL PHILOSOPHY AND
PHILOSOPHY OF EDUCATION**

1.4.0 Structure of the Lesson

1.4.1 Objectives

1.4.2 Introduction

1.4.3 What is Philosophy

1.4.4 Relationship between Philosophy and Education

1.4.5 A Good Educational Philosophy

1.4.6 Educational Philosophy and Education

1.4.7 Philosophy of Education

1.4.8 Functions of Philosophy of Education

1.4.9 Suggested Questions

1.4.10 Suggested Books

1.4.1 Objectives of the Lesson :

1. Student will be able to understand the meaning of education.
2. They will be able to understand the meaning of Philosophy.
3. The student will be able to understand the role of Philosophy and Education in real life.
4. To help the student to understand the relationship between Education and Philosophy.
5. Education and Philosophy can't exist in isolation. They give meaning to each other. Both are meant for the betterment of society, meaningless and useless without each other.

1.4.2 Introduction:

Educational philosophy is applied philosophy in the domain of education. It casts a penetrating and searching look on every aspect of education-its substance, content

and validity. It clarifies concepts, tests hypothesis, establishes consistency, presents unity of outlook and aspires logical reasoning. According to Dewey, education is the laboratory in which philosophical distinctions became concrete and are tested. Educational philosophy helps the cultivation of open mind, to exercise unprejudiced judgement and to show tolerance and impersonal attitudes. Educational philosophies are not general philosophies of life. An educational philosophy is concerned primarily with aims of education and the programmes to education needed for the achievement of the aims, examination and evaluation of educational organisation, content, method, teacher preparation and like in terms of goals and ideals of life.

Education and philosophy are so closely related that one is meaningless without the other. Fichte has said, "There can be no clarity in art of education without philosophy". Supporting him Gentile said, "Education cannot go right way without philosophy". Ross has gone to this extent of saying that all educational questions are fundamentally and ultimately questions of philosophy. A little enquiry into the meaning of philosophy and education will convince us that the two nations are like two sides of the same coin, presenting different views of the same thing and that one is implied by the other.

1.4.3 What is Philosophy?

Generally understood philosophy is the way of looking at things, ideas, events and relationships. Since every one has his own way of looking at things, he has his own philosophy of life. Whether he is aware of it or not. Etymologically, the word philosophy is 'composed of two words-philos (love of) and sophia (wisdom) which means love of wisdom. So according to this sense of the term, a lover of wisdom can be termed as philosopher. But wisdom is neither knowledge nor acquisition in information. It is something more than that. In fact wisdom is reached when one's own conclusions are drawn after careful thought and analysis of the knowledge gained.

We find the meaning of the term clearly defined if we turn to Plato's Republic. According to him "He, who has a taste for every sort of knowledge and who is curious to learn and is never satisfied, may justly be termed as a philosopher." He is the man who loves to know with an insatiable thirst for knowledge. He is not mere pick-up of crumbs of wisdom, he seeks to construct an edifice with the bricks supplied to him by the various sciences, resulting into comprehensive conclusion. He is lover, not of a part of wisdom only, but of the whole. Nothing is beyond his scope. Thus as Henderson says, "Philosophy is a search for comprehensive view of nature."

Once Socrates was asked as to who were the true philosophers. Socrates replied, Those who are the lovers of the vision of truth; the ultimate aim of a philosopher is to find out what is truth and reality." In fact reality is the subject matter of philosophical

enquiry. What is man? What is earth? All these questions are related to philosophy. He pursues, knowledge in order to find answer to all these questions and to find truth in all aspects of life. Different philosophers than give so many answers to them. Indeed we may agree with Ross where he says : All those who attempt sincerely and courageously to provide answer, having some degree of consistency and rationality have a claim to philosophical rank whether they are materialists, biologists, naturalists etc.

The real problem is to find out as to what is the attitude of man towards life. According to Prof. John Dewey, who pleads for practical philosophy, "never philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom that would influence the conduct of life." According to Aldous Huxley : Men Live in accordance with their philosophy matters to its possessor to the extent of making him at least try to live in accordance with it.

Different philosophies, then result in different ways of life; for example, Omar Khyam, believed in pessimism, and his way of life was 'drink and be merry'. Gandhiji, who believed in truth and non-violence, lived the life as such and event in the struggle for freedom, he followed the same way of life.

In short, a philosophy results in certain way of life, or outlook towards life. Similarly we can infer a man's philosophy from his living. But a person with a vital belief does not, as a rule rest content with shaping his own life. Burning with missionary zeal, he wishes others to convert to his own life. The example of the Christians, Communists, Fascists are outstanding who wished to spread their religious and political faiths among other people. The vitality of the belief of those who profess it; is testified from the extent to, which they have zeal for spreading it. In this way, the belief, if it is vital, is bound to result in educative effort.

Broadly speaking we may think of education as the influence of a person who holds a vital belief, brought to bear on the other person, with the object of making him also hold that belief. This process of influencing and converting consciously and unconsciously is education. Philosophy is a science of some kind and it differs from the special science not in kind but in degree. Philosophy is concerned with most general types of problems and also examines them more critically. Philosophy is not merely the intuitive experience of reality, it is an intellectual attempt to interpret and understand universe.

1.4.4 Relationship between Philosophy and Education:

The relationship between philosophy and education will be clear from the following facts:

1. A vital belief results in educative effort. Sir John Adam has said, "Education

- is the dynamic side of philosophy, because it is the active side of philosophical belief, the practical means of realising the ideals."
2. This relationship has been more properly defined by Prof. James Ross who says that Philosophy and Education are the two sides of a coin, the former is the contemplative side, while the latter is the active side. This means that the philosophical principles find their application through education.
 3. Education is fundamentally, rather invariably, dependent on philosophy. It is prove by the fact that great philosophers have been great educationists from Plato to Dewey in the West and from Yagvalik and Buddha to Gandhi in India. If a man is a philosopher in real sense, he must be an educationist. Today, we find Education and philosophy in Russel and Vinoba Bhave and Aurobindo Ghosh.
 4. Educational movements are the working of the various philosophical movements. For example: The philosophies of Idealism, Naturalism and Realism had their influence on education and ultimately came to be regarded as educational philosophies. In fact, general philosophies resulted in educational philosophies. All educational philosophies have their origin from general philosophies.
 5. The relationship between the two is more clear from the fact that all books on philosophy are generally books on education. Plato's Republic is the greatest treatise on education. Similarly, Rousseau's Emile is regarded as one of the best books on education. The philosophical writings of Tagore and Gandhi are considered as most valuable contribution to education. We can very well infer educational philosophy of Aristotle from his book 'Polities'.
 6. The dependence of education on philosophy is again clear from the fact that aims of education are correlated with the aims of life, which in turn is again a philosophical question. The aims of education, curriculum and methods of teaching are based upon the ideals of life.
 7. Philosophy determines the goals and it is through education that the goals are achieved. Education in this sense is a means to achieve the goals laid down by the philosophy. In this sense, philosophy is the theory while education is the practice; so education is applied philosophy.
 8. Philosophy is always in the background for shaping things in education. It answers thousands of questions pertaining to education. If the child is to be educated, why he is to be educated, what should be the curriculum etc.? All these questions find their answers through the realm of philosophy.

1.4.5 A Good Educational Philosophy:

A good educational philosophy should have three attributes :

1. Good educational philosophy should not be mere theory. The advance in sciences and technology have exercised a healthy influence on educational philosophy by making educational thinking more critical. An understanding of the facts, of fundamental science like psychology has helped in the solution of many educational problems, especially related to the child's behaviour and social relationship, in which he is expected to participate.
2. Secondly, there should be clear formulation of educational aims. This is the most vital step in any educational philosophy. The objectives, in turn, determine methods plan of organisation selection of material and the subject matter. Opinion is sharply divided as to whether education should have social or individual development as the aim. In fact these are two basic essentials to which educational objectives should be quite clear. But these two objectives are not antagonistic. A community stands to gain from the free growth of individuality among its political citizens.
3. The third essential of a good educational philosophy is an evaluation of the essential principles. Evaluation should be an integral part. This evaluation may be difficult it is likely to be subjective and personal in character. Each educational thinker may put forward his own plan for this purpose, but one need not be over this disagreement since there can be an objective measurement of the objectives. Thus three attributes of educational philosophy are :
 - (i) It should be based on the adequate knowledge of the fundamental acts of sciences.
 - (ii) There should be formation of clear-cut aims and purposes.
 - (iii) There should be a system of evaluation of the end product.

Need for such a philosophy cannot be over emphasized for its absence makes one either a mechanical follower of routine or the victim of ill-advised and futile innovations.

1.4.6 Educational Philosophy and Education:

The super structure of an educational system is raised on the foundation of philosophical thinking. Educational philosophy makes a determined effort to lay down what education should do in the face of contradictory demands coming from diverse sections of society. Educational philosophy is always in the background in shaping things in education. It answers thousands of questions pertaining to the field of education Education philosophy helps to coordinate the interest of the individual, society, family, community and the state. It provides unity of outlook.

Educational Philosophy helps the cultivation of open mind to exercise unprejudiced judgement and to show forth tolerance and impersonal attitude. Educational philosophy leads the educator from common sense approach to rational approach. Hence, the Scope of educational philosophy is very wide and ever extending. In fact, the scope of educational philosophy extends of following aspects:

A) Educational Philosophy : Aims of Education

According to Bode, "Unless we have guiding philosophy in the determination of objectives we get no where at all." Without aims the whole educational process is meaningless. The aims, if grounded on philosophical thinking, give very helpful and concrete guidance to class room teaching. Some philosophy lays down the ideals, values and standards, education is to accept them. In fact, aims of education depend on the universal and contemporary philosophy of life. That is why they are changing with the changing life. They vary in different societies according to the cultural variations. It is now agreed upon by most of those who work in the discipline of education that the maximum contribution of philosophy is to the aims of education.

B) Educational Philosophy : Curriculum

What should be the curriculum for children in order to prepare them to live under dynamic social conditions, is also determined by the educational philosophy. Philosophy tells us what is right and what is wrong. On the choice of material, different philosophies suggest differently. Some like idealism, have advocated classical studies; naturalism suggests the study of natural and physical sciences and so on. What values should different subjects have? The answer to this question is also provided by the educational philosophy. It also lays down that curriculum should always be constructed and made useful according to the changing nature of the society. In short, the constraints and contradictions the curriculum are always, resolved by educational philosophy.

C) Educational Philosophy : Teaching Methods

Teaching methods are also determined in the light of educational philosophy. For example, the teaching methods under naturalism would be quite different from the teaching methods under idealism. In naturalism, while the teacher is accepted on terms, but under idealism, the teacher is to be ideal for the students. Should the teacher dominate the class? Should the child be given complete freedom to the extent of a licence? All these questions are answered by the educational philosophy. It is found, therefore that teaching methods cannot be separated from the personality of the individual teacher and his philosophy.

D) Educational Philosophy: Text-books

Prevailing philosophical considerations guided us for our choice of text-books. A good

text-book must reflect the values of life fixed by prevailing philosophy. As idealist believe that text-book should reflect the individuality of the author. The Naturalists advocate pictures, diagrams and illustrations for arousing the interest of students. The pragmatists are satisfied only with the objective statement of generalization in a logical order.

E) Educational Philosophy: Discipline

Discipline is also very closely related to the educational philosophy because discipline in the institution will very much depend upon the educational philosophy we have; for example, if we have idealism, there would be strict discipline. Under naturalism, the stress will be more on freedom and natural growth rather than on strict discipline. However, Pragmatists believe in auto discipline.

F) Educational Philosophy: Teacher

A teacher who is well aware of the philosophy of life and education is very successful in his job. Naturalist throws the teacher to the background. Idealists provide highest place to the teacher. The pragmatist adopts via media so far as the place of teacher is concerned.

It is quite appropriate to quote Rusk, "From every angle of education problem comes thus the demand for a philosophical basis of the subject. There is no escape from a philosophy of life and of education."

The art of education would never attain complete clearness in itself without philosophy as philosophy is the basis of education.

1.4.7 Philosophy of Education:

Philosophy of education is always in operation in all areas of operation of the process of education in all its spheres but dominates when other methods are found insufficient. Thus, there is no area of operation for education, which is not influenced by Philosophy of Education, directly or indirectly. In nutshell, it can be said that all aspects of education fall within the preview of philosophy and without philosophy, education becomes blind in operation.

Philosophical method is critical, comprehensive and synthetic. Therefore, philosophy of education is the criticism of the general theory of education. It consists of critical evaluation and systematic reflection upon general theories. It is synthesis of educational problems through philosophical method, with a philosophical attitude to arrive at philosophical conclusions and results. Thus it aims at achieving general and comprehensive results. Philosophy of education is a species of the general philosophy, with the differentiates that its proper scope is confined to the field of education. Thus, it is philosophy in the field of education.

1.4.8 Functions of Philosophy of Education:

Philosophy of education performs three functions:-Speculative, Normative and Critical.

1. Speculative Functions:

In its speculative phase, it makes an endeavour to be synoptic given the facts from science, history and other areas, philosophy tries to get an overview of the whole field. In this sense speculative philosophy tries to sketch a map of the universe and man's place in it. Figuratively with such a guide at hand, it should be easier to make a design for an educational programme. If the philosophy succeeds in achieving a unitary or monistic point of view or synthesis i.e. totalitarianism, it is termed as monistic philosophy, other types which finds unity in diversity and these when reduce to two principles called dualistic, such as the religious philosophy of catholicism or scholasticism which are determined by two distinct orders of thought i.e. naturalism and supernaturalism. All those philosophies which are neither monistic nor dualistic are called pluralism, the example of which is philosophy of democracy which protests and promotes the cultivation of diverse personalities and cultivates as a matter of central principle. In the light of new experiences, the educational practice is modified and grouped. Since the whole is not fully interrelated and since education is just a fragment of this interrelated whole, a major justification for the philosophical study of education is the clue it offers in regard to the nature of the perfected whole of reality.

The way to gain insight into such complete and perfected knowledge is through a prior institution or through a rational family which has a unique ability to group absolutely non-empirical truth. This concludes that if the claims of educational philosophy of being grouped in ultimate reality are justified, then there can be only one true philosophy of education.

2. Normative Functions:

It is also the duty of the philosophy of education to formulate goals, norms, standards by which to conduct the educational process. Some place their norms within the speculative frame already mentioned. Others however think that philosophy follows rather than leads educational practice. They view educational philosophy as a rationalization of usages already familiar in practical form than point of views, educational practices, areas in random, informal fashion. In performing its normative function, educational philosophy may draw on other areas of the culture just as it does in fulfilling its speculative function. It is the relation of facts and values, some philosophers are of the view that philosophy should have exclusive justification over values

and science over facts, but it seems difficult to do so as some communities want to realise certain aims and values in the school and there are scientific techniques to determinize quite accurately as to what these values are at any given time and place. Moreover, the evaluation of values is a very complicated affair as variables are many and so intricately innerwoven with the social and cultural context that these can not be easily, isolated for study but must be treated, comparatively in the light of the total situation.

3. Critical Functions:

Critical review of the educational thought and practice is also one of the functions of educational philosophy as the educator wants to be assured not only of the substance of the programme but of its formal validity. This is done in three ways i.e. by examining the logical premises on which educational conclusions rest, by examining the language that is clear and unambiguous, by collecting evidence which will be accepted for confirming or refusing statements of facts about education.

In addition, critical examination of assumption is also made. One is to be on guard that assumptions are not scrupulously used and only those which can pass rigid scrutisity be put to practice, is the duty of the philosopher to see educational philosophy in the 'New Key'.

In order to clear the concept about things, it is absolutely necessary that language be properly understood and worded. It is also one of the duties of the philosophy to confine to the job of classification of terms and propositions, linguistic analysis has greatly sharpened the philosophical tools of criticism.

1.4.9 Suggested Questions

1. What do you understand by the term Educational Philosophy? Discuss the nature and need of Philosophy in Education.
2. Examine the relationship between Philosophy and Education.

1.4.10 Suggested Books

Ross, James	:	<i>Groundwork of Educational Theory.</i>
Taneja, V.R.	:	<i>Educational Thought and Practice.</i>
Broudy, H.S.	:	<i>Building a Philosophy of Education.</i>
Kansal, M.R.	:	<i>Principles of Education (in Punjabi)</i>
Sodhi, T.S. and Aruna Suri	:	<i>Philosophical and Sociological Foundations of Education</i>
Sodhi, T.S. and Harinder Kaur Sodhi	:	<i>Philosophical and Sociological Bases of Education</i>