



**B.ED PART--I
SEMESTER-I**

PAPER I

Philosophical Perspective in Education

SECTION-A

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SECTION-A

LESSON NO :

- 1.1 : Philosophy : Its nature and scope; metaphysics.
- 1.2 : Epistemology and axiology
- 1.3 : Education : Its nature and scope
- 1.4 : Philosophy and Education: Relationship between the two
- 1.5 : Philosophy of Education : Naturalism, Idealism and Pragmatism

Structure of the Lesson :

1.1.1 Objectives

1.1.2 Introduction

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1.1.4 Nature and Scope of Philosophy of Education

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1.1.1 Objectives

After going through this lesson you will be able to-

- (i) State the meaning of Philosophy of Education.
- (ii) Nature and scope of Philosophy of Education.
- (iii) Different functions of Philosophy of Education.
- (iv) Understand Metaphysical Problems
- (v) Explain the concept of Nature of Man

1.1.2 Introduction

It is a matter of historical tradition that philosophy is the mother of all sciences. However, the mother philosophy has been so wise to distribute its belongings or property to its decedents that even after distribution, it retained its supermacy for all of them, so that they may not develop any type of complex in themselves. The result is that when these disciplines, the natural science, the social sciences and the mental sciences operate independently and also in coordination with one and other and fail to come out for solution of their problems in a dignified way, they come back to mother philosophy for the ultimate decision. The mother like all other mothers, even then treat them with generosity and help them to get insight into their problems and their solutions. An example will make it clear. A doctor diagnosies, conduct tests, conduct x-rays, applies his all types of intruments, but ultimately goes the

philosophy with the facts that life is to end one day. He then says that 'I treat, He cures'. This is going back to philosophy after conducting all types of scientific investigations. He becomes still a better doctor, if he remembers that ultimately philosophy will come to his help and conduct his operations under the banner of philosophy too. In this way one can say that when the problems of all kinds of medicines are considered and thought at philosophical level, the philosophy of medicine takes place. However, it retains, its superiority over emotional aspects, factual aspects, scientific aspects and comes into operation not only in these stages but in the end also when final solution is to be found too.

Similarly, when problems of education are thought, beyond emotional level, factual level and also scientific level, the philosophy of education are thought of at philosophical level and their solution also found there in. In this sense, when philosophy of education remains in the background, when thinking is done at first three stages of thought process i.e. emotional level, factual level and scientific level, it comes to the fore front, when the problems of education are thought at philosophical level.

1.1.3 Philosophy of Education

Philosophy of education is always in operation in all areas 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, which differentiates that its proper scope is confined to the field of education. Thus, it is philosophy in the field of education.

1.1.4 Nature and Scope of Philosophy of Education

The scope of a subject directly follows from its definition. Therefore the

scope of philosophy of education is concerned with the problems of education. These problems are general in nature, such as the interpretation of nature, the world and the universe, explanation of aims and ideals, the relationship of the various constituents of the field of education. The main problems of the philosophy of education include aims and ideals of education, analysis of human nature, relationship of education and state, educational values, theory of knowledge and its relationship to education, economic system and education, place of school in educational system, the curriculum and the process of education and finally the relationship of education and social progress.

The above mentioned problems of philosophy of education constitute its scope and clarify its nature. Its scope include a critical evaluation of the different aims of education held and propagated from time to time such as character building, man making, human development; preparation for adult life, development of citizenship, utilization of leisure, training for civic life, training for international living, total development of personality, evolution of democratic society, realization of social change, realization of cultural man, adjustment of society and individual and finally, self realisation and spiritual emancipation. These and other aims of education presented by educational thinkers in different times are scrutinised and evaluated. It should be remembered here that the chief function of philosophy everywhere is critical evaluation as well as construction. Thus philosophy of education critically evaluate different aims and ideals of education to arrive at the most sound and cogent aim of education. Here again it is more concerned with the general and universal aim rather than any specific and particular aim of education. It is so since philosophy everywhere deals with most general. Again, philosophy process is comprehensive and total. Therefore philosophy of education aims at presenting a synthesis of various aims and ideals of education.

A Philosophy picture of human nature is a result of the synthesis of the facts borrowed from all the human sciences with the values discussed in different normative sciences. The philosophical picture, therefore, is more integral as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and so many other human sciences.

The most important part of the scope of the philosophy of education is formed by the educational values. Value is typically a philosophical subject

since it is more abstract than concrete, mental than physical, integral than one-sided, universal than particular. Philosophical treatment of value not only evaluates them but also systematises them in a hierarchy. Educational values are determined by philosophical values. Educational values held by different philosophers have been derived from their world view. Therefore, a scrutiny of the world-views, the specific function of philosophy, is necessary for any treatment of philosophical values.

Education deals with knowledge. It is determined by the source, limits, criteria and means of knowledge. This falls within the jurisdiction of 'epistemology' which is an important area of the functioning of philosophy of education. To the cause of education everywhere, is the prescription of criteria for deciding the relationship of state and education, economic system and education, curriculum, administration, discipline, progress etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgement everywhere are determined by philosophy. Therefore, philosophy of education prescribes criteria of judgement in these fields.

The above discussion of the scope of philosophy of education also explains its nature. Thus, philosophy of education is an important branch of applied philosophy of the three divisions of philosophy metaphysics, epistemology and axiology. Philosophy of education falls in the third. It is, therefore, mainly concerned with educational values. As a branch of philosophy, it utilises philosophical problems with a philosophical attitude to arrive at philosophical conclusions. In this comprehensive process it includes facts concerning education and synthesises them with values.

Thus scope of education aims at imparting Knowledge. Knowledge, however requires a global outlook and a synthesis of various types of information and experiences. This is a philosophical activity without which no education is possible. Therefore, the need of philosophical basis of education is rooted in the branch of philosophy known as epistemology. Besides its synthetic function, another important function of philosophy is the criticism of the postulates and conclusions of different sciences. Whenever a scientist defines deeper in his own particular field, he reaches a depth where the process of his thinking is not scientific but philosophical. The nature and scope of philosophy in the field of knowledge is, therefore quite clear. Philosophy, thus grows directly out of life and its needs and is the most practical and important thing about a man in his view of universe.

1.1.5 Introduction of Metaphysics Metaphysics is considered to be most fundamental of all the philosophical sciences. It studies the whole world

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

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

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

1.1.6 Meaning of Metaphysics

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

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

1.1.7 Metaphysical Problems

The word problem as used in this context is a noun and it could mean difficulty, puzzle or question to which answer or solution has to be given. When we therefore speak of the problems of metaphysical philosophy we have in mind those recurrent issues in metaphysics which border on human existence and influence our daily existence. We say these problems are recurrent in the sense that they defile any attempt to give final answer(s) to them. Life itself is one huge problem which continues to throw up puzzles, riddles and mysteries for us to ponder and wonder upon. Metaphysics is one of the ways philosophy employs in looking at the problems of existence with a view to proffering solutions to these life problems. In doing this, it tries to provide comprehensive thought systems considered to be adequate in tackling existent problems.

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

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

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

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

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

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

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

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

Religion presents man as a finished product whose maker had already fixed his (man's) essence. But the anthropological studies of man began to reveal the contrary. In fact, anthropological studies reveal that man has inexhaustible attributes in the sense that man is capable of so many activities. This led to the re-examination of the nature of man. In Western philosophy, the first philosopher to make the analysis of that power which endows man with inexhaustible attributes his preoccupation is no other than Immanuel Kant. His fundamental objective was to investigate in metaphysical light the question: "What is man"? To answer this question appropriately, he reframed it as follows: what must I be in order to be a man? The answer to the foregoing question is emphatic: man is first and foremost a metaphysical being. As a metaphysical being, man is a being of transcendence. This Kantian definition of man opened the way for the existentialist evaluation of man.

Existentialists are philosophers who make the investigation of human existence their preoccupation among whom are Martin Heidegger and Jean Paul Sartre. Heidegger for instance, explains that it is not possible to investigate Being without raising the question of human being. This is because man is the only being in the world who understands what it means to be and who also raises the question about Being. Man alone understands the relationship between Being and human being.

Since for Sartre, emptiness or nothingness constitutes the essence of man, it means that man is a being who is not what he is and who is what he is not. These Heideggerian and Sartrean existential analysis of man obviously contradicts the traditional notion of man which presents man as a mere design of God and whose interest alone man must serve.

The Problem of Existence and Essence: We consider this problem to be ontological because it is linked to the question problem of human being. Elsewhere, we defined the ontology of man simply as the metaphysics of

man and by this is meant the exposition of those qualities which make man a rational being. Immanuel Kant figured this out in his book entitled: Anthropology from a Pragmatic Point of View when he wrote as follows:

The fact that man is aware of an ego-concept raises him infinitely above other creatures living on earth.

The essence of a thing is said to be the stuff, substance, feature, attribute, quality, or the kernel of which that thing is made of. Because of the importance of understanding the essence of which things are made, traditional Western philosophers placed emphasis on essence over existence.

Existential philosophers on their part think this traditional way of characterizing things is abnormal. They hold the contrary view that a thing must first exist before it can possess an essence. This latter assertion of the existentialist is in line with the thinking of Kant and Husserl. However, existentialists go one step further to state that the term existence can only be used for human beings. Hence by the word existence, existentialists actually mean human existence. When existentialists speak of existence what they have in mind is – the ability for making both meaning and meaninglessness and since only man possesses this ability, they insist that man alone exists. Heidegger is very emphatic about this matter. As he declaratively states:

The being that exists is man. Man alone exists. Rocks are, but they do not exist. Trees are, but they do not exist. Horses are, but they do not exist. Angels are, but they do not exist, God is, but he does not exist. He goes ahead to explain that: The proposition “man alone exists” does not mean that man alone is a real being while all other beings are unreal and mere appearances or human ideas. The proposition “man exists” means: man is that being whose Being is distinguished by open-standing, standing-in in the unconcealedness of Being, in Being.

To say that man alone exists simply means that man is the only one describing his own activities and the activities of other things (including God and Satan) in the universe in relation to man. It is interesting to note that before Heidegger, Karl Jaspers (German philosopher, one of the originators of existentialism, whose work influenced modern theology and psychiatry as well as philosophy) made distinction between Existenz and Existentialia.

Existenz is German word for existence and it is used by Jaspers to qualify human beings as entities with the boundless potentiality for meaning making. Existencia as used by Jaspers refers to other things in the universe which though are there but lack the capacity for meaning making. Jean Paul Sartre also toes the line of Jaspers. He makes distinction between conscious being (etre pour-soi) and unconscious being (etre-on-soi). Conscious being refers to "being-for-itself" and it portrays man as a being of transcendence who possesses the metaphysical ability to institute both meaning and meaninglessness. Man is thus a transcendent being through whom nothingness becomes manifest in the world. Hence, to be a being of transcendence, means to possess the power to bring about order as well as to reorder the nature of things and this entails a negation.

Human reality carries nothingness within itself. Man is the being through whom nothingness comes into the world. The being by whom nothingness comes into the world must be its own nothingness.... Man is always separated by nothingness from his existence. The being by whom nothingness arrives in the world is a being such that in its being the nothingness of its being is in question. On the other hand, unconscious being refers to "being-in-itself" or "being of pure positivity". By implication, "being-in-itself" is not a transcendent being and hence, lacks the ability for ordering and reordering things. So it is just there in its positivity, in its state of synthesis. Unconscious being is pure: "Plenitude, compact density full of itself, it does not have nothingness or negation within its being, nor can it posit itself other than it is, it is what it is and is fully identical with itself, it has no reason for its being, it is just there, it has no within, which is opposed to a "without."

In existentialist terms therefore, unconscious being or the existencia cannot be said possess existence. Like Heidegger says, they (unconscious being or the existencia) are, but they do not exist. To exist is to possess the qualities for making meaning and meaninglessness and these include, temporality, facticity and existentiality. To exist is to possess the ability to perform those actions that can either be adjudged as authentic or inauthentic. To exist is to encounter the unfolding of life as dread and as anguish or anxiety (i.e. the dread of human finitude and the anguish or anxiety of the uncertainty of tomorrow). To exist is to be endowed with subjectivity (i.e. the autonomy of thought) from where derives the will power for deciding, for choice making and for commitment. To exist is to draw a plan and to work towards attaining this plan within a time

frame. To exist is to perpetually strive towards freedom. It is in the bid to overcome vicissitudes that men aggregate into group existence in the form of society. This is why existentialists say that existence precedes essence, meaning that man first appears, experience the facticity of existence, and then begin to define his essence.

The Problem of Transcendence and Immanence: Traditionally, man is thought to be finite and for this reason he is immanent, while God is thought to be infinite and so is transcendent. But traditional philosophers also agree that human being is a combination of the finite and the infinite. The finite in this instance refers to the human body which portrays finitude and immanence. The infinite part of man is of course the human soul or spirit which they say is eternal hence, infinite and transcendent. This basically was the trend until the time of Kant. Thus from Kant onwards transcendence came to mean:

The beyondness of being made possible by the productive imagination. It is the act of projection beyond this being to that being in order to connect them into stable regularity or meaningful units. Transcendence is the act of forming relations or connectedness between beings to render them accessible. It is the finitude or native hunger in man which propels him to project from one state of affairs to another, from now to not now, from what is to what is not.

Kant's incursion into the question of transcendence stems from his attempt to rehabilitate metaphysics which was meant to evaluate the problems of "appearance and reality" in a new light. For him, traditional metaphysics commits the fallacy of paralogism (i.e. transcendental illusion) and the way to dissolve such a monumental problem is to show the processes by which metaphysical probes become transcendental. He understands metaphysics to be the ability of finite reason to go beyond experience (the physical) into the superevoid. Making distinction between immanence and transcendence Kant states as follows:

We shall term those principles, the application of which is confined entirely within the limits of possible experience; Immanent, those on the other hand, which transgress these limits, we shall call Transcendent. Thus, for Kant, that which is immanent is applicable to experience, that which is transcendent transgresses the bounds of experience. Transcendence then

becomes a going beyond experience (i.e. the now or the physical) and it is through this act of beyondness that the world is always represented to us in a new light. This means that the whole of Kant's forage into human finitude (immanence) and infinitude (transcendence) ends up in metaphysical architectonics (i.e. the construction of a comprehensive metaphysical system). It also means that Kant's interest in exploring human transcendence does not include the purpose and end result of such an exercise.

In this sub-section we have taking time to examine what in Kantian and Heideggerian perspectives can be regarded as the ground of metaphysics. In line with Protagoras of Abdera who proclaims that – man is the measure of all things, Kant regards man as the source of metaphysics. The existentialists also think along this line of thought when they uphold that man alone exists. Heidegger makes a departure from this line of thinking. For him, more important than the being that does metaphysics in the ground of metaphysics which is Being. But whether we explore the ground of metaphysics which is Being or we explore the source of metaphysics which is human being, the point remains that metaphysics as ontological studies deals essentially with the ground, soil or foundation in which reality is rooted. We now turn to the treatment of the problems of metaphysical anthropology.

B. Problems of Anthropological Metaphysics: Simply, anthropological metaphysics is that branch of metaphysics whose principal concern is the cosmological study of the universe. The expression “cosmological study” accommodates both cosmology and cosmogony. It is exactly this branch of metaphysics that we refer to as *metaphysica specialis* or simply the specialized sciences otherwise known as regional ontology. This is to say that other disciplines in the academics are in themselves specialized metaphysical (i.e. philosophical) systems in the sense that they deal with similar problems of philosophical (universal) metaphysics but from a specialized perspective. Essentially, the aim of anthropological metaphysics is to posit first principles or basic axioms for other disciplines. It is in this sense that Aristotle refers to metaphysics as first philosophy. It is also in this sense that metaphysics was fondly described by Descartes as the science of the roots and hence, the queen or king of all the sciences. It is in this sense that Alfred North Whitehead defines metaphysics as “the endeavour to frame a coherent, logical, necessary system of general ideas

in terms of which every element of our experience can be interpreted". Again, the definition of metaphysics as "the philosophical study whose object is to determine the real nature of things, to determine the meaning, structure and principles of whatever is insofar as it is also falls within this realm.

The recurrent themes treated in this sub-section include the problems of reality, nature of reality, appearance and reality, change and permanence, mind and body, space and time, causality, substance and accident, universals and particulars, freedom and determinism, unity and diversity, and identity and alienation.

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

Problem of the Nature of Reality: This border on the human description of reality. It is about the human idea or notion of reality. The goal here is to describe the nature, attribute or the essential character of reality, a task that is technically referred to as "the naming of the world". It is here that man shows his genius by merging thought and language to describe the world or give names to things in the world. In doing this some fundamental

problems arise and this concerns the question whether reality is physical or non-physical. Philosophers who say that reality is material are called materialists and those philosophers who say that reality is non-physical are known as idealists. Thus, materialism and immaterialism (i.e. idealism) become ways of describing reality. Materialists and idealists hold opposing views about reality we say that they are rival schools of thought. And because each doggedly hold onto a one sided or a mono view of reality we say that materialism and idealism are monistic metaphysical systems.

There are also philosophers who argue that both the corporeal and the incorporeal constitute reality. This latter group of philosophers hold a dualistic view about reality so they are called dualists and their school of thought is known as dualism. There is however a main difference between dualism and duality. According to Microsoft Encarta (2008) “dualism, in philosophy, is the theory that the universe is explicable only as a whole composed of two distinct and mutually irreducible elements”. It also defines duality as “a situation or nature that has two states or parts that are complementary or are in mutual opposition”. Whereas dualism connotes contrast, opposition, polarity, dichotomy and differentiation, duality would connote complementarily, mutuality, symbiosis and coexistence. Whereas dualism allows for the bifurcation of things into compartments, duality on the other hand abhors bifurcation and compartmentalization. Consequently, even when dualism recognizes two distinct existent things, because it always polarizes and dichotomizes things, this duality soon shrinks or reduces to become a monistic dualism. In essence, though dualism offers us the opportunity of a dual world of good and evil, heaven and hell, faith and reason etc, but because of its tendency to polarize, conjunction is soon replaced by disjunction (i.e. the excluded middle) so that at the end we are left to choose either good or bad, heaven or hell, faith or reason. In science this spirit of polarization rears its head up in the form of proving whether a given statement is true or false. This is exactly what we mean by the law of exclusivity or reductionism.

It is clear from the foregoing that classical Western metaphysics (and by implication classical Western philosophy in general) is essentially monistic, reductionist and exclusive in character. In classical Western epistemology, dualism further creates the problems of psychologism is rationalism and phenomenalism in empiricism. In psychologism apart from maintaining that reason is endowed with innate contents or ideas, there is the dogged

insistence on the superiority of rational knowledge over sense knowledge and hence a deliberate discrimination against sense knowledge. Phenomenalism in empiricism is the exact opposite of psychologism in rationalism.

Kant and Husserl battled with these problems with little success. It took the concerted efforts of existential phenomenologists and postmodernists alike to substantially combat the problems of psychologism and phenomenalism in Western epistemology and the problem of dualism in Western metaphysics.

The African thought system (be it in the area of metaphysics, epistemology, ethics or logic) operates on the law of duality, not dualism. We had earlier described the African metaphysical system as integrative on the ground that its dualistic nature allows for a plurality of views. We also said that this integrative metaphysics bears similar if not the same characteristics as Heidegger's hermeneutic phenomenology. What this boils down to is that integrative metaphysics and hermeneutic phenomenology offer a third option on how to apprehend reality.

This third option is of course pluralism, which is distinct from monism / reductionism and dualism.

Problem of Appearance and Reality: The common practice among the ancients was to regard that which is rational and intangible as superior to that which is sensual and tangible. In the same way, the ancients concluded that since thought precedes action, it means that the immaterial has pre-eminence over and above the material. This gave rise to the "two realm cosmology" (i.e. monistic dualism) very much evident in the Parmenidean metaphysics. The vogue of any "two realm cosmology," such as that of Parmenides and Plato, is to place preference upon reason above sense perception. Reason is equated with intelligibility, intangibility, indivisibility, indestructibility and originality. The perceptible world, on the other hand, is conceived as being tangible, divisible, material, destructible and illusory. The contrast between these substances with opposite attributes gave rise to the demarcation between "reality and appearance". This was the common line of thinking among the Greeks. But the Greeks are not alone in this line of thinking. Traditional Africans also conceived phenomenon in a cosmological double of "spirit force" and a "material essence".

It is instructive from the above that it is common among traditional peoples (Greeks or Africans) to conceive of reality in terms of a cosmological double. However, contrary to the Greeks, Africans do not conceive the duality of

spirit (i.e. ideas or reason) and matter as monistic or exclusive. For Africans, spirit and matter operate the law of inclusivity, of symbiosis, and of interpenetrability.

Within the materialist tradition of Western philosophy, phenomena are seen as the physical objects and the physical (cosmic) forces or laws that govern the universe. The enterprise of seeking for an ethereal double behind the physical universe is a craze of idealist philosophers. For all idealist philosophers, including transcendental philosophers such as Immanuel Kant, “real reality” is logos or reason. Phenomena are used to depict mere appearances or illusions. In Parmenidean cosmology for instance, reality is Being, non-Being is appearance. In Platonism, real reality are the adios, the physical universe is an ephemeral copy of the adios. In that logical order Kant insists that what we are capable of knowing are appearances, we cannot apprehend phenomena. Hegel reverses the order of Kant. For him (Hegel) real reality is the Absolute Spirit, the physical universe is a manifestation of the absolute. Marx and the Marxists reject this idealist account and go ahead to insist that real reality is the physical universe. According to V.I Lenin:

Phenomena are the things – in – themselves. There is no realm of the unknown or unknowable. Phenomena simply consist of the known and the yet to be known.

It took the intervention of Heidegger to sort out the divergence of views about reality and appearance among Western philosophers.. In other words, the problem with classical Western philosophers is that they had a polarized understanding of reality and since reality has been polarized the tendency is to regard an aspect of reality to be real, while the other aspect is either illusory or a mere appearance. When looked at from perspective of integrative metaphysics or hermeneutic phenomenology, we reach the understanding that there is unity in diversity (i.e. the one in the many) and vice versa. Thus as unity or one reality is manifest and as many or diverse reality is manifold, multi-faceted and multi-dimensional. However, we are only able to apprehend only aspects of reality at a time.

Problem of Change and Permanence: The problem of change and permanence is connected to the problem of Being and non-Being. It is actually by the intermingling Being and non-Being that Becoming (i.e. change) becomes manifest. The common convention is to regard Being as

permanence, indivisibility, indestructibility, immortality, one, eternal and unchanging. Becoming is quite the opposite of Being.

According to David Lindberg the discourse on change was the dominant issue among the Greek philosophers of the 5th century BC. By way of reiteration, George James states that the discourse on change among ancient Greek philosophers actually started with Pythagoras, not Parmenides.

He explains that Pythagoras was well acquainted with the Egyptian doctrine of the generation of things through primordial principles of formation that occur in the form of opposites and contraries. As he states, "Pythagoreans expressed it (the doctrine of opposites) by the elements of number: odd and even". Most probably, it is based on his knowledge of generation of things through opposites and contraries that Pythagoras himself explains that "fire underlies creation". James further explains that this law of generation through opposites and contraries was well known to all Greek philosophers of the 5th century BC who had direct contact with either Pythagoras or Pythagoreans, except Parmenides. Being unfamiliar with the law of generation "Parmenides denied the existence of one opposite (not-Being), in order to affirm the existence of the other" (Being) (p. 74). We then notice that in Parmenides' philosophy, the absence of the discourse on opposites and contraries, which is quite prominent in the philosophies of Greek philosophers of that period, is quite obvious.

According to Parmenides Being is one and alone. Therefore: "Being is unproduced and unchanging. It is impossible for Being to produce Being; for under such circumstance Being must exist before it begins to exist". Heraclitus, a native of Ephesus in Asia Minor held opposing view to Parmenides. Contrary to Parmenides who doggedly refuted the existence of contraries and opposites, Heraclitus held that opposites and contraries propel and sustain the universe, that for this reason the universe is in a perpetual state of Becoming, in eternal state of flux. Hence, "There is no static Being, no unchanging element. Change is Lord of the universe.

The change caused by fire is not random but uniform, orderly and cyclic because "the heavenly fires transmuted successively into vapor, water and earth; only to go through a similar process as they ascend again into fire". This uniform, orderly and cyclic mutation of things is made possible by the

“hidden harmony in nature which forever reproduces concord from oppositions, the divine law (dike) or universal reason (Logos) rules all things, reproduces itself in all things and restores all things according to fixed laws”.

It is then evident why Heraclitus held that no one can step into the same water twice for fresh waters are always flowing. Needless to say, the thinking of Heraclitus that the Logos substance that regulates change must be non-physical corroborates Anaximander’s earlier thinking that “change destroys matter and unless the substratum of change is limitless, change must at some point cease” (p. 56).

Between Parmenides and Heraclitus then ensued the problem of dualism in Greek philosophy. In Plato for instance, dualism consists of the divide between the world of forms (the eidos) which is assumed to be immutable and the ephemeral world of things which of course is mutable. The question then arose about which of the two; change or permanence, is the dominant feature of the universe.

According to Plato change occurs due to imperfection in the materials the Demiurge uses in forging things of the world. In place of this, Aristotle developed his theory of hylomorphism (i.e. theory of matter and form) which states that material things have the potentiality to transform from one state to another. But this transformation is made possible by form (mind) which acts upon matter – hence there is a movement from potentiality to actuality. In the first place, “all change and motion in the universe can be traced back to the nature of things”. So, by its nature, matter has the potency to undergo change at three levels of “(1) non-being (2) potential being and (3) actual being”.

To illustrate; hot or dry (an assumed state of privation or the beingness of hotness or dryness) can transmute into cold or wet (i.e. negation as non-being) and vice versa. At a second level, potential being can transmute into actual being. This happens when for example a seed displays its potentiality by transforming into actual tree. This implies that the seed is encoded with form (i.e. DNA) which determines its development into actual tree and is known in genetic engineering as morphogenesis. At third level and ultimately, Aristotle argued that “all change and motion in the universe can be traced back to the natures (i.e. the beings) of things”.

Lindberg however, warns that this third level of change will apply to only natural things, not things artificial. But all these dynamisms of change would remain impossible if there is no force (mind) to cause matter to transform. It is at this point that we enter into Aristotle's four notions of cause. These include "(a) formal cause (b) material cause (c) efficient cause and (d) final cause which correspond to (a) the form received by a thing (b) the matter underlying that form which persists through change (c) the agency that brings about the change and (d) the purpose (i.e. goal or telos) served by the change".

All the while it is mind that is acting on matter. Thus at the stage of formal cause, mind imposes form (idea) upon matter, at the stage of material cause matter receives definite shape, size and weight, at the stage of efficient cause the agency acting all the while (i.e. sculptor or potter) now begins to shape matter into the already conceived form or idea, and at the stage of final cause matter as a finished product now serves purposes which could be commercial, spiritual, intellectual, economic, political, ornamental, cultural and so on. We therefore notice in Aristotle the dynamisms of change and permanence. The assumption is that "motion and rest are attributes of nature".

The discourse on permanence and change later gave rise to the principles of dialectics and hermeneutic phenomenology in the philosophies of George Hegel, Karl Marx and Martin Heidegger. Dialectics is the logic or law of change in history, while hermeneutics is the logic of discourse that leads to interpretations achieved through deconstruction. Hegel used dialectics to reflect on historical change. Marx used the same principle to discuss change in social consciousness. Whereas Hegel's reflection on change in history follows the directives of Spirit or Reason, Marx's discussion of change in social consciousness follows the directives of matter.

Hegel's discourse on change is therefore known as dialectical and historical idealism, Marx's delineation of change on the other hand is called dialectical and historical materialism. The problem with dialectical treatment of change is that it gives the impression that change as becoming happens due to the antagonism of Being and non-Being. This is very clear in Hegel's dialectics where Being is presented as position or thesis, non-Being is presented as opposition, antithesis or negation, Becoming is presented as synthesis or reconciliation. This antagonistic relationship between Being and non-Being that results into Becoming continues ad infinitum.

In social relations, the danger with this manner of thinking is that it creates the impression that war (conflict) is the only factor for change, meaning that there are no disagreements in peace times so peace cannot generate change. Heidegger's hermeneutic phenomenology reverses this impression by opening us up to the realization that Being and non-Being, in the first place, are not in antagonistic affinity, rather, both are mutually predisposed (i.e. equi-primordial) in complementarity. What this means is that change is a natural process of the universe and the human society and it happens whether in times of war or peace. There is conflict in agreement; there is also conflict in disagreement. It is a question of the maturity and ingenuity we put into issues and situations. Hence, by the hermeneutic order, permanence and change are both features of the universe. We cannot speak of perpetual permanence or perpetual change for that would result into a unidirectional universe. A universe system sustained by permanence and change is cyclical in orientation, meaning that permanence and change are in mutual cooperation.

Mind/Body Problem: Rene Descartes the French philosopher is the one who brought this problem into the open. The problem actually started when Descartes was trying to refute the claim that the soul died with the body. This particular exercise came as a result of the papal call which challenged Christian philosophers to reply skeptics who argued that the soul is not immortal. In Western philosophy the doctrine of the immortality of the soul dates back to Pythagoras and Plato. Descartes like Pythagoras and Plato belongs to the dualist school of thought. As it relates to the mind/body problem dualism maintains that man is a combination of mind and body. This used to be the basic assumption. But before Descartes, no one bothered to ask how two parts of the human entity that are distinct inter-relate. Descartes made it his point of duty to bring this distinction between mind and body into the open. He argues that mind is non-spatial (i.e. does not occupy space), non-extended, has no weight, shape, size, no density. The body as matter is the complete opposite of mind. How then do two things of different attributes relate? How is it that mental activities influence physical activities and vice versa? Descartes replies that they actually interact and that they do so at the point of the pineal gland which according to him is located between the spinal cord and the brain.

This Cartesian doctrine is known as interactionism. The problem with this theory is that it does not sufficiently explain how two things of different features interact (if at all they interact). Besides, the pineal gland is

sandwiched between the cerebrum and cerebellum halves of the brain, it is nowhere near the atlas vertebral bone which is the point where the spinal cord joins the brain. Descartes can be pardoned for this mistake because in his time, neurology had not fully evolved as a medical science. This apart, implied in Descartes theory of interactionism is the tendency to regard the brain as the mind or at least the seat of the mind. If this is so then it contradicts Descartes' earlier assertion that the mind is intangible and immaterial.

Geulinx and Nicholas Malebranche, Descartes, followers, disagreed with Descartes. These two argue that mind and body do not interact; rather, God is the link between mind and body. On the occasion that I decide in my mind to stand, to eat or not to buy a car any more, God will intervene and move my body to respond to my mental activity (i.e. the decision I made), and vice versa. This doctrine of Geulinx and Malebranche is called the theory of occasionalism. It is a laughable doctrine in that it involves God in the intricate matters of the mind and as such denies man of his subjectivity which dowers us with the autonomy of thought. If indeed, God is the go between mind/body, it would mean that he is privy to every intention of man be such intention good or evil. Then if on the occasion of my deciding to commit acts that are heinous and criminal, God intervenes and moves my body to commit such, is he not as guilty as me in committing such obnoxious acts? God also allows such physical act to result to the departure of the soul from the body (death), would God be said to be free of murder in this instance? Again as spirit he remains at large. Obviously, Geulinx and Malebranche did not know the full implications of their doctrine. For in as much as we applaud God for all acts noble and good, he cannot be extricated as well from all acts ignoble and evil.

Next comes Leibniz with his theory of pre-established harmony. The theory states that like the maker of several clocks has set the clocks in such order that all of them simultaneously and harmoniously strike the same time always and with precision, so has God pre-established a harmony between mind and body such that mental acts simultaneously affect physical acts and vice versa. This means that mind and body do not interact, there only happens to be mutual agreement between them by a pre-established harmony. Kant dismissed this theory of Leibniz simply as *dues ex machina*, that is to say – no explanation. Just like the theory of occasionalism, this doctrine of Leibniz infringes seriously on human freedom.

Spinoza does not see the mind/body relation as a problem. He assumes that mind and body are two parallel aspects of the same substance. This theory of Spinoza is known as parallelism or double aspect theory. In reality there is only one substance but this substance has two aspects; God or Nature, mind or body, spirit or matter. Like the two sides of a coin, mind and body do not meet, they do not interact, but whatever happens to one side (i.e. of the coin) will expectedly and automatically affect the other. So for Spinoza God neither intervenes or interferes in the mind/body correlation nor is there a pre-established harmony responsible for such mental/physical affinity, rather, mind and body happen to be parallel or double aspects of the same reality. There is a basic problem with this Spinozan theory and this concerns the question of the elusiveness of the substance with two parallel aspects.

Implied in the dualist account of the mind/body problem is an idealistic theory of mind which states that mind is mental and immaterial, and perhaps, its existence is superior to that of matter. The doctrine that mind is mental and immaterial is known as the substance theory of mind.

Opposed to this idealist theory is David Hume's materialist account of mind known as serial or bundle theory of mind. Hume argues that whenever he enters into what is fondly called mind he does not encounter any substance called mind except series or bundle of impressions. This position of Hume seems to have set the stage for other materialist account of mind/body problem which include identity theory and epiphenomenalism. Identity theorists such as Armstrong and Smart argue that there is no such thing as mind, if at all there is, it is not different from the brain.

Mind in this wise is either a category mistake or simply a second order function of matter. Epiphenomenalists such as Gilbert Ryle then go ahead to declare that what we call mind is a secondary product of the brain, like the smoke or faggot given off by burning wood. Gilbert Ryle then concludes that looking for a mind in a body is like looking for a ghost in the machine.

From the idealist or materialist perspective, it would then seem that mind is either spiritual or physical. If this is the case then there will be no problem of correlation, since impliedly, man is either spiritual or physical. Problem however arises when the mind/body question is looked at from a dualist perspective. An adequate account of how the correlation between two dissimilar things happens

has not been provided. A transcendentalist theory of mind such as that of Kant will seem to take care of this problem. Kant identified three basic faculties of the mind which are sensibility, imagination and the apperception also known as the understanding or thought.

Sensibility is a function of the human body and its significance lies in gathering information about the world through the five senses. The information gathered by the senses is then stored in the memory which functions include receiving, storing, associating and recalling information.

The imagination functions as the faculty of image formation and as such it is the faculty of synthesis. This makes the imagination to be the faculty of vision as well. Thought is the faculty of concept formation and the function of concepts is to provide rules (i.e. schema) for directing the entire affairs of the mind. This Kantian account of the mind/body problem seems to suggest that mind is the total functioning of the human entity. It seems to uphold the point that mind is at once physical, mental as well as spiritual. It can also be described as a unitary concept of mind in the sense that it takes mind to be the power to form unity and as a power responsible for forming unity, mind in itself has to function as a unit.

Space/Time Problem: What is space? What is time? The answers we give to the foregoing questions will determine how we organize our daily activities. Space and time are very practical and pragmatic issues. Both are tied to activity, to development and to progress. On a second thought, it would appear that separating space from time is abnormal because they both seem to be one sequence of event. Hence, we speak of space/time dimension, not about space and time.

However, for didactic reasons we shall look at the two as separate but connected problems. The space/time problem can be looked at from two perspectives which are: the subjective and the objective. From the subjective perspective we examine how the human mind comes to recognize space and time. From the objective perspective we look at space and time as events outside the human mind. But both perspectives are related because without the power to recognize space/time, it will be difficult for us to understand space and time either as physical or as mental event. It is largely because we understand space and time as concepts that we are able to build activities round them. We now examine Kant and Einstein's views on space and time.

Kant classifies space as the outer sense, and by this he means that space is the mental construct that endows us with the ability to be aware of an open (objective) expanse outside of us. The open expanse in itself is same as the phenomenal world which beckons on us for inspection. The ability to inspect and comprehend this open expanse constitutes the realm of what we call space. He also describes time as the inner sense and by this he means the mental construct which endows us with the ability to perceive momentum or succession (i.e. sequence) of events as well as the ability to be aware of and to actually serialize the events that happened in the open sphere. Thus, sensibility depicts the power of the human mind to empirically or physically represent objects or events of the world to itself in space and in time. Thus for Kant space and time are empirical concepts of the mind used in organizing events of the world.

Newton was unable to resolve the problems of motion and time. He thought that there must be a realm of the absolute which should be responsible for events that happen in the relative realm. So, absolute space, place and time determine occurrences in relative space, place and time. What Newton seems to be saying is that there is an unmoved realm which is responsible for occurrences in the movable realm. If we go by this theory of Newton we would never be able to build vehicles that are moved or driven from the inside, the best such theory can afford us is to build carts or chariots that are drawn by horses or oxen. Planck on his part only talked about mass (i.e. M) and velocity (i.e. c^2), he missed out energy which is the actual factor that propels mass into motion or velocity.

To make up for the gaps in Newton mechanics and Planck's physics, Einstein brought in the theory of relativism and the principle of the conservation of energy. The former rejects in totality the doctrine of absolute realm and replaces it with relativism pure and entire. The latter makes improvement on Planck's mechanics. The conservation of energy theory states that energy is always constant in a conservative principle. A conservative principle is a body (organic or inorganic) in which energy is relatively constant and cannot be extinguished. The amount of energy expended always equal the amount received. Thus given an expanse called space, a body with energy (i.e. kinetic energy) will voluntarily move. As the body moves in available space, it gathers momentum and duration. Space is the expanse in which motion takes place, the momentum and duration gathered equals time. But time will not be possible without energy (e) inside a mass (m) which then propels the mass or body into motion or velocity (c^2), hence the formula $E = mc^2$.

Problem of Causality: As Russell points out, the connection of cause and effect was supposed to be necessary, as logical connections are necessary” (1972: 664). Hume made a sharp departure from this traditional understanding of causality. He posits a new idea of causality that signaled the modern notion of causation. In actual fact, the challenge before him was to theorize about a notion of causality that would be relevant to science, he asserts that there are four relations which are the foundation of science and these are; probability, identity, the situation in time and place, that is, contiguity and succession also known as the law of reciprocity and causation. For instance, the law of probability operates on the assumption that the future will always resemble the past, the law of identity assumes that nature is uniform, the law of contiguity or reciprocity assumes that there is a necessary connection between two events which follow each other, that is, based on (1) and (2), while by the law of causation we infer that the repeated occurrence of events is enough to justify their continued occurrence in the future. Of the four relations that form the foundation of science, it is causality that impresses on us the idea of a necessary connection of events. Hume explains: “Tis only causation, which produces such a connexion, as to give us assurance from the existence or action of one object, that was followed or preceded by any other existence or action

The common assumption in traditional logic is that the causal link between an antecedent (i.e. ground for an) event and a consequent event can be rationally deduced. Hume disagreed with this notion in traditional logic. He proceeded to demonstrate that: “The power by which one object produces another is not discoverable from the ideas of the two objects; therefore, we can only know cause and effect from experience, not from reasoning or reflection”. Thus for Hume, the thinking or statement that; every object which begins to exist, must owe its existence to a cause, is one that is “neither intuitively nor demonstratively certain”.

If we agree with Hume that it is neither from knowledge nor any scientific reasoning that we derive the idea of the necessity of a cause, but that such a notion arises from observation and experience, the question that follows concerns how experience gives rise to such a principle. Hume’s answer to this question is to postulate that by observation and experience we perceive constant conjunction and that it is by this constant conjunction that we

infer event (object) A from event (object) B. According to Russell, Hume's usage of the word infer is never in the traditional sense of logic where we talk of formal or explicit inference, rather, what Hume simply meant by this word is that the perceiving of event A makes us to expect event B. What Hume meant to say in effect is that our perception of causality or necessary connection is out of belief, habit or custom. He defined belief as "a lively idea related to or associated with a present event". In other words, our idea of necessity or causality is custom determined which then creates the impression or the belief that event A caused event B. We can therefore say that for Hume this habitual way of believing in causality derives from the power of the memory to associate impressions into ideas. We can then conclude that in the view of Hume, the idea of causality or "necessity is something that exists in the mind, not in objects". Because Hume relied on the method of empiricism (as opposed to rationalism), he could not see how sensibility can apprehend causality and so he logically concluded that there is no such thing as causality in experience. Based on this denial, Immanuel Kant was challenged to embark on an ontological examination of causality all with the sole aim of proving that we neither believe in causality out of habit nor out of expectation, rather, by inference, we think in terms of causal connections and by so doing instruct causality into nature.

Problem of Freedom and Determinism: Is man a free being or is he determined? If he is determined can it be said that he is responsible for his actions? And if man is free to what extent is he responsible for his actions? These are questions to the problem of freedom and determinism. Those philosophers who say that man is determined are called determinists and those of them who argue that man is free are referred to as libertarians.

There are several dimensions to the determinism theory. We have ethical determinism, theological determinism, physical determinism, psychological determinism, metaphysical determinism, historical determinism, and social and economic determinism. Ethical determinism argues that man is compelled by the idea of the good to do the good. Prominent in this line of thought are Socrates and Plato, who jointly espouse the view that ignorance is the reason for evil doing. Theological determinism derives from the attributes of God as the all powerful, all knowing and all present. Implied in these attributes is the issue of foreknowledge of all actions. If this is so, is it still normal to blame humans for actions that are adjudged to be evil?

Physical determinism is the view that man as a member of physical nature is determined by the laws of nature and is therefore, not free. This view is largely upheld by materialists such as Democritus and Epicurus the atomists, and Thomas Hobbes, La Mettrie and Baron Paul Von Holbach the nature philosophers. Psychological determinism is the view that human actions are determined by psychological factors such as instincts and motives. Social and economic determinism derive from Karl Marx's thesis that – social consciousness determine individual consciousness.

The school of thought of those determinists who do not deny moral responsibility is called "soft determinism", while the school of thought of those determinists who completely deny moral responsibility is called "hard determinism". Hobbes, Hume and J. S. Mill belong in the school of soft determinism. Baron Paul Von Holbach is a hard determinist. One thinks that hard determinism is a more logical way of concluding the debate on determinism. However, soft determinism paves the way for the libertarians to argue for human freedom. Libertarians such as Nietzsche and Sartre vehemently argue that man is a free being. In order that man should be free without hindrance or external interference, Nietzsche declared the death of God. The death of God should lead man to the realization that he is beyond good and evil, that he is beyond the slave morality of religion.

Sartre agrees with Nietzsche that man is a free being. In the case of Sartre however, God does not need to die for man to be free, he simply does not exist. For man to be completely free, God has to cease to be in existence. But the non-existence of God puts on man a heavy responsibility. So the prize of freedom is that man should be responsible for his actions. And if freedom goes with responsibility it means that man must be ready to bear the consequences of his actions. Sartre like other existentialists does not speak of good or bad actions, but of authentic or inauthentic actions. Authentically we seize upon our circumstance of freedom by making bold decisions and choices. Inauthentically, we forfeit our freedom to make decisions and choices. But the decision not to decide is indeed a decision and the choice not to choose is a choice. For when we refuse to decide or make a choice, we have unwittingly decided or unknowingly chosen. The debate on freedom and determinism is unending. Like Kant said, this problem is not one that can be resolved metaphysically. It is more of a moral issue that appeals to our conscience.

Other Recurrent Problems in Metaphysics include substance and accident, universals and particulars, unity and diversity, and identity and alienation. The problem of substance and accident is connected to that of appearance and reality. The word: "Substance" comes from the Latin word "sub" meaning "under" and "stans" meaning "standing". Thus the word literally means "standing under or that which stands under." (Omogbe, 1999: 5). Substance has been variously used to mean stuff, basic stuff, essence, kernel, solidity, or in Cartesian parlance, an independent existent. This means that substance can be material or immaterial depending on the school of thought of the philosopher. Accident is opposite of substance. Accident is that which cannot exist on its own but needs to be supported by another. In which case, accident represents qualities such as colour, shape, size etc which have to be sustained by substance. Universals are about general names which Aristotle classifies as genus, while particulars are names of individual things which Aristotle classifies as species. The argument is whether general names exist independent of particulars, or whether they are abstractions from particular things, or whether they are just labels. Plato maintains that universals exist independent of particular things and his view is known as exaggerated realism. Aristotle maintains that universals are abstractions from particular things and his view is known as moderate realism. William of Ockham insists that names are mere labels and his view is known as nominalism.

The problem of unity and diversity touches directly on the nature, task and function of metaphysics. Unity is about harmony, order, the oneness of things, or homogeneity. Diversity is about chaos, anarchy, heterogeneity, multiplicity and plurality. So there is the one in the many and the many in the one. We see this duality in the cosmos. But this is not all that there is about unity and diversity. The real gist about this problem is that man being a metaphysical being is able to replicate this cosmic order in his processes of universe construction and reconstruction.

So the whole talk about metaphysics is that man is able to find unity amidst the diversities in the world, but as he does this he recreates further diversities. So the mystery of the one in the many and the many in the one continues. Identity is about the attribute or characteristics of a thing. As it relates to the humans, identity is about a person's personality. Sometimes, we also speak of group identity (i.e. cultural identity). Going by the law of identity in logic, a thing is

what it is and nothing else. In Parmenidean language we say Being is, non-Being is not. Alienation is opposite of identity. In existentialist term alienation means forfeiture or inauthenticity. For Ludwig Feuerbach alienation is the act of projecting human attributes into a supernatural entity; God, such that these human attributes become supersensible. This is the problem with anthropomorphism. For Karl Marx, alienation simply means the exploitation of labour. Alienation exists at varying degrees. There is cultural alienation, religious alienation, and economic alienation and so on.

1.1.8 Conclusion

The upshot of our discourse on the problems of metaphysics in general is that metaphysics deals with the analysis of those problems that not only touch on our everyday life, but act as the ground or foundation of all human knowledge. Metaphysic therefore deals with the fundamental problems of life. There is no discipline that is not anchored on one metaphysical problem/principle or another, be that discipline in the humanities, the physical sciences, or the social and managerial sciences. In the first place to be educated in a discipline is to get acquainted with the metaphysical principles underlying that discipline. One who fails to acquaint self with the metaphysical principles that embellish one's discipline has merely passed through that discipline, the discipline has not passed through such individual. Here we see the division of metaphysics into metaphysica generalis and metaphysica specialis come in handy.

Recall that under the former we examined problems dealing with Being and human being, while under the latter we delineated problems concerning the world in general (i.e. problem of reality). In relations to the academic disciplines, philosophy provides the general principles for every academic study. Other disciplines in the humanities deal essentially with the analysis of issues related to human beings (i.e. as it concerns history, language and culture). To the physical sciences belongs the task of investigating physical nature both at the organic and inorganic levels. In doing this, the physical sciences use mathematics as a tool which in itself (i.e. mathematics) is a pure rational evaluation of reality through the use of symbols and figures and for the purpose of gathering precision. The social and managerial sciences combine the methodologies of the humanities and the

physical sciences to investigate other human activities such as political structure, personal and group psychology, social structure, economics, commerce, marketing, finance, communication and so on. All of these activities would require metaphysical principles for proper coordination, if not, it will be impossible to instruct unity into the chaos of life.

1.1.9 Suggested Readings

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

1.1.10 Suggested Questions

1. Discuss nature and scope of philosophy of education
2. What is the nature of Metaphysics? Describe the three branches of Metaphysics.
3. What is the basic problem of Metaphysics? How its field is sub-divided into its sub-branches?
4. What is meant by Ontology? Describe its main theories.
5. What is being? How are being and substance related? Clarify the meanings of substances, attribute and modes.

Structure of the Lesson:

1.2.1 Objectives

1.2.2 Introduction

1.2.3 Logical Empiricism

1.2.4 Logical Analysis

1.2.5 Positive Relativism

1.2.6 Introduction and Meaning of Values

1.2.7 Classification of Values

1.2.8 Hierarchy of Values

1.2.9 Role of education in inculcation of Values

1.2.10 Role of teaching in inculcation of Values

1.2.11 Summary

1.2.12 Suggested Readings

1.2.13 Suggested Questions

1.2.1 Objectives

After going through this lesson you will be able to-

- (i) Define Epistemology
- (ii) Explain Logical Analysis
- (iii) Understand the meaning of Positive Relativism
- (iv) Understand the Hierarchy of Values

(v) Describe the role of education in inclusion of Values.

1.2.2 Introduction

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

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

Logical Empiricism

Logical Analysis

Positive Relativism

1.2.3 Logical Empiricism

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

In this context, it will be useful to divide the whole of Philosophy into two parts: Traditional Philosophy which is based on speculation and Positivistic Philosophy, which is based on sensory experience. The Speculative Philosophy has kept man in the dark about the actual truth of the world; it asserts that the world and its objects are all false, and the reality lies beyond them and is

transcendental, prior to sensory experience, which it termed as the Absolute reality or God and maintains that man has to reach it, because it consists of absolute Values of Truth, Beauty and Goodness, which is the very goal of human life. The Logical Positivists contend that this reality is not based on sensory experience; therefore, it does not exist. It is wrong to distinguish between the sensible world and reality. The Logical Positivists condemn all traditional Metaphysics along with its Epistemology and Axiology as they do not deal with realities which can be verified on facts. They say that Ethics and Aesthetic also go the way of these disciplines. Out of them all, they accepted Logical only, and in this field even, they preferred Induction rather than Deduction.

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

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

and anti-super naturalist.

Development of Logical Empiricism

Strongly influenced by the Tractatus of Wittgenstein, a group of philosophers in Germany and Austria in 1920's initiated a movement, which was named as the Vienna Circle, and the same came to be known as Logical Positivism or Logical Empiricism and Neo-Positivism later on. Scientific Empiricism was another name for it. The Prominent among these thinkers were Mach and Schlich. The chief mission of their movement was to prepare a philosophically safe background for sciences. They came to this conclusion that all speculative philosophy is meaningless and its concepts are absurd and nonsensical. Only scientific point of view is correct.

At the same time in England, G.E. Moore and Bertrand Russell came to establish their realistic standpoint together with an analytical approach to philosophical problems. Ludwig Wittgenstein employed the method of **logical analysis** in the field of philosophy and criticized the rationalistic and idealistic philosophy on the realistic basis. Although Hume did make use of it, but Logical Positivists wanted to develop this method in its purest and definite form so that they could solve the problems of philosophy on its basis. In this manner by and by, Epistemology, Linguistics, Logic, Analytical method and the principle of fact-verification came to be associated with the movement of Logical Positivism.

The Bases of Logical Positivism

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

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

1. Philosophy of Language — The modern Logical Positivists have turned the attention of the philosophers to language, because they think that most of the problems of Philosophy are concerned with language and their solution lies in the clarification of the meanings of the words, terms and concepts used in this field through their linguistic analysis. Before it, was believed that Philosophy is concerned with some transcendental realities, but today, its problems centre round words, definitions,

propositions, hypotheses, axioms, postulates and theories. It is necessary that their logical and linguistic analysis may be done in order to clarify their exact connotation. Thus, philosophy of language fixes the real function of language and intends to clarify the meanings of words, especially scientific terminology.

The main problem of the philosophy of language is, therefore, clarification of meanings of words. But question here is: What is the meaning after all? This is exactly the problem with which the logical positivists grapple. They say that the meaning of a word is the object referred to by it, word is the name or the symbol of the object for which it stands. Word is the sign or index of an object which can be thing, quality, action or a relation. For example, the meaning of the word "horse" is that animal which is called by the name "horse." The "Table" means the object "table." What is the symbol of an object, it depends upon our learning, and it further depends on the habit formed due to speaking a particular language and the convention followed in a society. But there is no natural relation between the word and its meaning (object) as people commonly believe. It is wrong to think that the meaning of knife is that with which we cut, but its meaning has been learnt by us through training. In this connection, some people believe that if we start naming the table as chair and chair as table, there would be no difference in their meanings, because their meanings would remain the same, but all the difference will be made with respect to our habit of speaking and behaving towards them, and when we are habituated to use these words with changed meanings, this difficulty would also be over. Thus, according to the Semantics, the whole of language is a system of symbols learnt on the basis of custom and habit.

Language is of two Kinds. Language of gestures and language of words. Through gesticulation even one, person can communicate his ideas to another, for example, in order to say "no" he can simply nod his head, in order to convey to keep mum, he can place his fingers on his lips. Gestures are physical movements or gesticulations for bodily activities which have been fixed to stand for particular meanings, therefore, gesture is a symbol of some definite meaning. But there are limits to the language of gestures; we cannot employ it in the darkness, secondly, we do not find gestures to convey all sorts of feelings and ideas, and thirdly, it fails us in case of greater number or quantity, for example, one is gesticulated by raising one finger, two by two fingers if the number to be communicated is one hundred, the language of gestures is bound to fail.

Therefore, man had to resort to the use of words which can be spoken: or written, In speaking, the articulated sounds are fixed to convey a particular meaning. The use words must have originated in the form of cries and sounds which animals produce in case of certain situations, for example, the hen in times of crisis produces a particular sounds so that her chicks come running towards her and huddle together under her plumes. The development of words used in a language depends on the sounds to be articulated with the help of particular articulators like bilabial from two lips, dentals from the teeth etc. When we speak a word and see a particular object which it stands for, the word gets associated with the object which constitutes its meaning. But a word is to stand for which object or meaning, it depends on human choice which belongs to social culture, or the language of the family or the society in which a child learns his language. If a child is brought up in a Punjabi speaking family, he will learn to speak Punjabi language whereas if a Punjabi child goes to live in German family, he will pick up German language which he will speak with ease.

Language has many functions. The first function is to express human knowledge through words and sentences; this is its cognitive function and its use is made in the field of science and Philosophy. Its second function is to express human feelings and emotions which is its affective function. The third function lies in communicating the commands and orders to others which is its imperative function. Language can change its function according to the requirement of the field in which it is employed, so that the language used in a particular field comes to possess characteristics peculiar to it. For example, Philosophy has its own language, which does not resemble with that of sciences. The language of Ethics does not go with that of Religion, and so on. Thus, some Linguists come to this conclusion that there is not one language, but are many languages, every field has a characteristic language of its own.

Now the question arises. What should be the nature of language to be used in the field Philosophy? The foremost thing which logical positivists point out here is this that we must distinguish between words. All these words which refer to objects, are object-words; and those words which do not refer to any object, are objectless words. For example, “hill” is an object word; but “God” is an objectless word, because it does refer to any perceptible object. Words are combined in sentences on the basis of the relations established between the words used in them. This relation between words in a sentence can be tested on the basis of perception. There is a proposition, what is its exact meaning, for this purpose, the Logical Positivists have devised the method of analysis and factual verification. If a statement is verifiable

on facts, it is meaningful, and if not, then it is meaningless. When we apply this on the philosophical statements, we come to find that all of them turn out to be meaningless, because those are not verifiable on the basis of facts; in other words, there are no facts on which the statements of the traditional philosophy can be verified, therefore, the whole of it is meaningless. On this principle, only scientific statements are meaningful. Therefore, logical positivists jump to this conclusion according to which only sciences deal with reality and not philosophy. Now only this problem remains with the Logical Positivists as to how words may be used in the field of sciences so that they may carry exact and definite meanings, and one word should have only one meaning in order to avoid all types of vagueness and ambiguity. In this context, G.E. Moore suggests that the current common language will be quite suitable for this purpose, but Carnap says that the prevalent language is not competent to cope with the heavy task ahead, therefore, he is in favour of developing an ideal language which can give precise definitions of the terms used in sciences. But Wittgenstein says that all philosophical problems are verbal and linguistic and they arise due to vagueness and ambiguity in their meanings which, if removed, can solve them. Other positivists intend to do the analysis of all the terms used in the field of human knowledge and they employ the method of analysis.

2. The Principle of Fact-Verification. This is considered to be the main plank of Logical Positivism, because on its basis perception comes to be believed as the only source of evidence and knowledge. According to it, true is that which has been verified on the basis of facts and tested on the principle of fact-verification. For this purpose, the logical positivists divide the statements into two kinds—

(i) Those statements which cannot be verified on facts, are meaningless, and therefore have no scientific value. For example, “This flower is beautiful”, “This is a flower”¹ can be verified on ‘basis of perception of facts, but “this is beautiful” cannot be so verified, as there are no facts which indicate the quality of “beautiffulness.” Therefore, “This flower is beautiful” should be declared as a meaningless statement, because its truth is not verifiable on facts.

(ii) Those statements which can be verified on facts, are meaningful. For example, “This flower is blue”, in this “flower” can be verified on perception of a fact separately from the “blue”, which can also be tested on verification of its colour quality. This statement is found to be verifiable and, therefore, it is a meaningful statement. On this the logical positivists arrive at this conclusion that all the philosophical statements are meaningless while all the scientific statements are meaningful.

How to conduct the verification of proposition on facts and how to establish their truth? On the basis, the logical positivists divide the meaningful statements into two kinds further—

- (i) Analytical Propositions.
- (ii) Synthetic Propositions.

Analytical Propositions. An Analytical proposition is one which explains or defines its own subject, or in which the predicate is already contained in the connotation of its subject. In other words, the meaning of the subject is explained in the predicate in an analytic proposition. Thus in such a statement, the predicate is the definition of its subject, it is either its genus or its definition or both, but this does not disclose any other quality which is not contained in its definition already. For example, “All Punjabis are residents of Punjab.” In this statement “resident of Punjab” is the very meaning of a “Punjabi” so that it does not convey to us any new information about a Punjabi which is not contained in its ordinary meaning.

Synthetic Propositions. In a Synthetic Proposition, the predicate gives a new knowledge about its subject which is either its property or an accident and is not contained in its definition. For example, “Punjabis are hard working,” This statement gives us a new knowledge about Punjabis, because “hard working” is not a part of the meaning of a Punjabi, it is his accidental quality. The logical positivists contend that there is no need of fact-verification of the analytic propositions, because they make no claims about facts; they simply imply linguistic meanings. Their truth and validity depends on rational laws, just as the law of non-contradiction tests the truth in the field of Deductive. Logic, and in the field of Mathematics its rules prevail to determine the truth of solutions, just as $2 + 2 = 4$ is a correct proposition according to its laws and for its truth verification we need not have to observe facts.

But on the contrary, Synthetic propositions need verification on the basis of facts for determining their truth value. If they come out true on facts, they are true and if the facts are found to be contrary to what a proposition claims, then it is false. Thus, all Synthetic propositions are statements of facts about this world and are grounded in sense-perceptions or at least relevant to some actual or possible sensory experience, therefore, they are to be empirically verified. In other words, those propositions which are analytical, need fact-verification in order to test their truth.

In this context, the logical positivists point out to Kant's Epistemology according to which there are Synthetic apriori propositions. They conclusively prove that no synthetic proposition can be apriori, because it is a statement about facts which can be verified on the basis of sense perception alone, so it cannot be beyond sense-experience (apriori). But Kant says that there are certain ideas which are imposed by the mind on perceptions and the same are applicable on the world; for example. "every event has a cause", this logical proposition is synthetic, because it concerns with the events of the world, but it is apriori at the same time, because it is not derived from experience, it is a mental category of understanding the world, and in this way, the law of causations is both apriori as well as synthetic. But the logical positivists contest this that this proposition is purely synthetic, but it is not apriori as Kant claims, because causation is factual relation between events which is based on their observation and is verifiable on experience. Thus, they reach this conclusion that there are no synthetic apriori propositions.

We wish to know about the exact nature of this process of verification of a proposition on the basis of facts. The logical positivists say that these two things which are important about verification—

(i) If the proposition is complex, then it cannot be directly verified, because there is not one fact concerned with it which may be perceived. Therefore, such complex propositions are to be analysed into simpler propositions which can be verified one by one so that the complex one gets verified in parts.

(ii) In this way, when we split a complex proposition into simple propositions which can directly be put to the test of facts, then these simple propositions which are singly and, directly verifiable are called basic propositions. The entire process of fact-verification is based on the correspondence theory of truth, that is if a statement corresponds with a fact which it claims to be there, then it is true, otherwise if it is contrary to a fact, it is false. This process of testing the truth-value of a proposition resembles the scientific method of research in which hypothesis is verified on facts. Ayer, a logical positivist, says that the propositions of philosophy are not factual, but linguistic in character, that is, they do not describe the behaviour of physical and mental object they simply express definitions... Hence, philosophers must confine themselves to works of clarification of meaning of words and linguistic analysis only. Logical Positivists come to this conclusion that the main problem of Philosophy is not to search for knowledge, it is concerned with language. They come to define Philosophy as a systematic pursuit of the problem of meaning by means of logical and linguistic analysis. The field of knowledge is confined within

the bounds of facts which fall within the scope of sciences only. Therefore, the problem of sciences is search for knowledge and the problem of Philosophy is clarification of the meanings of words.

3 Method of Analysis. In the field of Philosophy, two methods are employed—Synthetic method and Analytical method. The Synthetic method is based on a process of putting together parts so as to arrive at a whole, and in this way, we are likely to know that quality or attribute in the whole which is not found in parts. Plato was the first philosopher in the West, who employed this method in the field of Philosophy, because he thought that the main function of Philosophy is to combine the various aspects of knowledge lying in parts so as to arrive at its complete system so that we can make a number of conclusions about it. But logical positivists contend that Philosophy has nothing to do with the search for knowledge, because it is not concerned with facts. Therefore, its propositions are mere definitions and are analytical and they should be tested by analysis. Philosophy makes use of certain words the meanings of which are not clear, therefore its problem is to render them clear. We think that these philosophical concepts refer to objects which are real, but in fact, they are speculative purely and they do not indicate facts and there is no real existence corresponding to philosophical statements. If all philosophical statements originate from some linguistic confusion, therefore, their solution lies in their linguistic analysis alone. This is exactly the conclusion arrived at by Wittgenstein.

But Question Here is — What is the method of analysis? Analysis is a process of dividing a complex thing into its simpler parts. The complex thing is not easily understood because of its complexity, but its parts are simple, therefore, they are easily understood. Thus, analysis is a process of proceeding from the whole to its parts. The method of analysis is employed by the sciences, and the logical positivists pin their full faith in scientific method. They wish to take over the scientific method in Philosophy too. In the field of sciences, if we are in search for the cause of a complex event, then it is divided into its conditions which can easily be shifted and eliminated and after weeding out the unimportant conditions, we may arrive at the relevant ones which is the cause. This analysis may be physical or chemical, for example, water can be divided up into its true constituent gases, this is analysis of water. The materialistic sciences are able to explain the physical objects by splitting them up into molecules and atoms.

The scientific analysis has not only provided inspiration to Logical Positivists, but also it has assumed a new form and sharpness in their hands so that it is now considered to be competent and potent method fit for philosophical investigation too. The method of analysis at the hands of the logical positivists is employed to render the meaning of a statement more intelligible and to determine its truth after fact-verification. For this purpose, propositions are

divided into two kinds: Complex and Simple. A simple proposition is one which expresses a single fact and which can be verified on that one fact. Its verification can be accomplished in one observation which usually depends on a single sensation. For example: "This is red", "This is hot"¹ etc. Each one of them can be verified by sensing in one go each. These simple propositions are called Basic Propositions. On the other hand, the verification of complex propositions cannot be done in one go; therefore, for its verification it has to be analyzed into simple propositions or reduced into basic propositions. For example, "This is an apple." For its verification, we will have to see its colour, shape, smell, touch and taste separately and on combining these sensations, we can state in the end that yes, it is an apple if our sensations tally with the qualities so stated. Thus, for verification of a complex statement, its analysis is necessary. Analysis of a complex proposition is conducted in the following manner—

P is q is true.

If P is q is true, then A is B, C is D, G is F must be true. On verification: A is B, C is D, E is F are found to be true.

It is proved that P is q is true.

Here p is q proposition is being analysed into three basic propositions—A is B, C is D and E is F, which are subjected to fact verification separately so as to confirm the truth of the proposition p is q, which cannot be directly put to verification because of its complex nature. We know that propositions are of two kinds—Synthetic and Analytic; therefore, the method of analysis is applied on them differently. Synthetic propositions are direct expressions of facts; therefore, their truth is tested by verification on facts and they will have to be analysed into basic propositions in such a way so that each one of them can be singly verified as is illustrated in the above example. But on the contrary, analytic propositions are not statement of facts; therefore, they cannot be divided into basic propositions; for example "There is God," it is impossible to obtain any sensation from God. Analytical propositions are definitions of concepts, therefore, only linguistic analysis of them is feasible. For example, "There is God" is an analytic proposition. In it, there are two concepts related together, one is "God" and the other is "is". The meaning of "is" is existence, and the other concept "God is defined in religion as a supernatural being who is the cause of the universe, is all powerful, all knowing, compassionate etc. From this, it becomes clear that the very definition of God implies His existence; thus from the definitions of God is following that He should exist. On closer examination of all the philosophical and metaphysical statements, we find that they are analytic and have no relation with facts; therefore, their fact-verification is impossible and as such they are all meaningless

and nonsensical and absurd. Even the propositions of Mathematics and Logical are also analytic, but they are not meaningless or absurd, because they are applicable on the world of facts indirectly, but all the Metaphysical statements are meaningless and absurd; they are mere amplification of the meanings of words used in them, therefore, they constitute a philosophy of nonsense.

4. The Emotive Theory of Values. Value falls within the scope of Axiology, which is an important branch of Philosophy. In order to explain the exact nature of the notion of value, the logical positivists put forward their emotive theory of values; they hold that value-proposition is not synthetic, because it lays no claim about the facts which can be verified by observations—

This is beautiful.

This is good.

This is holy.

These propositions do not fall within the bounds of fact-verification, because we can verify that this is red or round, or hot etc., but “this is beautiful”, is not so verifiable on facts. Red, round and hot on the one hand and beautiful, good and holy on the other, there is a lot of difference between the two sets of qualities, because the set is verifiable while the second is not, each quality of the first set depends upon one sensation, but the same is not the case with the second set of qualities for which no single sensations are available. Thus, value-statements cannot be verified on facts; therefore, they are different from factual statements.

Now the question arises as to what is expressed by value-statement. The logical positivists say that value-statements express the emotional responses of human beings about things. A thing exists, it is a fact, but “it is beautiful”, in this a person is expressing his personal emotion regarding the thing. Similarly, “this is good” is also an emotive expression about a thing or action, because the notion of goodness is not also a fact. In the field of Religion too, the statements merely express our religious faith and fervor nothing else. All these so called value-statements do not affirm or deny anything about the facts or the world. In this way, the logical positivists establish this that values are not facts; they are mere emotional, affective as devotional responses about things. This is called the emotive theory of values. If value-proposition is not a statement of fact, then its truth or falsehood will not make any difference to facts. “This is a flower” is a statement of fact, but

“This is beautiful” it is not a fact-statement. Even if “This is beautiful.” is true or false, it will not make any difference to the factual status of the flower. Now the question again crops up: What sorts of propositions value-statements are? Should we call them as analytical if they are not synthetic? The logical positivists place them in the category of analytical statements, but at the same time, they distinguish between value-statements and other Metaphysical statement, although both of them resemble in one respect that since they are verifiable on facts, therefore, they are meaningless propositions. They further assert that these value-statements can be explained in terms of linguistic analysis, because they lack in cognitive language, they are expressed in emotive language and so their linguistic analysis should also be based on this consideration. Now if value-statements are absurd and meaningless statements, and they express motions rather than facts, then we come to this conclusion that the entire axiology is absurd and meaningless and along with it, Ethics, Politics, Religion, Aesthetics are all nonsensical studies.

Criticism of Logical Positivism

If any criticism of logical positivism is possible, then we will have to disprove its fundamental principles. It is clear that the logical positivists have proved Metaphysics, Ethics, Aesthetics, Religion all meaningless and nonsensical, but in fact, the same is hardly true; therefore, we believe that there must be some basic fallacies involved in their reasoning and point of view so that they have arrived at misleading conclusion. Let us pick up each one of these principles and examine its validity of credibility.

1. The Principle of Verifiability. This seems to be the most basic principle of the logical positivists, but it regards sensory experience is the only source and ground of verification of a fact. There are other types of experiences too besides it, and through them also we do experience some fact or the other. Why do logical positivists ignore them? If they say that these experiences are not objective or scientific, then they are certainly making a case or pragmatic ground, for otherwise, this selection of sensory experience as the sole test of facts cannot stand the test of facts in itself, as the principle of verifiability can hardly be verified on facts. If we take their basic stand viz., “Test on Perception”, on this, their principle of verifiability does not come out true. So this principle is not based on facts. Is it then a rational principle? No. Then how can be logical positivists accept it? We can meet them on their own ground by saying that since their fundamental principle of verifiability is not verifiable on facts, therefore, it is meaningless, absurd not nonsensical. It is

clear that they have started from some presuppositions of their own, just as the materialists and naturalists do. If they do have a right to start from supposing a set of definitions, then why debunk the rationalists and idealists on this account by declaring their systems as absurd? Descartes and Spinoza choose to have their systems on clear and definite truths. Descartes says that nobody can deny the existence of Self (soul), how can the system based on this truth, be absurd? It is a different matter that he accepts a rational approach to truth rather than empirical. Thus, it is clear that principle of verification of the logical positivists is itself a Metaphysical statement, and if they have a right to some Metaphysics, then their own criticism of Metaphysics as nonsensical applies on their own system too.

2. The Method of Analysis. The way and the purpose for which is method of analysis has been used by the logical positivists is wrong. We know that if we divide a whole into its parts, the quality and nature of the whole gets lost in its parts; therefore, analysis fails to explain the nature of the whole through its parts. For example, if the existence of self which nobody can deny unless he is prepared to involve himself in self-contradiction, is subjected to analysis into its mental states, then the conclusion is inevitably the same as David Hume came to reach viz., self does not exist at all except the mental states, and if we have an idea of the self, it is nothing but a mental state in itself. In this way, we see that the sense of the fullness of our mental life gets lost by its analysis, but each one of us is so sure of it. This is the ground on which Bergson says that it is not possible to know life, motion and self by the method of analysis. The same is applicable on the linguistic analysis also as it is not different from analysis in general.

3. Philosophy of Language. The logical positivists have laid more emphasis and attached more importance to it than necessary, and there they have gone wrong. Their assertion is that Philosophy is directly connected with language and not knowledge; this is highly unjust and misleading too, because when in the field of Philosophy we think about justice, world peace, revolution, progress etc., we are not dealing with mere linguistic jugglery and definitions only having no connection with actual conditions or real situation of human life. It is totally wrong to say that philosophy is not concerned with reality, as a matter of fact, it is search for reality alone. The philosopher by their ideas bring about real changes in the conditions of life; ideas have infinite power of change, they do raise storms of revolution as those of Karl Marx. Therefore, Philosophy does deal with real situations of life. In fact, language has many functions and this is one fact which the logical positivists even

accept that language does express knowledge which is its cognitive function, as we express facts in the field of science. But language has other functions too, in as much as we do express our emotions, feelings, attitude, ideals etc., and these expressions carry weight and significance in their respective fields. Let us accept that there is not one language, but many. But the logical positivists want to convert all other languages into cognitive language alone and if one is not to be so converted, they declare it to be nonsensical. They will conclude that Poetry is meaningless and absurd, simply because it is expressed in emotive language which cannot be converted into scientific language of facts. But emotive language is not nonsensical, nor are Art, Literature, Ethics and Philosophy. It is tomfoolery of the first water to convert all languages into one. This is the reason why the logical positivists, blinded by their misleading linguistic analysis as they are, have tended to forget the basic problems of Philosophy. It seems that they, in process of developing their methods, have lost sight of their aim.

4. Impossibility of Metaphysics. The logical positivists conclude that on the basis of facts, Metaphysics is impossible. But whenever a person says that Metaphysics is absurd, meaningless, nonsensical or impossible, it is itself a Metaphysical point of view and as such, a metaphysics. F.H. Bradley observes aptly that one who condemns Metaphysics, is a brother Metaphysician. This is not a joke, but a hard truth, because the principle of fact-verification of the logical positivists is itself a metaphysical principle. Let us accept this logic that whatever is verifiable on facts, is alone meaningful; do we find that such a test is applicable on all scientific propositions, definitions and principles. The clear answer is no, then are all of them nonsensical? Here Logical positivists Like Ayer distinguish between two senses of fact-verification—(1) Weak and (2) Strong. In the weak sense of fact verification, it accepts all the possible and anticipated or inferred conditions to render the verification complete, which can make a proposition not true exactly, but probable. If verification in the weak sense is allowed in the field of sciences, it can also be legitimately applied in the field of metaphysics which is sure to do a meaningful mantle for the logical positivists. One writer has aptly remarked that if we throw Metaphysics into the fire, the sciences will go along with it and if we preserve sciences from the flames, Metaphysics comes creeping back after them. Thus, Metaphysics cannot be made to stand on a different platform from the sciences unless some double standards of treatment are resorted to.

5. The Emotive Theory of Values. The logical positivists have dealt a deadly blow to all values by proving them to be emotive, because if values are mere emotional responses or mere aspirations based on our imagination or dreams,

then man will not be able to devote his life for the attainment of his ideals which are values, but we find as a matter of fact that human beings sacrifice their lives for them. If Ethics, Aesthetics and Religion were all nonsensical and meaningless, then truth itself must have been nonsensical and absurd in the same way. But the logical positivists keep the truth-value apart from other values. We can claim that the search for truth is also futile, because truth is meaningless, and complete truth is impossible and as such it is a dream. Should the job of a scientist stop short of this goal? In fact, this emotive theory of values is itself wrong, and there is nothing wrong with the scientific search for truth which is to be always equated with the pursuits of Art and Beauty, Virtue and holy life. If we suppose that value-statements are not fact-statements, we can say that it is not the fact-statements which always carry weight and importance only. If value-statements are not statements of facts, but are expressions of human emotions and sentiments; these emotions are hard facts of our mental life which are studied by the science of Psychology. Thus, emotions are as good facts of Psychology as facts are for material sciences, and therefore value-statements become meaningful, even on the principle of fact-verification too emotions like anger, love etc. can be tested for truth, for they are phenomena studied by Psychology and its laws explain the emotional behaviour of human beings, so they fulfill the very definition of a fact. Then why do logical positivists not accept value statements as fact-statements and meaningful? If emotions and feelings have any reality, then values too must have their reality and if they do not find an important place in the field of sciences, they do have significant status and role to play in the lives of human beings. So we come to this conclusion that Ethics, Aesthetics and Religion are not-sensical and to be dismissed away from our mind as mere emotional ejaculations, but are meaningful, they provide great studies for us.

CONCLUSION

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

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

1.2.4 Logical Analysis

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

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

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

must be a non-existent object. Similarly, when we say “The round square does not exist” it appears as if we are attributing some kind of existence to the ‘round square’, that there is a thing, the round square, which does not exist.

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

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

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

1.2.5 Positive Relativism

The term ‘positive relativism’ is a fairly recent coinage. It refers to an emergent

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

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

What Does Positive Relativism Mean?

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

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

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

- Formation of an emergent synthesis derived from a study of logical, empiricistic and objective principles and idealistic subjective tendencies.
- Subordination of interest in any absolutistic concepts concern with purposive human endeavors.

- Opposition to the idea that knowledge is a spectatorial report in regard to a given, fixed reality waiting to be uncovered.
- Interpretation of experience as a process of inter-active cooperation between a knower and the known within which manipulation, conceptualization, and control replace merely looking on and reporting.
- A joining of theories of knowledge and theories of values.
- Acceptance of an open-endedness of knowledge—no ceiling is placed upon man's potential.
- Emphasis upon a democratic outlook both in and outside schools.

Basic Postulates of Positive Relativism

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

1. **Psychological Nature of man and his Motivation:** For the positive relativist, individual needs are closely related to social influence. The culture in which a child grows, affects practically every one of his needs. The matrix of each personality and its needs consists of the customs, beliefs, attitudes, values and habits of the group within which a child grows. However, the form which needs take depends upon how an individual interacts with the institutionalized behaviours of a culture. Motivation is basically goal directed and it occurs, not because of past experience or conditioning, but as an aspect of a current psychological situation. It arises when one perceives an inadequacy, disharmony, or inconsistency in one's outlooks, attitudes or actions.
2. **The Nature of Reality:** Positive relativists do not deny the independent existence of objects, but they make no attempt to define a transcendental reality of objects or ideas. Without denying the independent existence of objects, or even of other peoples' ideas, they insist that each person sizes up or interprets his world in such a way as to form a meaningful pattern for himself, and his interpretation of his world is the reality on which he designs his actions.
3. **Relationship between Truth and Values:** Positive-relativistic truth is an open-ended truth developed within an open system of thought. Both

truth and values are 'instrumental' rather than 'final'; they are exposed to a continuous test of experience.

4. **The Concept of Learning:** For positive relativists, all forms of learning have a common element; they all involve change in an individual's experiential situation that gives him an expectation of greater control in regard to matters involved in his current and subsequent experience. Learning is the process whereby a psychological person emerges and grows.
5. **The Role of Schools in a Democratic Society:** For schools to render the maximum service to society, it is essential that their structure and purposes should harmonize with the structure and purposes of that society. Accordingly, positive relativists think that a democratic society should be served by democratic schools. In this way, students would also learn what democratic living entails.
6. **Concept of Teaching:** The primary goal of teaching is the enhancement of learning. Teaching involves a teacher-student research in the area concerned. It is based upon the degree of thoughtfulness, memory, autonomous development, understanding and reflection etc.

2.6 Introduction and meaning of values: The notion of value is involved in every judgement of a person which can safely be said as value-judgement. We must distinguish them from judgements of facts, for example, "This is a flower." "This is a table". These judgements can be verified on sensory experience as to whether they are true or false. But "this flower is beautiful" and "this act is good", how can they verified as true or false? What is the ground of such verification.

There is a separate branch of philosophy to study this notion of value, which is known as Axiology. This word "Axiology" is made of two words- "Axios" a Greek word, which means worthy, worth or use, and "logy" which means study or science. Therefore, etymologically Axiology means science of something of worth or value. In other words, it is the systematic investigation of the concept of value. It seeks to solve as the problems concerning value or values. The important among them, are: What is value? What is its meaning? How to define it? What are the various values in life? Which are higher or lower among them? What is the criterion to prefer values? In other words, what is the standard of values. This study is very interesting as well as important. Since logic, aesthetics and ethics are concerned with the study of truth, beauty and goodness as values, they fall within the field of Axiology.

The idea of value is present in every choice, decision and act of a person. When we choose between two purposes or courses of action, we decide which of them is better and our decision is in favour of that which we consider as better at that time. In this process of choice and decision, the concept of value is involved. What we consider as better has more value than the other. Had there been no valuation on our part, there would have been no decision. Every person goes on making such decisions at every step of his life and at all times. This means that every person has his own system of values in which he sticks to a particular principle of preference of values. In the same way, every social group or nation has its own value-system. Culture too is nothing but a particular practical value-system. It goes without saying that there are many values in human life. These values are ideals, objectives, purposes, destinations, goals and ends of human life which engage men in the act of their realization or achievement. Thus, values make life meaningful; they generate in the minds of men a sense of duty, faith, loyalty, responsibility, devotion etc. It is on the basis of values that a person comes to form his point of view about life. If love, beauty, justice, truth, friendship etc. are driven out of human life, what remains is a mere meaningless cycle of reflex-actions which no body would like to live. It is values which lend meaning, charm, sublimity, height, nobility and excellence to life.

In fact, the idea of value has entered into philosophy through the back door of Economics. In this field, "value is used in two senses- (1) exchange value and (2) Utility value. How much value a thing possesses as compared to another, this assessment is done in terms of currency. Therefore, it is the money which helps to compare the values of things and is the exchange value. The second type of value belongs to the capacity of things to satisfy a need or want or desire of human beings, for example, the value of wheat-flour lies in its capacity to satisfy hunger; it is its utility value, but if we say that the cost of one Kg. of wheat flour is ten rupees, then we are expressing its exchange value. The idea of exchange value remains confined to the field of Economics, but the idea of utility value makes it entry into the field of philosophy.

What is value? Value is that which satisfies human desire. But if we ask as to why should the desires be satisfied. We can answer that we satisfy them in order to live. We can ask further as to why should we live at all? In answer to it, we can assert that we want to live to achieve certain goals or objectives or ideals which inspire us. For example, one person says that he wants to live for the cultivation of Art, another says, he wants to seek truth in life, while the third wishes to devote his life for the realization of God. But we cannot ask the same question as to why do we pursue these Goals, because artist

would say “Damn it, I pursue art for art’s sake,” the second will say that truth is for the sake of truth and the third answer the god’s realization for its own sake. Similarly duty is done, for the sake of duty and for none else. In this way, we arrive at notion of such values, as are supreme, absolute and intrinsic. In philosophy such absolute and intrinsic values are considered as fundamental, because they constitute man’s ideals and the means to achieve these ends are instrumental values which are also known as extrinsic values. Every extrinsic value depends upon its own intrinsic value, from which it derives its value nature. If an end has value, then every means to realise it must possess value which is instrumental, for example, the spectacles possess value, because they aid in seeing objects properly. Extrinsic values do not possess value on their own, they depend on intrinsic value to do so.

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

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

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

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

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

Western School of thought

1. **According to Allport:** “The term value means the relative prominence of the subject’s interest or the dominant interest in personality.”
2. **According to R.K. Mukerjee:** “Values are socially approved drives and goals that are internalised through the process of conditioning, learning or socializa-tion and that becomes subjective preferences, standards and aspirations.”
3. **According to D.H. Parker:** “Values belong wholly to the inner world of mind. The satisfaction of desire is the real value, the thing that serves is only an instrument. A value is always an experience never a thing or an object.”
4. **According to R.B. Perry:** “Any objective, whatever it be, acquires value when any interest, whatever it be, is taken in it, just as anything whatsoever becomes a target when anyone whosoever aims at it.”
5. **According to Clyde Kluckhohn’s:** “Value is a conception, explicit or implicit, distinctive of an individual or characteristic of group, of the desirable which influences the selection from available means and ends of action.”
6. **According to Edgar Brightman:** “In the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity.”
7. **According to John Dewey:** “The value means primarily to prize, to esteem, to appraise, to estimate; it means the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amounts of values as compared with something else.”
8. **According to Dr. Prem Kirpal:** Values may be defined as : (i) What we believe -professed values, (ii) what we practise -opera-tional values and (iii) what we learn from experience in order to adopt and renew traditions received from the past traditional values.” He further says, “Values should be operational and also relevant and dynamic.....Values should not be crystallized and frozen to the point of rigidity, stopping further growth and renewal.”
9. **According to Henderson:** “Anything which satisfies a human want

becomes thereby a value.”

10. **According to N.T. Ram:** “A value is what is desired or what is sought. Values may be operationally conceived as those guiding principles of life which are conducive to one’s physical and mental health as well as to social welfare and adjustment and which are in tune with one’s culture.”
11. **According to Kane:** “Values are the ideals, beliefs or norms which a society or the large majority of a society’s members hold.”
12. **According to Cunningham:** “Educational values become aims of education. According to these qualities, abilities and capacities are promoted in the individuals, which are inherently values of life.”
13. **According to J.S. Brubacher:** “To state one’s aim of education is to state his educational values.”

According to Indian School of Thought

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

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

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

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

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

1.2.7 Classification of Values

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

classified in number of ways:

(A) Classification of Values According to Indian Philosophy: Indian Philosophy believes in four values called Purusharthas, viz., Dharma, Artha, Kama and Moksha. Dharma is Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. Dharma and Moksha are viewed as higher and supreme values. Whereas Artha and Kama are viewed as lower values.

(B) Classification of Values According to Great Thinkers and Writers:

(1) Swami Vivekananda's Classification of Values:

Swami Vivekananda has laid stress on the following values:

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

(2) Mahatma Gandhi's Classification of Values:

Mahatma Gandhi mentions the following eleven values:

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

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

(4) Parker's Classification of Values:

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

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

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

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

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

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

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

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

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

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

Berelson and Salter divide values in the following two categories:

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

(9) Thomas's Classification of Values:

Thomas Classifies values into six groups:

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

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

Weil and Weid divide values into three main categories

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

(11) Roheach's Classification of Values:

Roheach classify values in two broad categories:

(i) Instrumental values (ii) Terminal values

(12) Turner's Classification of Values:

(i) abstract (ii) concrete

(13) Golightly's Classification of Values:

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

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

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

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

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

1. **Economic values:** Economic values are indicated by market price. They include all purchasable things. Economic values are instrumental in the sense that they are used as means to obtain other values.

2. **Bodily values:** Bodily values relate to the health efficiency and beauty of the physical life.

3. **Recreational values:** Recreational values refer to the values of play and leisure enriching the life.

4. **Values of association:** These may also be called as the social values as they include numerous forms of associations — from friendship and family life to world wide relationship.

5. **Character values:** Under character values we may include the whole range of desirable personal and social virtues including justice, benevolence, self-control and truthfulness.

6. **Aesthetic values:** Beauty of nature and work of art are the aesthetic values.

7. **Intellectual values:** Values of knowledge and quest for an attainment of truth

are included in intellectual values.

8. Religious values: Religious values include worship, devotion and commitment to that which one believes is the highest value.

(C) Classification of Values on the Basis of Educationists:

Educationists classify values into two broad categories:

1. Values as internal and subjective: Some educationists are of the view that values depend upon personal ideas and experiences. In other words a value is born out of a mind's power of imagination. H. Parker writes, "Values belong wholly to the inner world, to the world of mind." Hence educational values are internal and subjective. According to these educationists, curriculum construction, selection of educational aids, strategies and tactics all depend upon the teacher and the child.

2. Values as external and objective: Some educationists have firm belief that values are inherent in objects and activities in accordance with their qualities and attributes. It is the social environment which influences the quality or value of an object. In other words social environment assigns value to an object. Hence each social value according to environment enters an object and becomes a part of it. Thus value is external and objective. Curriculum construction, selection of strategies, tactics and teaching aids are all used with relevance to the social environment in which the teacher as well as the child live.

It is clear that some educationists regard values as internal and subjective whereas others hold that values are external and objective. It should be kept in mind that both these views are one-sided and reveal only one side of truth. The first group of educationists neglects the external social environment and the other group remains indifferent to the interests, inclinations, aptitudes and capacities of the child.

(D) Modern Classification of Educational Values:

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

1. **Related to likes or Immediate Values:** These values are those which fulfill the biological and psychological needs of children. Only immediate objects satisfy these values. The remote objects have no relevance. For example, a child having an

interest and liking for fine arts, shall be able to satisfy his artistic, taste by practicing artistic activities only. In short these values are related to immediate needs and their fulfillment to achieve immediate self-satisfaction.

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

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

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

(E) Classification of Values on the basis of Motivation:

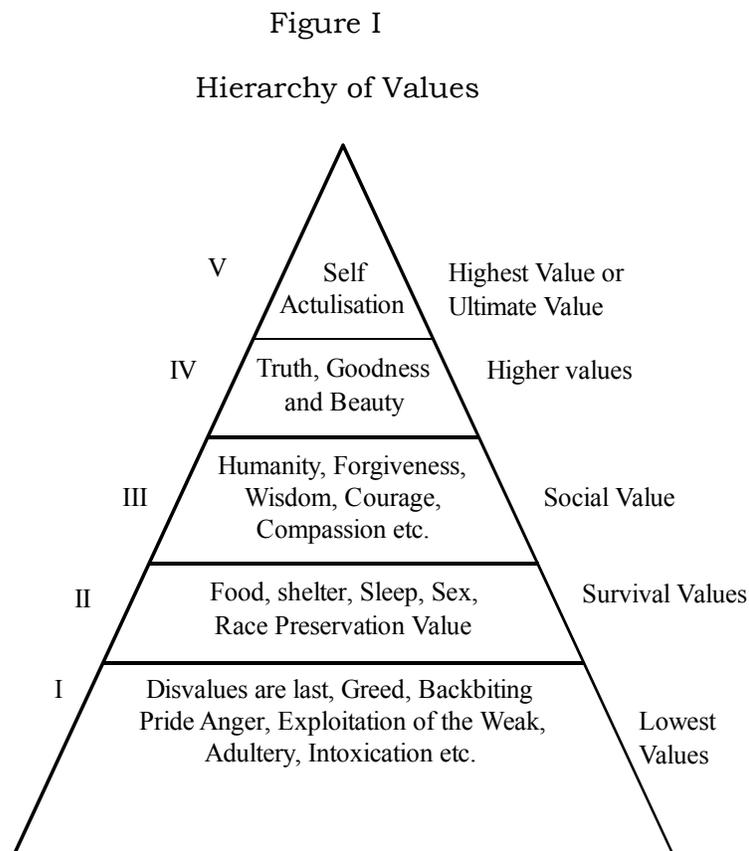
Based on motivation also values could be classified into two categories: Egoism and Altruism. Egoists think that one's actions should serve one's own self-interests. Each person should conduct his life in such a way as to bring himself the most pleasure. Egoism is generally equated with selfishness.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

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

2.8 Hierarchy of Values

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

The existing value system is divided in figure no. 3.1. It is based on the educational philosophy of Guru Nanak and is in confirmation with the ancient educational ethics also.



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

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

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

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

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

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

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

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

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

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

Some viewpoints regarding value-oriented education are as under:

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

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

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

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

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

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

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

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

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

6. **Mahatma Gandhi’s views:** “Education should be for the hand, head and heart. Education for the heart means spiritual training. The aim of education is self-realisation, the sum mum bonum of life and education.”

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

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

9. **Radhakrishnan’s view:** “Education is not limited to the imparting of information or the training in skills. It has to give the educated a proper sense of values.”

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

1. **Morning Assembly:** It should be held daily in all the educational institutions. It can be of 15 to 30 minutes duration. Activities of morning assembly should include

(i) Prayer (ii) Singing of devotional or patriotic song (iii) Brief ethical speech by a student, a teacher or the head (iv) Sermons and spiritual discourses (v) Readings from the scriptures or great literature of the world.

2. Compulsory Subject: Value education should be made a compulsory subject in all the schools and colleges. The essential teachings of great religions, like Hinduism, Sikhism, Buddhism, Jainism, Judaism, Islam, Christianity, should be taught in the educational institutions. Students must be taught the fundamental truth (i.e., the brotherhood of man and fatherhood of God) common to all religions. In the educational Institution, at least two periods a week should be set aside for imparting value-education. House examinations may be arranged in value-education (moral education). All students may be asked to qualify it at junior levels (i.e., 5th standard and 8th standard), secondary level i.e., 10th standard and senior secondary level i.e.12th standard, and at degree level. No student should be considered to have passed the examination without having passed in value-education.

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

4. Redesigning the Text-books: There is an imperative need for redesigning books on Indian history, geography civics, literature and languages etc. leading the students to appreciate and imbibe social, cultural, moral, aesthetic, economic, political and spiritual values. There are some Don't's which should be kept in mind while preparing the text-books. In other words text-books should be value-oriented.

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

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

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

8. Book Exhibitions: On literature related to moral, social, cultural, aesthetic and

spiritual values should be organised in the institution by extending invitations to publishers and booksellers of this area of knowledge.

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

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

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

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

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

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

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

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

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

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

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

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

17. Girl Guiding, Scouting and National Service Scheme (N.S.S.): It should be popularised. Their programmes and activities should be effectively organised. The students interested in social service in the hospitals, in the social festivals, in the villages, in the slum areas, at the railway station, at the general bus stand can do a lot. They can pick up some social, moral and cultural values of life.

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

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

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

organised by the teachers with value awareness promote education in the values.”

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

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

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

2.12 Suggested Readings

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

2.13 Suggested Questions

1. Define logical analysis and state its basic principles.
2. Show your acquaintance with classifications of values. What is the modern classification of educational values?
3. Explain the principle of fact-verification of the logical positivists. How do

Lesson No. 1.3

Writer : Harinder Kaur Sodhi

Structure of the Lesson

1.3.1 Objectives of the lesson

1.3.2 Introduction

1.3.3 Meaning of Education

1.3.3.1 Etymological Meaning of Education

1.3.3.2 Descriptive Approach

1.3.4 Meaning of Education in India

1.3.5 Western Concept of Education

1.3.6 Narrower and Broader Meaning of Education

1.3.7 Questions for Self Evaluation

1.3.8 Nature of Education

1.3.9 Scope of Education

1.3.10 Summary

1.3.11 Suggested Questions

1.3.12 Suggested Books

1.3.1 Objectives of the Lesson

After study of this lesson, the student will be able to do the following :-

1. Understand the definition of education.
2. Understand the universal and selected concepts on education.
3. Describe the nature of education.
4. Explain the scope of education.

1.3.2 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. In this lesson we will try to study its definition, concepts and objectives in brief.

1.3.3 Meaning of Education

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

1.3.3.1 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.

1.3.3.2 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

1.3.4 Meaning of Education in India

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 to-day. 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.

1.3.5 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 enfoldment 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 development 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.

1.3.6 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 process. 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 change 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.

1.3.7 Questions for Self-Evaluation

1. In brief lines describe any definition of education.
2. In four lines describe the concept of narrower and broader meaning of education.

1.3.8 Nature of Education

(i) Life Long Process: Education is a life long process. It cannot be linked with any specific age.

(ii) Self-Realisation: Man has been separated from the Almighty and again longs to be one with him. He is to be educated to feel the existence of almighty in every creation of God. Education proves the way for the self-realisation. i.e. union with God.

(iii) Harmonious Development of Personality: Education is to make the development of all aspects of the personality i.e. physical, social, cultural, religious, moral, political and intellectual. Every person has got his own limits towards the development of everyone of these aspects. His potentialities are the giving of heredity and environment. Education is to manage that every individual is developed to the best of his capacities.

(iv) Common Activities of Teachers and Taught: The aims of education are achieved by the efforts of both the teachers and the taught. Both are to be equally involved in it.

(v) Social Responsibility: It is the teacher who makes the student responsible about his family, parents, society, schools, community and his self and social development.

(vi) Getting Salvation: One of the ultimate aims of education is to get Mukti or Moksha and unite with the Almighty. It has been the aims of education in India since time immemorial and is leading towards it, even today.

(vii) Education is Dynamic: Education is always on the move. It is never

static. The values change, stock of funds change and modes and methods of education also change.

(viii) Education is a Tripolar Process: Education, person and community are three poles of the educational process. All the three are of equal importance and influence one another.

(ix) Education an Art and also a Science. It refines the aim of education and act as an art. It conducts experiments and acts as a science also. It has been becoming still wider with the passing of time. It thus is an art as well as a science.

1.3.9 Scope of Education

Education provides a wide range 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 science, 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.

1.3.10 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 the contribution of education to the field of development is withdraw, the whole structure is bound to fall.

At times education is confused with teaching, training, schooling and indoctrination but education has quite a different area of operation and also a different concept. Broadly speaking training is used for animal and education for human beings.

The area of operation of 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.

1.3.11 Suggested Questions

1. Define education in your own words and describe the most suitable definition.
2. Differentiate in your own language the definition of education with other alike words.
3. Write an essay on the scope of education.

1.3.12 Suggested Books

1. Sodhi, T.S. and Aruna Suri : Philosophical and Sociological Foundations of Education.
2. Sodhi, T.S. and Harinder Sodhi : Philosophical and Sociological Bases of Education.
3. Broudy, H.S. : Building a Philosophy of Education.
4. Kansal, M.R. : Principles of Education (in Punjabi).
5. Ross, James : Groundwork of Education Theory.
6. Teneja, V.R. : Educational Thought and Practice.
7. Singh, R.P. and Neerja Shukla : Non-formal Education.

**PHILOSOPHY AND EDUCATION: RELATIONSHIP BETWEEN
THE TWO**

1.4.0: Structure:

- 1.4.1 Objectives
- 1.4.2 Introduction
 - 1. 4.2.1. Philosophy
 - 1.4.2.2. Education
- 1.4.3. Relationship between Education and Philosophy
- 1. 4.4. Relationship of Education with various Branches of Philosophy
 - 1.4.4.1 Metaphysics and Education
 - 1. 4.4.2 Epistemology and Education
 - 1.4.4.3 Axiology and Education
- 1.4.5 Impact of Philosophy on Education
 - 1.4.5.1 Conclusion
- 1.4.6. Aims And Determinants Of Education With Reference To Curriculum And Pedagogy
- 1.4.7 Determinants of Aims, Curriculum and Methods of Education
- 1.4.8. Determinants of Aims of Education with Reference to Curriculum
 - 1.4.8.1. Curriculum
 - 1.4.8.2. Philosophical Determinants of Curriculum
 - 1.4.8.3. Philosophy Principles as Determinants of Curriculum
 - 1. 4.8.4. Characteristic of Curriculum as determined by Philosophical determinants
 - 1.4.8.5. Philosophical Foundations of Curriculum
 - 1.4.8.6. Educational philosophies
 - 1.4.8.7. Aims of Education According to the Philosophical Determinants of Curriculum
 - 1.4.8.8. Philosophical Aims of Education with Reference to Philosophical Curriculum
- 1.4.9. Determinants of the Aims of Education in with Reference to Pedagogy
 - 1.4.9.1. Pedagogy
 - 1.4.9.2. Development of Teaching Methodology
 - 1.4.9.3. Philosophical Determinants of the Pedagogy (Methods of Teaching)

1.4.9.4. Characteristics of Methodology

1.4.9.5. Some Philosophical Methods of Education

1.4.10 Summary

4.11 Suggested Questions

4.12 Suggested Books

1.4.1 Objectives: After studying this unit, you will be able:

- Explain the meaning & different branches of philosophy.
- Illustrate the meaning of education.
- Compare how philosophy & education are related to each other.
- Understand impact of Philosophy on Education.
- Learn different types of Philosophies and their relationship with education.
- Understand determinants of aims of education.
- Know various determinants of education with reference to curriculum and pedagogy.

1.4.2 INTRODUCTION:

Education is the basic human need, and essential for a decent living and moral life. Without education the human society would be uncivilized and useless hum grouping, without any social, political, religious, and physical developments. Philosophy gives direction to education by providing certain guidelines. It attempts to establish coherent meaning within the whole domain of thought. Before discussing the relationship between philosophy and education first we would understand what is philosophy and then education.

1.4.2.1. Philosophy

Man is always curious to know:

- his origin,
- his aim,
- his relationship with Good,
- his destiny etc. &

this constant effort of man to understand reality may be termed as philosophy. It is an attempt to unfold life's mysteries and find meaning in them. Hence it is called the Mother of all Arts and the Science of all Sciences.

Each one of us has a personal philosophy which we apply consciously and unconsciously in our daily life. Each philosophy reflects a unique view of what is

good and what is important. Philosophy in a general sense is conceived as “sum of a person’s fundamental beliefs and convictions”. We have some ideas concerning physical objects, our fellow persons, the meaning of life, death, God, right and wrong, beauty and ugliness, and the like. Of course, these ideas are acquired in a variety of ways, and they may be vague and confused. Philosophy is a guide for living; because the issues it addresses are basic and pervasive, determining the course we take in life. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration.

Philosophy is the study of the realities, the pursuit of wisdom. Philosophy study the general and fundamental problems concerning matters such as existence, knowledge, truth, beauty, law, justice, validity, mind, and language. Thus philosophy is a way of life. In a wider sense philosophy is a way of looking at life, nature and truth. It sets up the ideals for an individual to achieve them in his life time.

Meaning

There is no exact definition of philosophy, but in general sense philosophy is considered as:

- The love for wisdom
- Relational approach to any phenomenon
- To seek justification of something through rational interpretation
- The literal meaning of philosophy is the love of wisdom which is derived from the Greek word ‘Philos’ (love) and Sophia (wisdom). Indian thinkers trace the origin of the word ‘Darshana’ from the root meaning ‘seeing’. Hence, philosophy stands for an inquiry about truth and search for knowledge. Wisdom does not merely mean knowledge. It is a continuous seeking of insight into basic realities— the physical world, mind, society, knowledge and values. It is a method of critical and reflective thinking. It is search for truth and reality. It is an enquiry into man’s attempt to understand the universe in which he lives. It is a living force. It provides mean to lead best kind of life. According to Plato, a philosopher is one who has an insistent desire to know. Certain definitions of philosophy are as below:
- According to Oxford Collins Cobuild Dictionary (2006),”Philosophy is the study or creation of theories about basic things such as the nature of existence, knowledge, thought, or about how people should live”.

- According to Alfred Weber “Philosophy is a search for comprehensive view of nature, an attempt at a universal explanation of the nature of things. A person who searches into the reason and nature of things, who tries to arrive at a general principle and who attempts to apply those principles to daily conduct of life, acts like a true philosopher.
- According to John Dewey, philosophy is "critical reviewing of just those familiar things."
- Raymont argues, “Philosophy is an unceasing quest to discover the general truth that lies behind particular facts, to discern the reality that lies behind appearances”.

"What is life? What is man's origin? What is man's destiny or goal? These are some of the questions of philosophical enquiry. Different philosophers try to answer these questions according to their own mature reflection and thinking. These different answers lead to different philosophies.

The Major Branches of Philosophy are: (a) Metaphysics or theory of existence: philosophy is rational thinking, of a more or less systematic kind about the general nature of the world or the discussion about the nature of ultimate reality and the cosmos, (b) Epistemology or the theory of knowledge : the justification of belief, (c) Ethics, the theory of morality or value : the conduct of life , (d) Aesthetics or the discussion of beauty, (e) Logic or the study of ideal method of thought and reasoning.

1. 4.2.2. Education

Education is a never ending process of the all round development of an individual. To become educated is to learn to become a person. Education helps a lot in strengthening the internal qualities of man without which he could never develop. Etymologically, ‘education’ is derived from ‘educere’ or ‘educatum’ which means ‘to lead out’, ‘to bring out’ or ‘to draw out.’ In a broad sense, education refers to an act or experience that has a formative effect on the mind, character or physical ability of an individual. Education in this sense never ends.

Definitions of Education:

Education has been defined by various scholars according to their cultural and social set ups. The few definitions are as follows:

- **Plato** says, education is to develop physically and mentally a human being, in such a way that his / her potentialities could be realized.

- **Aristotle** says, education is the process through which a sound mind is developed in a sound body.
- **According to John Dewey** education is the process to develop all the capabilities of a person as he/she could control his/her environment and fulfill his / her duties.
- **Al Ghazali** says education is the process to enable an individual to know between true and false, good and bad, and right and wrong conducts.
- **AlMaududi** says education is the process to bring the potential good in a man.

An educator not only holds certain beliefs and ideals of life, he also tries to convert his pupils to his own views and his own way of life. The influence of a person, holding a vital belief, brought to bear upon another person with the object of making him also to hold that belief, is education. Thus education means to lead out, through the modification of the native behaviour of the child.

1.4.3 Relationship between Education and Philosophy

After discussing the meaning of both education and philosophy, it is not very difficult to describe the relationship between the two. Apparently, there seems to be little connection between them. One is science while the other is an art. One is speculative while the other is practical. Philosophy determines the supreme aim of life and sets standards and values that should guide and direct man's educational efforts to achieve them. Every philosopher has an educational outlook and every educator has a philosophy of life. No system of education is completely divorced from philosophy. Philosophy provides the aim of life and thereby the aim of education and education provides the vehicle for carrying out that philosophic aim in practical life.

Philosophy is the mother of education and education gives birth to Philosophy. Thus philosophy is a major concern of education. This may seem contradictory but the relationship between philosophy and education is very close. Philosophy furnishes the goals of life and education gives the means to achieve those goals. Philosophy points out the ways and education follows it. Without philosophy education would be a blind effort and without education, philosophy would be crippled. Man is the common subject of both philosophy and education. Philosophy and education are closely interrelated, interdependent, identical and inseparable from each other.

The following are a few viewpoints that establish the intimate mutual relationship between philosophy and education:

- **View of Ross:** “Philosophy and education are the two sides of the same coin; the former is the contemplative while the latter is the active side”.
- **View of John Dewey:** John Dewey endorses the viewpoint of Ross when he says, “Philosophy is the theory of education in its most general phase”.
- **Fichte’s view:** “The art of education will never attain complete clearness without philosophy”.
- **Spencer’s view:** “True education is practicable to true philosophers”.
- **Gentile’s view:** “Education without philosophy would mean a failure to understand the precise nature of education”.
- **John Adams :** Education is the dynamic side of philosophy.
- **T.P.Nunn:** Education aims are correlative to ideals of life.
- **Conner:** theory (philosophy) directs practice (education) and practice directs theory.

Lets discuss the relationship that philosophy and education hold as follow:

1. **Philosophy Determines the Destination which Education has to Achieve:**

Philosophy has always inspired educational theory as well as practice. It determines the real destination towards which education has to go. In the words of Dewey: “Education is laboratory in which philosophic distinctions become concrete, and are tested”.

Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content of instruction. Philosophy formulates the aims of life and education offers suggestion how these aims are to be achieved. Philosophy embodies a way of life; education is the preparation for life. Education is a sustaining, progressive and purposive effort, whose strength comes only form the moral values of the community, the only source of which is philosophy.

2. **Ends of Both are the Same:** Education and philosophy are inseparable because the ends of education and the ends of philosophy are identical.
3. **Means of Both are the Same:** The means of philosophy are the means of education. It is inquiry which alone can lead to wisdom.
4. **Education is the Best Means for the Propagation of Philosophy:** A philosopher is a constant seeker of truth. He contemplates on the real nature of the universe, the real nature of man and man’s destiny. It is only after a good deal of contemplation and deliberation that he arrives at the truth and lays down certain aims, ideals and values. He then tries to live in accordance with those aims and values and also wants others to be converted to his beliefs and live according to

them. This he can achieve through education which is the best means for the propagation of his philosophy.

5. **Education is the means to Achieve the Goal:** Philosophy deals with the ends and education is the means to achieve those ends. Philosophy gives ideals, values and principles; education works out those ideals, values and principles. In the words of Herbert, “Education has no time to make holiday till all the philosophical questions are once for all cleared up”.
6. **Philosophy Points out the Way, to be followed by Education:** We have already said, education means modification of the child’s native behaviour. But the problem is in which direction modification should be carried out and what should be the standards and values, to strive for. This problem is solved by philosophy which points out the way to be followed by the educator in the modification of the child’s behaviour. Philosophy, thus, deals with the ends and education is a laboratory’ in which philosophic theories and speculations are tested and made concrete.
7. **Philosophy Provides Direction and Guidance to Education:** Philosophy is the corner-stone of the foundation of education. It gives direction to education by providing certain guidelines. Education involves both the world of ideas and the world of practical activity. Good ideas can lead to good practice and good practices reinforce good ideas. In order to behave intelligently in the educational process, education needs direction and guidance which philosophy can provide. Hence, philosophy is not only a professional tool for the educator but also a way of improving the quality of life because it helps us to gain a wider and deeper perspective of human existence and the world around us.
8. **Mutually Re-constructive:** Philosophy and education are reconstructive; they give to and take from each other in ebb and flow of thought and action; they are means to one another, and ends. The chief task of philosophy is to determine what constitutes good life, whereas, the main task of education is how to make life worth living. So, philosophy and education are mutually re-constructive. Philosophy deals with the goals and essentials of good life, while education provides the means to achieve these goals of good life.
9. **Education as Dynamic Side of Philosophy:** Education can be defined as the strongest instrument for the achievement of the ideals of life and civilized attempt to bring about the balanced and proper development of human personality. The plant of education draws its nourishment from the soil of philosophy. In the words of Adams: “Education is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the ideals of life”. Philosophy

provides unique concepts to education for making and developing the harmonious personalities of the children. Philosophy is in reality the theory of education while education is practical thereof.

- 10. Aims of Education are Co-related to the Ideals of Life:** The aims of education are related to the aims of life. They change with the changing philosophy of life. To prove the statement we can refer to the study of aims of education in their historical perspective. Philosophy is the determining force for laying down the aims of educations. Unless we have philosophical understanding of life and some guiding philosophy, education will be meaningless and the teacher will be like rudderless boat. **Bode** says, "Unless we have some guiding philosophy in the determination of objectives, we get nowhere at all." With such a philosophical background we direct our efforts and energies towards achieving the goals.
- 11. Great Philosophers have also been Great Educationists:** The interdependence of philosophy and education is evident from the fact that all great philosophers are great educators in the East as well in the West. Philosophers like Socrates in Greece, Confucius in China, Buddha, Plato, Locke, Comenius, Rousseau, Froebel and Dewey have been great educators. In India, we have the examples of the ancient sages who were mostly educational philosophers. In recent times, educational preachings of Swami Dayanand, Swami Vivekananda, Shri Arubindo Gosh. R.N.Tagore, M.K. Gandhi, Dr. Radhakrishnan and J. Krishnamurti show that they have combined philosophy and education in such a manner that their integration is imperceptible. They reflected their philosophical views in their educational schemes. Ross has also remarked that, "on the whole great philosophers have been great educationists. Even the later thinkers like Russell and Huxley offered interesting examples of the intimate connection between philosophy and education. Rousseau, Fichte and others, therefore contend that in the true sense of the term education is real philosophy
- 12. Educational Movements are Lead by Philosophers:** Most of the educational movements of the world, owe their origin to the philosophical school of different philosophers. It had been seen that educational movements and programmes propagated by great educators of the world were the experiences of their philosophical beliefs. The reason is that when a philosopher wishes to spread his ideas, he converted his forest home into school with a view to preserve the finest results of their life-long meditation for the coming generations. The ideals of Lord Buddha were practiced and preached through a well-organized system of monasteries, which were also great centers of Buddhist education. The great thinkers and philosophers of India and John Dewey of America, took keen interest in

the educational problems of their respective countries and evolved new systems of education based of their own ideals.

13. Various Schools of Educational Thought based on Philosophy: Every action, plan, programme, policy or system is to have some philosophy at its roots. Many thinkers of the world propounded their own philosophies of life and education. Similarly, for education we have been guided by philosophies, propounded by various thinkers, which have resulted in definite programmes of education. These philosophies have thrown up varying proposals and programmes in education. Every one of them has its philosophical base and the modern educator may better pick up useful points from each and weave them into a workable, effective and worthwhile programme. Basic education, for example, was the offshoot of Gandhian philosophy of education.

Similarly, many philosophies of education, also known as schools of philosophy have been guiding mankind in its actions. There are a number of schools of educational philosophy like idealism, naturalism, realism, materialism, pragmatism etc.

Socrates have given the world his “Socratic method” (Method of questioning & cross-questioning) of teaching; Plato’s idealism gave birth to his cultural scheme of education, Rationalism in philosophy produced the theory of formal discipline in education, Rousseau’s anti-social philosophy was reflected in his “negative or natural education”. John Dewey of America took keen interest in solving the educational problems of his country. American pragmatism has resulted in the project method of education. Naturalism has introduced the play-way method. Hence there is no reason to believe that education is unaffected by philosophy. The truths and principle established by philosophy are applied in the conduct of education process.

14. Philosophy Determines the Various Aspects of Education: Almost every aspect of education has a philosophical base. Philosophy exercises tremendous influence on education in all its aspects. All the problems of education are problems of philosophy. It is philosophy that provides aims to education. These aims determine the curriculum, text books, discipline, teacher, administration, evaluation of the teaching techniques, character, the problems of school organisation and school discipline and also the role of the teacher in the educational process etc. There is no escape from a philosophy of life and of education. Thus so long as we need aims of education, based on the ultimate goal of life (and this need will always be there) philosophy will continue influencing and determining both the matter and the method of education.

15. Education Reconstructs the Social Structure in terms of Philosophical Ideas:

Education renews and re-builds the social structure in the pattern of philosophical ideals. This implies that, in each of the social institutions, philosophy is needed for the explanation of certain realities of life. Human being, who is born and grows up with inherited propensities, determines the basic traits of man, but education paves a way for his success in life.

16. Functions of Education in the Present Context:

Education by its very nature looks to the future and prepares for it. The role of education is to contribute to the efforts of man and society as they move towards the future. Therefore its main function is to build the society as per man's aspirations and to develop the kind of manpower that the society needs. Philosophy is a guide to educational practice, education as field of investigation yields certain data as a basis for philosophical judgment.

17.

From the above discussion, it is clear that basically education and philosophy are two disciplines that are very closely related and in some areas they overlap each other. There is a close interaction between the two; one without the other is inconceivable'. To elaborate further, 'Philosophy and Education are the two flowers of one stem, the two sides of one coin. One can never be thought of without the other. The presence of one is incomplete without the other. The art of education cannot be completed without philosophy and philosophy cannot convert others to its aims and values without education. Therefore, we can say that without philosophy, education would be nothing but a blind effort and without education philosophy would be no better than a cripple. Divorced from philosophy, education would become an aimless endeavor; a hopeless waste of time and energy. Thus, philosophy gives education its point, its target, its goal.

1.4.4 Relationship of Education with various Branches of Philosophy

Philosophy implies both process of seeking wisdom and wisdom itself. This wisdom is nothing but theoretical and practical knowledge related to problems of life and universe, which is derived out of systematic, critical and reflective thinking.

Philosophy has the following three main branches—Metaphysics, Epistemology and Axiology.

Their relationship with education is explained below:

1.4.4.1 Metaphysics and Education

Metaphysics is the branch of philosophy that studies the ultimate nature of reality or existence. The term metaphysics is derived from the Greek words "meta" means

(“beyond”, “upon” or “after”) and physika, means (“physics”). Literally it refers ‘those things after the physics.’ Aristotle developed the study of metaphysics (to be studied after physics). While physics studies the laws of external form of existence, metaphysics thinks over the real essence of things. Its main problems are: What exists? What is reality? What is the nature of existence? What is truth? Who am I? Is there a purpose in creation? Is there a God? etc. Its scope includes Ontology, philosophy of self, cosmogony, cosmology and theology.

Effects on Education: Metaphysics has a close bearing on the aims and ideals of education as follows—

- (i) **Goals of Education:** Education, like other human activities, cannot operate outside the realm of metaphysics. The goals of education are more directly affected by metaphysics than any other domain of philosophy. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education. Metaphysics is speculative and focus on issues as the nature of cause-effect relationships. It relates to teaching in terms of thoughts about educational goals, the selection of appropriate content and educational goals, and attitudes towards the general nature of learners.
- (ii) **Aims of Education:** The metaphysical attitude provides the educationists the proper perspective for devising aims and ideals of education. What we want to make out of man depends upon his nature and place in the universe. The concept of self is the basis of the development of character, which is the central aim of education. Know thyself and be thyself is the universally acknowledged aim of education.
- (iii) **School Curriculum:** Metaphysics has important implications for education because the school curriculum is based on what we know about reality. And what we know about reality is driven by the kinds of questions we ask about the world. In fact, any position regarding what the schools should teach, has behind it a particular view of reality, a particular set of responses to metaphysical questions. Educational policy, curriculum of study and teaching methodology, all have their manifestations in metaphysical beliefs
- (iv) **Intellectual power development:** Education is concerned with the development of man’s rational powers. i.e. with the formation of the intellectual powers. Since the aim of education is the formation of the intellectual virtues and since these virtues are the same for all men, the aim of education is also the

same for all men. Relationship between man and nature is another dimension of metaphysics.

- (v) **Relationship with world:** The concept of world is directly concerned with the individuals' relationships with society and nature. The Indian philosophy emphasizes harmony between man and the world, while the western philosophers have prompted man's desire to overpower nature. While the Indian philosophy is the foundation of educational institutes like Vishwabharti or Sri Aurobindo's International University, the Western approach is the basis of the technical and the scientific education of today.
- (vi) **Moral Education:** Moral and religious education is based on the metaphysical concept of God. This does not mean that moral education must necessarily be linked to religious education. It only shows that our explanation of the ultimate reality, call it God or anything else, has important bearing upon education, particularly its aims and ideals and therefore, its means and plans.

In fact, it can be said that more integral is the world view, the more multisided will be the education based upon it. The most important metaphysical theories which have influenced education are - Idealism, Naturalism, Pragmatism, and Realism. Idealism is subjective, objective, phenomenalist and absolute, while realism has influenced education concerning science and technology.

1.4.4.2 Epistemology and Education

It is only knowledge that reveals reality and facilitates values realization. Philosophy began with metaphysical questions and the answers for metaphysical questions lead to epistemology. Epistemology is the branch of philosophy concerned with the nature and scope of knowledge and is also referred to as "theory of knowledge".

Etymologically the term epistemology has derived from two Greek words episteme – means "knowledge, understanding" and logos – means study, science or discussion. In other words we can say that Epistemology is the study of the nature, source, and validity of knowledge. It is the conditions under which knowledge takes place.

This branch of philosophy studies not only the nature, object, and validity of knowledge, but also the differences between knowledge and faith, knowledge and truth, knowledge and action. It seeks to answer of the basic questions as "What is true?" and "How do we know?" Thus epistemology covers two areas: the content of thought and thought itself or in educational terms: Curriculum and instruction or content and method. The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information. Epistemology seeks answers to a number of fundamental issues.

These problems of epistemology clarify its scope. Its subject matter is the process, methods, object, characteristics, conditions, validity and fallacies of knowledge. Epistemology is the philosophical discussion of all these problems. It uses the philosophical methods of induction and deduction, synthesis and analysis.

Effects of Education: Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. Therefore, as we discuss epistemology, we are essentially discussing education. Epistemology has special importance for education as following:

- (i) The business of education is concerned with imparting knowledge. As teachers, we need to be clear over what knowledge is and how it is related or different from beliefs and opinions. As we get to appreciate the conceptual differences between knowledge and these related terms, it will help us to determine what to expect from students.
- (ii) If the central task of education is imparting knowledge, teachers will greatly improve on their methods of teaching once they understand the different sources of knowledge. Furthermore, since, as it will be found, no type or source of knowledge is perfect and a combination of several improves our grasps of what knowledge is. Teachers may apply this in their teaching by always employing more than one method where possible.
- (iii) As the teacher in his classroom imparts various types of knowledge according to his disciplines, it will be appropriate for the teacher to know the type of knowledge he imparts, the sources and how much relevance can be placed on them. It is also important that the teacher should be aware of the ways of cognition (knowing) in his particular subject since every type of knowledge has its source.
- (iv) In epistemology, we study different philosophical perspectives held about meaning, origin, source and nature of knowledge and theories of truth. Epistemology is directly related with knowledge, its sources, nature, validity, scope, origin etc. The study of epistemology helps in eliminating non-essential things and including essentials of curriculum content, which includes different forms of knowledge, fixing the priorities for transmitting them.
- (v) All education ultimately culminates in the realization of values or ideals expressed in the educational objectives. The study of epistemology helps in answering the following questions in a fruitful manner. What are the goals of education? What should be content of education or curriculum? How is the content justified and validated? What are the approaches in transacting the

content material and to realize the goals of education? What are the values that need to be acquired? What is their nature and sources? How can they be acquired?. These questions are basically epistemological and answers to these questions may vary according to one's philosophical perspective.

- (vi) Epistemology is the explanation of how we think and the relevance of our thinking. It is required in order to be able to determine the true from the false, by determining a proper method of evaluation. It is needed in order to use and obtain knowledge of the world around us. Without epistemology, we could not have standard criteria of knowing anything. More specifically, we would have no reason to believe our thinking was productive or correct, as opposed to random images flashing before our mind.

1.4.4.3 Axiology and Education

Axiology, which stems from two Greek words- "Axios" means "value, worth" and "logos" means "reason/ theory/ symbol / science/study of". Hence, Axiology is the philosophical study of value and "value" originally meant the worth of something. Axiology asks the questions: What is a value? Where do values come from? How do we justify our values? How do we know what is valuable? What is the relationship between values and knowledge? What kinds of values exist? Can it be demonstrated that one value is better than another? Who benefits from values? etc.

Axiology has three main branches- Logic, Ethics and Aesthetics. Ethics is the study of moral values and conduct. "How should I behave?" is an ethical question. Ethical theory seeks to provide right values as the foundation for right actions. It study what is good and evil, right and wrong, Positive and negative also. Logic deals with reasoning and principals and criteria of valid inferences and demonstration. It attempt to distinguish good reasoning from bad reasoning. The third major branch of axiology is aesthetics. It studies the nature and standard of beauty. Aesthetics asks such questions as "What is beautiful?" and "What should I like?" All these branches of axiology are intimately related to education.

Effect of Axiology on Education The question of values deals with notions of what a person or a society regards as good or preferable. Education plays an important role for inculcating the value (such as- truth, beauty and goodness etc.) and transmitting from one generation to another through its curriculum. And in that context, the classroom is an axiological theatre in which teachers cannot hide their moral selves. By their actions, teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent. It has been rightly stated that culture is a totality

of values created throughout history and that education is the means of performing culture. Education preserves and transmits values that guarantee the cultural identity of the human community.

Values guide our decision as to what is good, true and right. Value based education is a tool which not only provides us a profession but also a purpose in life. The purpose of our life is undoubtedly to know oneself and be our selves. Value based education is a key dimension of building peace, tolerance, social conduct, justice and intercultural understanding. For the real progress of a country, it is very necessary to develop values in all citizens and to achieve this goal, teacher plays an important part. Teachers are keys for knowing or understanding a nation. In the other words, they are the builders of a nation. So to make the significant development in a nation or society we have to look towards teachers.

The relation of different branches of axiology with education is as following:

1. **Logic and Education:** Logic is the study of the rules and techniques of reasoning. It undertakes to study the various forms of thinking namely induction and deduction and also the fallacies of thinking. Logic is a science of reasoning or argument. Logic is not concerned with the factual questions such as about the psychological processes of reasoning actually happening in mind etc.

Logic studies various intellectual processes such as thinking, reasoning and judgement. All education is concerned with theory and practice. While the theory is arrived at by induction, the practice depends upon deduction. Both induction and deduction are the two branches of logic. Its knowledge helps in avoiding error and arriving at correct generalisation in every field of knowledge. It is intellectual exercise necessary for all the serious students. The teacher must know logic, in order to have successful communication.

2. **Ethics and Education:** It deals with judgment or approval and disapproval, rightness and wrongness, goodness or badness, virtue and vice. It is also called moral philosophy. It is the science of human conduct. Habits and behaviour are related to the permanent peculiarities of human character. Conduct is the mirror of character. Thus, ethics is the science of character or habit. It evaluates human habits, character and voluntary determinations. So it is a normative science. The most widely accepted aim of education is man making or character building. As the science of character, Ethics analyses the psychology of ethical consciousness. It shows how different moral norms evolve different circumstances and then it also examines the validity of these norms and provide solid basis for the socialization of the educand. It examines the theories, moral and standards and shows the possibility of arriving at a correct ethical criterion. Ethics is not only theoretical; it

also helps in the application of moral principles in actual life. Its scope includes the description of good qualities and bad qualities. Ethics studies what is wrong and what is right in character. But the propriety of habits and determination can be determined by measuring them with the ideals of life. It studies the ideals of human life.

Ethics as we have seen earlier is concerned with the study of human conduct, human behaviour and action. It is concerned with what is good as distinct from what is bad, what is right and what is wrong? What is duty and what is obligation? How are all these related to education? Firstly, let us begin with the popular saying of Plato that knowledge is virtue and ignorance is vice. We educate man to enable him understand the positive and negative aspects of life and be responsible for choosing any. This is because Socrates and Plato argue that evildoers are suffering from ignorance. Knowledge helps to unveil us of darkness of ignorance. Man is the most favoured of all creatures because he is the only one that receives education. This makes him more to live by certainty than by chance. Knowledge enables man to control his environment through his interaction to suit his purposes. Education helps man to appreciate other people in the society, community, nations and the human race as a whole. Man is educated to benefit himself and benefit the society. This helps man to develop social attitude and values which are important in the sustenance of the individual and the society. The development of positive social values and attitude helps to improve his personality and character which are the hallmark of all educated person. Man is a social animal who is not capable of solitary life. Ethics can provide the teacher with ways of thinking about problems where it is difficult to determine the right course of action. Ethics also helps teachers to understand that “ethical thinking and decision making are not just following the rules”

3. Aesthetics and Education: Aesthetics is the science of beauty as logic is the science of truth and ethics is the science of good. Education seeks to realize the true, the good and the beautiful. Therefore, it requires not only logic and ethics but also aesthetics.

The aim of education is to realize all round development of the child. In this development, moral and aesthetic development occupy foremost place. While moral development requires knowledge of ethics, aesthetic development requires training in aesthetics. Aesthetics is the basis of all literary and artistic criticism. It supplies the philosophical basis to literature and art. As literature and art contribute significantly to education, the value of aesthetics in education is clear. Aesthetics can also help the teacher increase his or her effectiveness.

1.4.5 Impact of Philosophy on Education

Since philosophy and education are intimately related, it seems necessary to discuss their relationship in different fields viz., (i) Aims, (ii) Curriculum, (iii) Teaching techniques, (iv) Concept of discipline, (v) Teacher and so on.

1. Philosophy Provides Aims and Objectives to Education:

Education being a planned and purposeful activity is directed for specific aims and objectives in every society. We always require some sort of guiding philosophy in the determination of objectives of education. These aims and objectives are formulated by a philosophical approach. It is again philosophy which formulates the aims of education based upon deep insight and fundamental thinking and it is education which makes it practical. In the words of *Rusk*, “Philosophy formulates what it conceives to be the end of life; education offers suggestion how this end is to be achieved.” Philosophy shows the way and education moves on in that direction.

A philosopher lays down ultimate values of life and these become the aims of education for a particular society or nation. Different philosophies have prescribed different aims of education. Idealism recommends exaltation of human personality as the main aim of education, while Naturalism emphasizes self-preservation as the fundamental aim of education. Pragmatism believes in the socialization of an individual as the aim of education.

2. Philosophy Decides Curriculum: There are two sides of philosophy, one is theory and the other is practice. Curriculum being the contents of education may be deemed as the practical side of philosophy. Philosophy of education being an abstract though forceful entity, prescribes a curriculum for the achievement of its aims. According to *Rusk*, “Nowhere is the dependence of education on philosophy more marked than in the question of the curriculum”. He is correct as specific curriculum problems demand a philosophy for satisfactory solution. *Briggs*, while discussing curriculum problems says, “It is just here that education seriously needs leaders—leaders who hold a sound comprehensive philosophy of which they can convince others, and who can direct its consistent application to the formulation of appropriate curriculum.”

Curriculum is constructed in accordance with the aims of education that are ultimately guided by the objectives of life over which philosophy has great bearing. In the light of different philosophies, different types of curriculum have been prescribed. Choice of curriculum needs philosophers or leaders of thought. With the

change of time and circumstances, the curricula also changes and this change can be brought out by educators who are philosophers at heart.

Idealists, Naturalists and Pragmatists differ on the question of the contents of education. Idealists emphasize higher values of life and prescribe the study of ethics, religion, logic, literature and humanities.

Naturalists prescribe those subjects and experiences which give due consideration of the present experiences, interests and activities of the child. Their main concern is physical science and direct experiences. Pragmatists lay more stress on the study of functional subjects such as language, social studies, general science and various activities. Whatever the case may be, philosophy is in the background of every type of curriculum.

3. Philosophy Determines the Teaching Methods:

The next main problem is the impact of philosophy on the science of teaching. Every educational system is based upon specific teaching methodologies and the curriculum. What should be the teaching methodology? And what kind of teacher should be? And what kind of curriculum be taught to the students? All the answers are given by philosophy.

As far as the methods of teaching are concerned, it can be said that the child is influenced; to give a particular shape to his life by the way he is taught. The philosophy of the teacher is reflected in the child by his method of teaching. So the course of life of the child is definitely influenced by philosophy.

Different educationists and philosophers have prescribed different techniques of teaching according to their bent of mind or mental disposition and scheme of education. The naturalists lay emphasis on motivation, direct experiences and on maintaining interest of the child. The idealists believe in lecture method and discussion. Their sole concern is to create suitable environments in order to influence the development of an individual. Pragmatists recommend socialized techniques, projects and problem-solving methods and other activities as the teaching techniques. In the end it may be said that teachers who think that they can do without a philosophy of life render their methods of teaching ineffective.

4. Philosophy and the Concept of Discipline

The nature or type of discipline is always determined by the philosophy. In other words, discipline reflects the philosophy of life. A belief prevalent in the past like, "Spare the rod and spoil the child" signifies a philosophy behind it.

Naturalists believe in the concept of discipline by natural consequences. Naturalism emphasizes self-assertion of the individual, as against blind obedience to authority.

Idealists favour inner discipline—discipline of mind or intellect and wish the individual to rise above self. Idealism relies much on the personality of the teacher for the maintenance of discipline. Pragmatists advocate complete freedom from external pressure. They stress free discipline and self-discipline, inner or outer discipline. Militant or self-imposed discipline has been propagated by different schools of thought and political ideologies. Indian philosophy has always been favouring discipline of the soul, mind and intellect, control over the physical movements, actions and thoughts. Modern concept of discipline gives maximum freedom to child and provides opportunities to have self-control, co-existence and the inner discipline. This is a clear impact of democratic ideology and social philosophy. Thus, we see that the problem of discipline is closely related with philosophy.

5. Philosophy and Teacher

Every man is born a metaphysician. So every teacher is a philosopher. Education takes place through the interaction between the teacher and the taught. A teacher not only has a thorough knowledge of his subject, but also he must know man, the society at large. He must have a clear vision about everything he comes into contact. The teacher influences the personality of the child and installs in him a thoughtful awakening, a new life and beliefs. This is in no way indoctrination. To be a successful teacher it is essential for him to know the philosophy of education and its related ingredients. He himself should have a desirable philosophy of life. His philosophy of life finds an expression in the philosophy of education. Therefore, knowledge of philosophy is fundamental not only to an understanding of education as a whole but also to have a clear grasp of the actual techniques of teaching and their effective use.

Idealism assigns a very important role to a teacher who has to inspire and influence his pupils and mould them to become spiritual beings. He is a co-worker with God in perfecting man. Naturalism regards teacher as the stage manager who has to provide educational environment. According to pragmatism, teacher is a friend, a guide and a philosopher. He encourages self-education on the part of his pupils. Thus, in all the cases, a teacher is guided by a particular philosophy of education.

6. Philosophy and Text-Books

Next important factor is 'philosophy and text-book'. The text books constitute the part of curriculum and are an important means for the realization of educational aims. The adoption of appropriate text-books is, therefore, closely connected with philosophy. Briggs has rightly pointed out that the selection of text books depends

on the ideals and values of a particular time and society. Text-books also reflect philosophical approach to curriculum.

“A good text-book must reflect the prevailing values in life fixed by philosophy.” It should also be in accordance with the prevailing accepted social ideals, norms and standards. Present system of text-book writing is very defective.

7. Philosophy and Educational Administration Educational administration is also not untouched by philosophical doctrine. Mental tests and personality tests, which occupy a very prominent place in the field of educational administration, also require a definite philosophy.

8. Philosophy and Evaluation: Evaluation is the continuous process of measuring the educational achievements in the light of educational aims already determined. Hence the first step of evaluation is the clear knowledge of educational aims.

1.4.5.1 Conclusion

The above discussion shows that the various branches of philosophy are closely related to education. All the aspects of education viz. aims and ideals, the methods of teaching, the curriculum, the school administration, discipline and evaluation etc, are based on the above mentioned philosophical foundation.

1.4.6. AIMS AND DETERMINANTS OF EDUCATION WITH REFERENCE TO CURRICULUM AND PEDAGOGY

Every educational system must have some goals, aims or objectives. These act as guides for the educator in educating the child. It can, therefore, never be unplanned and aimless venture or purposeless activity. In fact, we cannot think of any process of education without specific aims and objectives. Bode says, “Unless we have some guiding philosophy in the determination of objectives, we get nowhere at all.”

These aims of education, in different countries, are determined by the aims and ideals of life which the people of those countries have at that particular time. The aims and ideals of life, in their turn, are determined by the philosophy of the time. It is, therefore, that aims and ideals of education vary with the different philosophers. It is the philosophy of the time which determines whether the aim of education should be moral, vocational, intellectual, liberal or spiritual. In the words of Rusk, “Every system of education must have an aim and the aim of education is relative to the aim of life.” Philosophy formulates what should be the end of life while education offers suggestions how this end is to be achieved.

1.4.7 Determinants of Aims, Curriculum and Methods of Education

The following are the important determinants of above three aspects of education:

1. **Philosophical Factors:** In order to determine the aims of education, the base is philosophy. Aims of education are determined by aim of life or philosophy of life. Aims of education change with the changing philosophy of life. Different philosophy has different aims of education.

2. **Psychological Ideology:** It concerns concept of human nature and human behaviour. Aims of education are also determined by this concept prevalent in a society. In modern times the meaning of education has changed to a great extent. Now, education is the process of acquiring experience throughout life. Thus this new meaning of education has psychological basis and Educational theory and practice are conditioned by the nature of human behaviour.

3. **Sociological Factors:** Education takes place in society constituted of individuals. It is a social process and has a social relevance. Education is both a cause and product of society. It originates in the society and it must fulfill the needs and aspirations of the society. So sociology as a science of society plays a prominent role as determinants of some of the educational aims.

4. **Socio-Cultural Factors:** Schools at large often and closely reflect the social patterns prevailing in a particular country. As such the education system is usually seen as a social factor which must reflect the ethos of the people that it serves. Thus Socio-cultural heritage of a nation, greatly affects the aims of education.

5. **Political Ideology:** The political philosophy which controls the government of a country often has its inevitable impact on education. Education in any country and at all periods, reflects, values of the ruling class. The political factor dictates the kind of administration the system of education will have. They also underlie the features in education system and the functioning of the same. The aims of education are influenced by political ideology.

6 **Science and Technology:** Science and technology form powerful determination of different aspects of educational phenomenon. Technology and especially modern technology also influence the education system of the country. Historically, emphasis on industrial and technical education followed the industrial revolution. Technology affects the type of education as well as the means of instruction.

7. **Religious Ideology:** Religious loyalties also dictate aims, content and even methods of instruction in education. Indeed, religion and beliefs have also been known to influence and shape aspects in education system.

8. **National and International Goals:** These goals also determine aims of education like oneness of the world, world peace, cooperation etc.

9. **Economic Conditions:** Economically prosperous countries have broad aims of education while poor countries only think about general education. The type of education largely depends on the economic strength of any country. Also the economic factor determines the content and method of an education system. It is important to note that formal education is often possible where production exceeds consumption. In indigenous traditional education people were trained depending on the economic conditions and needs of the community.

10. **Exploration of Knowledge:** As an effect of scientific and technological knowledge, aims of education are determined.

Thus the above mentioned factors determine the aims of education in a country.

1.4.8. Determination of Aims of Education with Reference to Curriculum

In order to understand the relationship between aims of education and curriculum, let's first discuss about the curriculum:

1.4.8.1. Curriculum: The word Curriculum has been derived from Latin word 'currere' which means "to run" or "the path or the course of the running Roman Chariots". Generally it means as the ground which the pupils and the teacher cover to reach the goal of education. Traditionally it was taken as mastery over certain types of knowledge and skills but now it is considered as a process intended to help a pupil to live in the present world & to build the future world in which his generation would live. Pedagogically it comes to mean the course of studies to be pursued by the student or the content of education to be imparted to the young generation. It denotes the overall content of instruction.

The curriculum reflects the society and culture of a country and this is the desire of a society that their children should learn the habits, ideas, attitudes and skills of the adult society and culture. Educational institutions are the proper way to impart these skills. This is the duty of teachers and schools to discipline the young of the society and provide them the set of experiences in the form of curriculum. The needs, knowledge and information of the society provide foundation in the formation of curriculum.

Broader view— Pedagogically, curriculum comes to mean the course of studies. In a broader sense, it indicates the sum total of all experiences provided to the students by the school through organization of its entire work. In this sense, Curriculum does not mean the academic subjects alone taught by the schools. In a narrower sense, it is conceived as the syllabi of school subjects.

According to **Crow and Crow**, “curriculum includes all the learners experiences in and outside the school that are included in a programme which has been devised to help to develop mentally, physically, emotionally, spiritually and morally.”

According to **Silbeck**, the word curriculum is used to refer to all those activities which teachers and schools deliberately provide, in order to achieve their objects. The course of studies evolve from the Curriculum, Syllabi are but outlines of the course content to be included in the chosen subjects.

Hence curriculum is a broad term. Apart from contents of subjects to be studied, it includes the so called ‘extra’ or ‘co-curriculum activities’. This broad concept of curriculum is finely expressed by the **Secondary Education Commission** (1952-54) which stated that:

“Curriculum includes totality of experiences pupil receives through the manifold activities that go on in the school, classroom, library, laboratory, workshop, play ground and in numerous informal contacts between teachers and pupils.” In other words the whole life of school is curriculum which can touch the life of students at all levels and helps in evolution of a balanced personality.

In this sense, the whole life of the school becomes the curriculum which can touch the life of the students in all pursuits and help in the evolution of balanced personality. This is the modern concept of curriculum.

1.4.8.2. Philosophical Determinants of Curriculum

Curriculum is the means through which we realize the aims of education. Naturally, therefore, our educational aims determine the curriculum of studies. But aims of education, in their own turn, are determined by philosophy so philosophy also determines the curriculum. Philosophy is not only a powerful determination of aims of education but it is also equally a strong deciding factor of content of education. As is the philosophy so will be the aims of all education and courses of study. If aims speaks of “why education?” Content speaks of “What Education?” and find the pedagogy? “How of education?”. Thus they are closely inter-related. It is philosophy which will decide why a particular subject should be included in the curriculum and what particular discipline that subject will promote.

So, when education aims are determined by Philosophy, the question that would arise is: “What should be the content of education that should be important to the students, in order to realise the aims of education?”

1.4.8.3. Philosophy Principles as Determinants of Curriculum

Following principles contributed by Philosophical Foundations of Education, act as the powerful determinants of curriculum:

- (i) **Child Centredness:** The naturalistic-philosophical movements made curriculum child centred.

- (ii) **Need-Centredness:** It was the impact of pragmatic philosophy of education. This emphasizes the importance of building curriculum around the needs of children.
- (iii) **Activity Centred:** Curriculum must be composed of many integrated learning activities. Project method and Basic Curriculum are the examples of the activity curriculum.

1.4.8.4. Characteristic of Curriculum as determined by Philosophical determinants:

The characteristics of curriculum that are determination by the philosophical foundations of education are as under:

1. It aims at the all-round development of the individual.
2. It aims to achieve self realization and values.
3. It is based on the philosophy of the nation.
4. It reflects the ideals and aspirations of the people.
5. It inculcates the desired ideals of life in the youngsters.
6. It helps in the development of proper philosophy of life.
7. It is in accordance with the aspiration level of the individual.
8. It enables the learners to learn the desirable cultural values, intellectual virtues, societal norms and moral doctrine.
9. It helps in the development of the personal and national character.

1.4.8.5. Philosophical Foundations of Curriculum: Curriculum involves a wide range of considerations that anchor on several issues in education. These issues include the purpose or aims of learning, sources of the subject matter, the nature of teaching/learning process, characteristics of the learner, among others. These decisions are based or anchored on certain fundamental beliefs that spring from one's philosophy of education. This is what made it possible for philosophy to be viewed or taken as one of the foundations of curriculum. Curriculum helps in the practical use of knowledge in real life situations and understanding realities and ideas of life and this world that why curriculum is called the dynamic side of philosophy.

It should be clearly noted that curriculum is not fixed for all times. It changes in accordance with the aims of education determined by philosophy. It is, therefore, that curriculum differs with different schools of philosophy, according to their own beliefs. The various philosophical thoughts that influence curriculum are Idealism, Realism, Existentialism, Pragmatism, Essentialism, Perennialism and Reconstructionism. Lets discuss them one by one:

i) Idealism: The doctrine of idealism suggests that matter is an illusion and that reality is that which exists mentally. It emphasizes moral and spiritual reality as the chief explanation of the world and considers moral values absolute, timeless and universal. If we apply this view to educational aims following are the implications for the role of teachers and curriculum in education:

1. Teachers would act as role models of enduring values and the school must be highly structured and ought to advocate only those ideas that demonstrate enduring values.
2. The materials used for instructions, therefore, would centre on broad ideas particularly those contained in great works of literature and/or scriptures.
3. The idealists approach the problem of curriculum from the point of higher values in life rather than from that of the child or his present needs.
4. Their emphasis is on the experience of human race as a whole. They, therefore, advocate that curriculum should be graded in such a way as may enable that child to march gradually towards self-realization.
5. Idealism emphasizes teaching of higher values through ethics, religion, art and subjects of humanities.

ii) Realism: 'Realists' consider Education a matter of reality rather than speculation. Thus aim of education is enduring values. These have following impact on curriculum:

1. The paramount responsibility of the teacher is to impart to learners the knowledge about the world they live in. What scholars of various disciplines have discovered about the world constitutes this knowledge.
2. Like the idealists, the realists too stress that education should reflect permanent and enduring values that have been handed down through generations, but only to the extent that they do not interfere with the study of particular disciplines.
3. Unlike the idealists who consider classics ideal subject matter for studies, the realists view the subject expert as the source and authority for determining the curriculum.
4. Curriculum should consist of subjects who may improve the health, vocational efficiency and social fitness of the child. Realists also put greater premium upon the vocational education.

iii) Pragmatism: Pragmatism focuses on child-centered curriculum consisting of activities and based on child's experience. The pragmatists emphasize the principle

of utility in the choice of subjects. Pragmatism gives importance to change, processes and relativity, as it suggests that the value of an idea lies in its actual consequences. The actual consequences are related to those aims that focus on practical aspects in teaching and learning. Thus curriculum will be as:

1. According to pragmatists, learning occurs as the person engages in transacting with the environment. Basic to this interaction is the nature of change. In this sense, whatever values and ideas are upheld currently would be considered tentative since further social development must refine or change them.
2. Curriculum, according to the pragmatists, should be so planned that it teaches the learner how to think critically rather than what to think.
3. Teaching should be more exploratory in nature than explanatory. And, learning takes place in an active way as learners solve problems which help them widen the horizons of their knowledge and reconstruct their experiences in consonance with the changing world.
4. The pragmatists emphasize the principle of utility in the choice of subjects. They are of the opinion that only such functional subjects should be included in the curriculum as are useful to the child in the present day world.
5. The curriculum should give knowledge and skills which the child requires for his present as well as future life as an adult.

iv) Existentialism: This doctrine emphasizes that there are no values outside human beings, and thus, suggests that human beings should have the freedom to make choices and then be responsible for the consequences of those choices. Thus curriculum should have characteristics as following:

1. According to this philosophy, learners should be put into a number of choice-making situations, i.e., learners should be given freedom to choose what to study.
2. It emphasizes that education must centre on the perceptions and feelings of the individual in order to facilitate understanding of personal reactions or responses to life situations. Of primary concern in this process is the individual.
3. Since life is based upon personal meanings, the nature of curriculum should be largely determined by the learner. Whatever the learner feels he/she must learn should be respected and facilitated by the system.

4. An existentialist curriculum, therefore, would consist of experiences and subjects that lend themselves to philosophical dialogue and acts of making choices, stressing self-expressive activities and media that illustrate emotions and insights.
5. The teacher takes on a non-directive role and viewed as a partner in the process of learning.

Existentialism has gained greater popularity in recent years. Today, many educationalists talk about focusing on the individual, promoting diversity in the curriculum and emphasizing the personal needs and interests of learners.

Each of the four major philosophies just described begins with a particular view of human nature and of values and truths, and then proceeds to suggest what such a view implies for curriculum development. Before we conclude our discussion on the philosophical foundations of curriculum, we should make note of a few educational philosophies in order to reinforce what has been said so far.

1.4.8.6. Educational philosophies:

Although aspects of educational philosophy can be derived from the roots of idealism, realism, pragmatism and existentialism, a common approach is to provide a pattern of educational philosophies which derives from the major schools of philosophy some of which have been touched upon above. Here, we shall be looking into the following four educational philosophies for their implications in the area of curriculum development.

- i) Perennialism
- ii) Progressivism
- iii) Essentialism, and
- iv) Reconstructionism

Let us discuss each one of these in this very order.

i) Perennialism: It advocates the permanency of knowledge that has stood the test of time and values that have moral and spiritual bases. The underlying idea is that education is constant, absolute and universal. Obviously, "perennialism" in education is born of "idealism" in general philosophy. Thus curriculum in this case is as following;

1. The curriculum of the perennialist is subject-centered. It draws heavily on defined disciplines or logically organised bodies of content, but it emphasizes teaching learning of languages, literature, sciences and arts.
2. The teacher is viewed as an authority in a particular discipline and teaching is considered an art of imparting information knowledge and stimulating discussion.
3. In such a scheme of things, students are regarded immature as they lack the judgement required to determine what should be studied, and also that their interests demand little attention as far as curriculum development is concerned.
4. There is usually only one common curriculum for all students with little room for elective subjects. According to this point of view putting some students through an academic curriculum and others through a vocational curriculum is to deny the latter genuine equality of educational opportunity.
5. Such views appeal to those educators who stress intellectual meritocracy.
6. Their emphasis is on testing students, enforcing tougher academic standards/ programmes, and on identifying and encouraging talented students.

ii) Progressivism: This emerged as a protest against perennialist thinking in education and stemmed from pragmatism.

1. The curriculum was interdisciplinary and interactive in nature and the teacher was seen as a guide for students in their problem-solving and scientific projects.
2. The content is need based and relevant to the needs of the students. It relates to students' personal lives and experiences and imparts skills to cope with change.
3. According to progressivist thought, the skills and tools of learning include problem solving methods and scientific inquiry. In addition, learning experiences should include cooperative behaviour and self- discipline, both of which are important for democratic living.
4. It emphasis on how to think (affective outcomes), not what to think (cognitive outcomes).

iii) Essentialism: This philosophy, rooted partly in idealism and partly in realism, evolved mainly as a critique of progressive thought in education. Yet, the proponents of essentialism do not totally reject progressive methods as they do believe that education should prepare the learner to adjust to a changing society.

1. In essentialism learning should consist in mastering the subject matter that reflects currently available knowledge in various disciplines.
2. Teachers play a highly directive role by disseminating information to students.

iv) Reconstructionism: It views education as a means of reconstructing society. It stems from pragmatism with some views linked to existentialism. The reconstructionists believe that as school/college is attended by virtually all youth, it must be used as a means to shape the attitudes and values of each generation. As a result, when the youth become adults they will share certain common values, and thus the society will have reshaped itself.

1. The curriculum must promote new social, economic and political education. The subject matter is to be used as a vehicle for studying social problems which must serve as the focus of the curriculum.
2. Stemming from this view, reconstruction expands the field of curriculum to include intuitive, personal, mystical, linguistic, political and social systems of theorizing. In general, the curriculum advocated by reconstructionists emphasizes the social sciences-history, political science, economics, sociology, psychology and philosophy-and not the pure sciences.
3. Curriculum focuses on present and future trend and issues of national and international interests.
4. Emphasis is on personal expression and reflection.
5. The thrust is on developing individual self-realization and freedom through cognitive and intellectual activities, and thus, on liberating people from the restrictions, limitations and controls of society.

If we are unclear about our philosophy of education, our curriculum plans and teaching procedures will tend to be inconsistent and confused. Thus, we conclude that philosophy not only influences the curriculum, it also determines the subjects of study that meet its requirements.

1.4.8.7. Aims of Education According to the Philosophical Determinants of Curriculum

As philosophy determines the curriculum, so as the aims of education.

1. The philosophical doctrinaire adopted by a nation has a profound impact all the philosophy of life of the people of that nation. It casts its influence to determine the aims of education of that nation.

2. The ultimate aim of education is to help for the optimum development of the innate potentialities of the individuals and to help them development well as integrated personalities. Philosophy's aims are to make the individual self-directive.
3. Different branches of philosophy such as religious philosophy, political philosophy, social philosophy and economic philosophy are powerful determination of aims of education.

1.4.8.8. Philosophical Aims of Education with Reference to Philosophical Curriculum

Philosophical aim of education is the foreseen end which directs activities and motivates behaviour of the learner to attain the designed goals in the design manner.

The philosophical approach to education, like curriculum has determined many educational aims in the modern times. In those the individual as well as social aims of education as determined by different philosophical doctrinaires, have been included—Idealism, self-realisation, naturalism — Natural and spontaneous development of the individual and Pragmatism – growth and more growth have these main aims of education.

Some Aims of Education (Philosophy)

1. **The Aim of Self-Realization:** It is contributed by idealistic philosophy of education. It is supreme ideal of education. It aims at the development of all the potentialities of the learner to fullest possible extent. It has both, the Individual and social aspects too.
2. **The Aim of Self-preservation:** In order to live completely, as man has first of all to live, he has to continue his own existence. Education may also help by acquainting the learner with the laws of health and enabling him to earn a living.
3. **The Aim of Character Formation:** Educational philosophers from Aristotle to Gandhi have pressed on character formation as the aim of education. Also much of the religious education aimed at the development of character.
4. **Securing the necessities of life:** It is especially in the realm of developing economic efficiency that education helps in preserving life.
5. **The Aim of Good Life:** All education should aim ultimately at the cultivation of good life. The philosophy decides what is good life and what life is worth living. SEC—1952-53 has also stressed the good life as the aim of education in Democratic India, when it mentioned democratic citizenship, vocational efficiency, personality development and leadership training as it aims.

6. **The Aim of Social Efficiency:** Social efficiency involves economic efficiency, career competency, moral mastery etc. Philosophy has put forth a strong plea for including social efficiency as one of the aim of education.

7. **Maintenance of social and political relations:** Man must have some understanding and mastery of social and political processes if living is to be complete. He must be a wise citizen who is equipped for effective social and political action.

8. **Other Aim Given By Philosophy:** There are many other aims of education, which are determined by the philosophical approach to the process of education, such as Harmonious Development, Complete living, Pansophic aim etc. These aims indicate an eclectic approach to the different philosophical approaches of education in determining the educational aims.

1.4.9. Determinants of the Aims of Education with Reference to Pedagogy

1.4.9.1. Pedagogy

Pedagogy is the art and science of teaching. Generally, it means methods of teaching for a common man. Thus, Pedagogy or the teaching method denotes the modes of instruction, education interaction, communication, etc. Method means the art of teaching or the knowledge to which the teacher follows in the communication of knowledge to the students. Infact, pedagogy is the way in which teacher accompany learners in their growth and development. The effectiveness of this teaching-learning process depends to great extent on the nature or art of communication. This art of communication or the classroom techniques are satisfactorily tackled by philosophy.

Most educationists think that Pedagogy cannot be reduced to mere methodology. It should include a global view and vision of the ideal human person to be educated. It also provides criteria for choices of means to be used in the process of education.

Hence, in ordinary sense, pedagogy is the science of teaching and includes methodology of teaching and means to be used in the process of education. It is considered to be bi-polar process involving giving and taking of idea by teachers and students respectively. For this purpose of teaching and learning, many methods have been involved during the course of human history, which are designated as teaching methodology.

1.4.9.2. **Development of Teaching Methodology:** In the development of methods of teaching, efforts were made from Comenius to Gandhi to improve classroom teaching. The origin of modern methods of teaching can be traced back in sense realism, which had laid its emphasis on the training of senses. The Herbartian Doctrine of teaching was the first attempt to apply the methods of logic on the

classroom instruction. John Dewey and Kilpatrick developed problem and project methods.

Modern teaching technology involves the activities of both the teaching and pupils. Active participation of the student is being increasingly emphasized now a days.

Objective based instructional method is the latest trend resulting from the impact of philosophy of education. Today Evaluation and teaching methods have become highly technical and technological due to the effect of science and new technology.

1.4.9.3. Philosophical Determinants of the Pedagogy (Methods of Teaching)

Our methods of teaching, our curriculum and our system of evaluation are shaped and moulded according to our aim of education. The teacher has to adopt some method or technique to establish relationship between the objectives and the materials of instruction. Methods of teaching are planned and implemented for the purpose of providing mastery of knowledge as subject-matter of the subjects selected in curriculum. Philosophy of education adopted by a society helps in the exploring new methods of teaching and how to apply them in the classroom situation for better achievement of the teaching learning process. It is the ignorance of right aims that has vitiated our educational system, its methods and its products, and has successfully resulted in the physical, intellectual and moral weaknesses of the races.

The different educational-philosophical approaches act as the powerful determinants of educational methods. Of the major four philosophical thoughts, 'idealism' stands isolated from others, in that the method advocated is directive, whereas the other three philosophies give prime importance to the child and stress a mode of instruction which is paedocentric. They argue that an instruction, which is based on child's experiences, developmental stages, social and economic situations would contribute towards his balanced personality development. Lets discuss them one by one:

1. **The Naturalistic Philosophy:** A system of education based on naturalism has emphasized the child-centered methods of education. Naturalism asserts pupils' learning through self-experience and learning by doing. It requires the methodology to recognize the inborn capacities of children. Naturalism stress following type of pedagogy:
 - (i) Naturalistic way of learning focuses attention on the principle, 'Back to Nature' and agrees with the modern psychological principles of learning; from easy to difficult; known to unknown; concrete to abstract; definite to indefinite and experimental to rational.
 - (ii) It advocates the use of teaching aids and the need of experimentation in the process of self-learning.

(iii) They stress learning by doing, learning through experience, education through senses, experimental method, self-expression, play-way method and learning through observation.

(iv) Educators like Rousseau, Fichte and Montessori stand for non-intervention by the teacher. They emphasize on the ideal environment of independence for development of the child.

(v) They advocate the direct method in language learning and heuristic method in mathematics and science learning.

(vi) Subject of geography is stressed through excursions and Geometry can be learned effectively through practical use. Practical use of self government makes civic an effective subject.

2. The Idealistic Philosophy: Societies which tend towards idealism, pleads for intervention in the education of the child by the teacher. The directive method of teaching advocated by 'idealism' focuses its importance on the teacher and holds the child as a passive recipient. This philosophy has more influence on methods of teaching rather than aims of educations. It discuss the general nature of methodology but does not stress any specific method of teaching. Idealism focus on the following pedagogy:

(i) Idealism argues that as the child has to realize certain ultimate values, the method of teaching must be teacher-centered.

(ii) Passive enquiry on the part of the pupils is encouraged.

(iii) The method recognized the importance of providing relevant physical, social and religious experiences to the students as means of modifying and refining the child's personality. So it suggests lecture, debate, discussion, question and conversation method, inductive and deductive method of teaching.

(iv) They prefer to have a system of education which prescribes rigid methods of teaching such as lecturing and prefer learning through imitation, memorization and discussion. Child's education should be based on his experiences but teacher should provide him insight. The freedom of child should be under control.

3. The Pragmatic Philosophy: Pragmatic views on methods of instruction are highly applauded for their psychological, sociological and economic bases and significance. They stress on selecting any method of teaching on the basis of its educational implications. They consider that method as best which is based on interests of child and able to solve the problems of child. The pragmatics has following pedagogical approach:

(i) Pragmatism lays stress on problematic and creative activities.

(ii) It advocates problem solving, basic method and workshop method of teaching for effective learning.

(iii) Experiments and projects are highly recommended in the process of learning. They consider knowledge can be only gained after experimentation. So the Experimental method is there important contribution to education.

(iv) Pragmatists hold that such activities are to be closely linked with the actual life situations of the pupils. Further, such methods are to promote the powers of self-thinking, problem solving and creativity of the pupils.

(v) They consider that children learn through activities and experiences. So they stress on learning by doing, through activities and experiences. Ryburn says that “Experiment is the first and the best method, whose lesson we never forget”.

(vi) This establish link of teaching method with the life of child, his interests, needs, aims, expectations. This philosophy does not accept the theoretical form of education only. This integration is possible only if Knowledge and skills are gained through purposeful activities. So they advocated the project method in education.

(vii) All methods of education need principal of integration.

4. **The Realistic Philosophy:** Realists are a step ahead in emphasizing inductive method of learning. They are of the view that methods should focus attention on the realities of nature and the methods are to unravel the mysteries behind those realities. Realism believes in the synthetic method of personality development of the child and that should be through viewing education as the totality of experiences. This is, in fact, the real spirit of scientific realism, which assumes the child to be an active enquirer and pathfinder

The political ideologies of a nation have high influence in the matter of determining the educational methods to be pursued in that particular nation. For example, the Democratic Philosophy of Education stresses Individualization of Instrumental Methods, Discussion Method and Socialised Methods of Teaching.

1.4.9.4. Characteristics of Methodology

The characteristics of methods of education as determined by philosophical foundations are as under:

1. They develop love for wisdom.
2. They develop enquiry minds.
3. They afford development of intellectual discipline.

4. They enable the pupils to develop their personalities in accordance with the cultural framework of their society.
5. They help in self-actualisation and self-realisation.
6. They enable the educands to develop the desired religious, social, moral aesthetic, and cultural values, etc.
7. They help in the development of a way of life and philosophy of their own.

1.4.9.5. Some Philosophical Methods of Education

Philosophy Precedes Methods

According to *John Dewey*, "Method is statement of the way subject matter of an experience develops most effectively and fruitfully."

Some philosophical methods are given here—

1. **The Problem Method:** It is most notable original contribution of John Dewey to the methodology of teaching learning is considered as the process of problem solving. Learning by this method involves acting, which is defined as a 'series of changes definitely adopted toward accomplishing on end.' The stress here is much on self-activity, which leads to investigation, exploration and experimentation. Here teacher act as a guide or director.

2. **The Activity Methods:** In these methods, learning is accomplished by means of varied educational activities carried out by the learners. It is really learning by doing. Active participation of learners in teaching situations enables them to bring into play their different faculties and sense perception, so the learning is more effective.

Some examples are—The Basic Method, Project Method, The Individual Laboratory Method, etc.

3. **The Individualised Method:** Individualization of instructional methods has become a modern trend in the field of educational practice to-day. The philosophical foundation of individualization of instruction drew its inspiration from the democratic philosophy of education, which lay emphasis on the development of the individual to the optimum possible extent, recognizing the individual as a separate entity.

Some examples are—The Dalton Plan, The Unit Plan etc.

4. **Dialogue or Questioning method:** Here, the discussion begins with the raising of questions, thinking on them and discovering the correct answers. Both the teacher and the pupils have to prepare the selves for this. Four aspects of discussion or dialogue are the following;

1. **Exploration**, it means finding and exploring the truth by asking many questions.
2. **Explanation**, it means ability to find out facts, collect information and verify the facts

3. **Inference**, it is the ability to do logical reasoning to study facts to draw inference.
 4. **Prediction**, it is the ability to predict the correct answers on the basis of the collection of information of study. New ideas of concepts are presented.
 5. **Play-way Method**: Play motivates the child more than anything. Plays help the child in self-expression, developing creativity and learning skills. Naturalist considers it as natural way of creative learning. This method develops interest for joyful, natural and creative activities.
 6. **Project Method**: This method was advocated by pragmatists and developed W.H. Kilpatrick. In this method, projects were considered as the base for learning. Different activities of the students are focused on projects and learning of different subjects is through experiments and incidental learning.
 7. **Discussion Method**: In this method of learning teacher and student has active participation. This method is successful at higher level of learning. Discussion method of education is the mixture of two extreme forms of methods. One is Socratic Method in which teacher ask questions from the students and draw answers from them. The Second form is socialized method. Discussion method has many types as Panel Method, Debate, Symposium, Seminar, workshop etc.
- It can be seen that the philosophical aims of education as given above, correspond to the philosophical methods of teaching given here. There is positive relationship between the two. In other words, the philosophical aims of education can be determined by the method of teaching and vice versa.

1.4.10 Summary:

Principles and values of life learnt through education and experience gives birth to philosophy in one's life. Philosophy lays the foundation of leading one's life based on our principles. Education is the source of learning and philosophy it's applications in our daily life. Philosophy gives direction to education by providing certain guidelines. Philosophy studies the general and fundamental problems concerning matters and thus is a way of life. Philosophy determines the supreme aim of life and sets standards and values that should guide and direct man's educational efforts to achieve them. Philosophy is the mother of education and education gives birth to Philosophy.

Education and philosophy are two disciplines that are very closely related and one without the other is inconceivable. The art of education cannot be completed without philosophy and philosophy cannot convert others to its aims and values without education. Education is practical in nature and philosophy is theory. The inter dependence of philosophy and education can be found in lives and teachings of all great thinkers. The aims of education are determined by the aims and ideals of life

which the people of those countries have at that particular time. The aims and ideals of life, in their turn, are determined by the philosophy of the time. It is, therefore, that aims and ideals of education vary with the different philosophers. Similarly, different educational-philosophical approaches act as the powerful determinants of educational methods. Thus philosophy is the determining force in deciding the aims of education and pedagogy.

1.4.11 SUGGESTED QUESTIONS

1. Define education and philosophy. Describe the impact of philosophy on education.
2. "Education is the practical aspect of philosophy and philosophy is the intellectual aspect of education." Discuss the statement with your arguments?
3. Education is the dynamic side of philosophy. Discuss.
4. By defining education discuss how education is influenced by philosophy?
5. How does philosophy affects the aims of education?
6. What aims of education would you like to accelerate the modern context of education?
7. Discuss the relationship of Education and Philosophy with reference to aims of education.
8. What are the determinants of aims, curriculum and pedagogy (methods of education)?
9. Give a brief introduction to the following concepts of education:
(i) Curriculum (ii) Pedagogy
10. Describe how educational aims can be determined from the curriculum of education?
11. Discuss the aims determination of education in relation to pedagogy.

1.4.12 Suggested Books

1. Brubacher, John S. (1978). *Modern Philosophies of Education*; New Delhi: Tata McGraw Hill Publishing Company.
2. Chaube, S.P. (1981). *Philosophical and Sociological Foundations of Education*, Agra, Ravi Mudranalya.
3. Frankena, William K.; Raybeck, Nathan; Burbules, Nicholas (2002). *"Philosophy of Education"*. In Guthrie, James W. *Encyclopedia of Education*, 2nd edition. New York, NY: Macmillan Reference.
4. Guru's, S.J. (1958). *An Introduction to the Philosophy of Education*.
5. Gutek, Gerald L. (2009). *New Perspectives on Philosophy and Education*. Pearson Education, Inc. p. 346.

6. Kilpatrick, William Heard. (1961). *Philosophy of Education*; New Delhi: Prentice Hall of India (P) Ltd.
7. *Noddings, Nel (1995). Philosophy of Education. Boulder, CO: Westview Press. p. 1.*
8. Ronaldw Ronald Woods. (2006). *An Introduction to Philosophy of Education*. Edition: 4th Contributors: Robin Barrow, London: Routledge.
9. Rusk, Robert R. (1956). *Philosophical Bases of Education*; London: Toiversity of London.
10. Scheffler, Israel, ed. (1958/1966). *Philosophy and Education: Modern Readings*. Boston: Allyn and Bacon.
11. T.W.Moore. (2010). *Philosophy of Education: An Introduction*, Vol 14, London and New York: Routledge Taylor & Francis Group.

What is Educational Philosophy?

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

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

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

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

Let us now consider three different schools of philosophies (a) Idealism (b) Naturalism (c) Pragmatism.

A. IDEALISM

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

(i) Main features of Idealism

- (a) Idealism believes in the Universal Mind. Besides the physical or material universe, there is also a spiritual universe which is permeated

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

by the Universal Mind or God. He is the Creator and others are the created. Human mind is a part of the Universal Mind and is dependent on Him. God or the Universal Mind is the source of all human values and the goal of all human activities is the realization of this Universal Mind in one's ownself.

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

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

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

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

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

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

institutions become places for learning.

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

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

(ii) Idealism and Education

Idealism has played a great role in shaping the system of education, particularly the aims of education, the concept of discipline and the construction of curriculum. Idealism has emphasised the complete and harmonious development of human personality and the realization of the self. The idealist belief that through the agency of education ideals of life can be achieved, in fact, should be achieved. We shall discuss the contribution (or educational implications) of idealism in the paragraphs which follow :

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

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

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

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

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

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

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

(vi) Self – Realization : The function of education is to enable the individual to realise the unity within himself and to establish a harmony between his nature and the ultimate nature of universe.

Idealism preaches

liberation, mukti or nirvana as the ultimate aim of life. Education should help in the realisation of this aim of life.

In short, we can say that idealists aim in the full and complete training of man and not the development of some parts of man.

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

3. Idealism and Methods of Teaching : Method is the weakest point in idealistic philosophy. In fact, it does not advocate any special method of education but follows the traditional method. However, two outstanding idealist educators contributed greatly to methodology of education. They are Pestalozzi and Froebel. Pestalozzi advocates self-activities on the part of children for gaining knowledge. He emphasises that instruction in all subjects should be based on psychological findings and experiences and not on abstract statements and words. He, therefore, advocates teaching through number, forms and language. Lesson should be such as would provide opportunities to children for seizing and handling the objects themselves. And this is exactly what we mean by the project method and play-way method in modern education.

The classroom is place where the mature mind of the teacher and the immature minds of pupils meet. There is a bond of common purpose

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

Froebel developed the methodology of play which is known as "Kindergarten". He regards the school as a garden and the teacher as a gardener, whose main function is to tend the little human plants under his charge, very carefully and, thus, help them to grow to beauty and perfection. Ross says, "The naturalist may be contented with a prairie but the idealist wants fine roses." For Froebel, play was not only a spontaneous self-activity, it also possessed great possibilities for self-realization. Idealists, however, did not make any original contribution to methodology. They have, no doubt, given us lofty aims of education but they have failed to satisfy us as far as the methods of teaching are concerned. However, some advocates of idealism have provided certain teaching techniques, These are : (i) Questioning (ii) Discussion (iii) Lecture Method (iv) Single and Group Projects and (v) Imitation. Lecture method is limited to the presentation of accurate facts and objective information by the teacher. In case of imitation, the teacher sets before his pupils some excellent-literary, artistic, musical, scientific or other models, and directs them to observe and study these and try to reproduce the patterns. However the greatest use of imitation in idealism is to focus the pupil's attention upon life and work of certain great personalities. The pupils are expected to follow their examples and imbibe some of their good qualities.

4. Idealism and Discipline : They felt that strict discipline is essential for self realization. There is no situation in which restraint is not required. Teacher's guidance is necessary at every step because he will impress upon his pupils the importance of higher values by leading a virtuous life and they will try to follow his example. In this way the teacher will make the environment suitable for his pupils to realize the higher values through self

discipline. It may, however, be noted that idealists are not against freedom. But for them freedom is not a means, as it is with the naturalist; it is an end. It is a well deserved reward for the youth, who has learnt to live under self-imposed regulation and discipline.

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

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

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

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

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

(2) Curriculum : The curriculum suggested by idealism ignores the material world. It is teacher-centred and thought-centred and not child-centred. The individual differences of children have not been kept in mind. Thus the concept of curriculum is narrow. It ignores scientific and technical subjects. This curriculum cannot fulfil the needs of society of 21st century.

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

contribution in the field of methods of teaching.

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

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

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

B. NATURALISM

Whereas idealism believes in eternal values which never change, and that beyond material world there is a spiritual world. Naturalism believes that there is no reality beyond nature and that material world is the real world. Naturalism asserts that spiritual world is only a fragment of imagination. Soul or God, do not exist at all. When body is destroyed, soul also dies with it. There is neither heaven nor hell. Man must grow and develop as nature wants it. And education should not bother about value or spirit. It should follow nature and let children grow and develop in the lap of nature. In short Naturalism is the opposite of idealism. James Word says, "Naturalism is the doctrine which separates nature from God, subordinates spirit to matter and sets up unchangeable laws supreme".

According to Thomas and Lang, "Naturalism is opposite to idealism subordinates mind to matter and holds that ultimate reality is material world, not spiritual world." Joyce has given an interesting but truthful definition when he says, "Naturalism is a system whose salient characteristic is the exclusion of whatever is spiritual or indeed whatever is transcendental of experience from out philosophy of nature and man."

I. Types of Naturalism

Naturalism has three main types discussed below :

(a) Physical Naturalism : This form believes that laws of physical nature govern the laws of human life. Reality does not exist within the individual. It is rather outside him, in the natural universe. Tagore calls 'Nature' as the 'manuscript of God'. Since human life is moulded and controlled by external nature, it should be in accordance with the natural laws. Such a philosophy throws man into the background and, as such, it has not influenced educational theory and practice.

(b) Mechanical Naturalism: This form regards man as a mere

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

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

II. Main Characteristics of Naturalism :

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

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

III. Naturalism and Education :

Naturalism has influenced education in many ways. It has put the child in the central position in the educational system, the books, curriculum, aims

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

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

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

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

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

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

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

Rousseau, the most prominent educationist of this school of thought says that education should be planned according to the nature of the child, contrary

to the conventions of society.

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

In short the aims of education, as advocated by different Naturalists, may be stated as under :

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

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

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

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

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

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

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

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

(c) Naturalism and Methods of Teaching

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

2. Play-Way Method : Secondly the Naturalists advocate play-way as another important method of imparting education, its underlying principle is that all learning should take place in the spirit of play and by the method

of play-way. It creates the spirit of joyful, spontaneous and creative activity. It is therefore, regarded as the most natural and most outstanding method of creative education.

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

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

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

(d) Naturalism and Discipline

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

(e) Naturalism and Teacher

According to the Naturalists, the teacher's place is "behind the scene". He is a spectator or an observer of the child's development rather than a giver of information. Ideals and ideas or a moulder of character. He is not to interfere with the activities of his pupils. He is not to dictate to them what

they have to do. Restrictions imposed upon children by teacher stand in the way of their natural development. Therefore the teacher must not try to teach his pupils what do not want to learn. The children know better what, when and how they should learn. The teacher's duty is simply to see that there is free development of the pupil's interests and natural impulses. According to naturalistic concept a teacher is only "a setter of the stage, supplier of materials and opportunities, a provider of an ideal environment and creator of conditions, conducive to the natural development of pupils?. This is exactly the role of teacher that .has been advocated in almost all the modern schemes of education, although we know that under no system of education, we can dispense with his services.

IV. Limitations of Naturalism

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

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

C. PRAGMATISM

The word Pragmatism has been derived from Greek word "pragma" which means work done or a thing done or a task completed. This basis of pragmatism is 'practicability'. If the result of some activity is useful, then that activity is true. If the results are not useful the activity is nature. Nothing succeeds like success is the pragmatic approach. There is nothing inherent

in the meaning of anything, it is practicability which gives meaning of importance to an activity. According to William James "It is also a theory of the nature of ideas and truth". It has nothing to do with ideals. It is purely an American philosophy, based on day-to-day experience. In this philosophy values are not fixed, truth has no values of its own. According to John Dewey "Values are as unstable as the forms of clouds. They keep on changing from time to time and reality is still in the process of making". The weapon is that which works, ideals do not exist. The only principle worth merit is the principle of utility.

I. Principles of Pragmatism :

Some chief principles of Pragmatism are given below :-

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

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

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

4. Human Development and Environment : Pragmatism believes that growth of human personality takes place because of interaction with environment. Man tries to adjust himself to his environment and this results

in his growth. During the process of adjustment, men not only adapts himself to his environment but he also tries to mould the environment according to his needs, purposes and desires.

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

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

II. Pragmatism and Education

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

(a) Pragmatism and Aims of Education

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

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

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

4. Reconstruction of Experience : Then as every individual is required to solve many diverse problems in his life, the aim of education should also be the formulation and cultivation of a dynamic, adaptable, resourceful and enterprising mind. It is with such a mind that original and creative thinking

is possible which will enable a person to cope successfully with the varied situations of life. Pragmatism emphasises adaptation to environment, construction and reconstruction of experience and development of capacities to control the environment.

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

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

(b) Pragmatism and Curriculum

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

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

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

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

(c) Pragmatism and Methods of Teaching

Pragmatism has contributed greatly in the field of methods of teaching. Methods of teaching should not be fixed. Methods must be useful and related

to the interest of the child. They must involve practical work activities and productive experiences. Pragmatism lays emphasis on the following principles :

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

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

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

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

(d) Pragmatism and Discipline

Pragmatism condemns enforced and strict discipline. It advocates social discipline based on child's interests, activities and essence of responsibility. In order to maintain this attitude, socialized activities are essential. It is social discipline through and through. An individual cultivates moral and social values while living in the society. He shares responsibilities and imbibes virtues like toleration, mutual respect, respect for humanity and moral obligation towards self and others.

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

(e) Pragmatism and Teacher

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

III. Limitations of Pragmatism : The following are the main limitations of Pragmatism :

1. It does not raise the question of ultimate reality behind things. According to it, whatever is apparent, is real. There is no place for spirit or essence.
2. Humanities and cultural activities find no place in the pragmatic

scheme of education.

3. It ignores the past as well as the experiences of the past. It lays emphasis all the present and the future.
4. It does not provide regular and systematic instruction.
5. It is less practicable in the Indian schools.
6. The curriculum in pragmatism is haphazard. It is difficult to include all the basic skills and knowledge required by the learners.

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

Suggested Books

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

Suggested Questions

1. Explain the Idealistic Philosophy of Education.
2. Differentiate the idealistic and Naturalistic Philosophies of Education.
3. What do you mean by Pragmatism ? What is its contribution in education?
4. Write short notes on in the following :
 - (a) Main features of Idealism
 - (b) Methods of teaching according to Naturalism
 - (c) Aims of education according to Pragmatism.