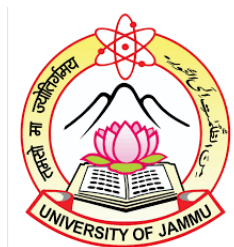


**CENTRE FOR DISTANCE & ONLINE EDUCATION
UNIVERSITY OF JAMMU
JAMMU**



**SELF LEARNING MATERIAL
M.A. EDUCATION
SEMESTER - I**

Subject : Philosophical Foundations of Education Unit : I - IV
Course No.: 101 Lesson No.: 1 - 17

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Course Co-ordinator

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PHILOSOPHICAL FOUNDATIONS OF EDUCATION

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MASTER'S DEGREE PROGRAMME IN EDUCATION (M.A. EDUCATION)
CHOICE BASED CREDIT SYSTEM
SEMESTER - I

Syllabus for the Examination to be held in December 2023, 2024, and 2025

Course No. PSEDTC101 Title: Philosophical Foundations of Education

Credits: 4	Maximum Marks: 100
	Minor Test - I: 10
	Minor Test-II: 10
	Internal Assessment Assignment 10
	Major Test: 70

Learning Outcomes:

1. Students will analyze and evaluate the fundamental postulates of the discipline of Philosophy of Education and its relevance for Education.
2. Students will understand and evaluate the problem of Education (aims, curriculum, instructional techniques, discipline and human relationships) in the knowledge and insight provided by Educational Philosophy.
3. Students will get familiar with ancient and modern schools of philosophy such as Vedanta, Buddhism, Empiricism, Positivism and Existentialism etc.

Course Contents:

Unit - I

Theory and Practice

Philosophy of Education - Ist Nature, Distinctive features and Scope, Methods, Content and Functions (Speculative, Normative, Analytical);

Difference between educational theory and practice as postulated by Kant, John Dewey & Paulo Freire: Logical Analysis, Logical Empiricism and Positive Relativism

Unit - II

Impact of Ancient Indian School of thoughts on the process of Education and development

– Sankhaya, Vedanta in context of metaphysics

– Nayas, Yoga in context of Epistemology

– Buddhism, Jainism, Bhagavadgita and Islamic Traditions in context of Axiology

MASTER'S DEGREE PROGRAMME IN EDUCATION (M.A. EDUCATION)

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Credits : 4

Maximum Marks: 100

Minor Test - I: 10

Minor Test-II: 10

Internal Assessment Assignment 10

Major Test: 70

Learning Outcomes:

Unit - III

Western Schools of Thought:

- (i) Realism
- (ii) Existentialism
- (iii) Empiricism
- (iv) Dialectical
Materialism

Unit - IV

Contemporary educational thoughts & philosophies:

Philosophic Conceptions of Human Personality in reference to Educational Thinkers (Aurobindo, Mahatma Gandhi, R.N. Tagore and Vivekananda); Constructivism

Social Philosophy of Education: National Values (as per Constitution), Democracy in the new socio-economic and political order

Mode of Transaction: *Lecture-cum-discussion method*

Note for paper setting:

There shall be two tests & one Assignment as part of Minor Evaluation & one major test at the end of semester in each semester. The students shall be continuously evaluated during the conduct of each course based on their performance as follows:

Theory	Syllabus to be covered in the examination	Time allotted for the examination	% weightage (marks)
Minor Test-I	Unit I & Unit II	Sixty Minutes	10 Marks
Minor Test-II	Unit III & Unit IV	Sixty Minutes	10 Marks
IAA			10 mark (two questions of 5 marks each)
Major Test	Unit I to IV	Three Hours	70 marks

MASTER'S DEGREE PROGRAMME IN EDUCATION (M.A. EDUCATION)

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Credits: 4	Maximum Marks:	100
	Minor Test - I:	10
	Minor Test-II:	10
	Internal Assessment Assignment	10
	Major Test:	70

Essential Readings:

1. Moore T.W., Philosophy of Education -- An Introduction, Routledge and Kegan Paul, Great Britain.
2. Conner, D.J.O. Introduction to the Education - Universal Books Stall.
3. Wingo, G. Max, Philosophy of Education - An Introduction, Sterling Publishers Pvt. Ltd.
4. Wood, R.G. & Barrow, Introduction to Education - Methuen and Co. Ltd.

Suggested Readings:

5. Pring, Richard. Philosophy of Education, Continuum Studies in Education, London
6. Tuner David Theory of Education: Continuum Studies in Education, London
7. Morris, L. Bigge Positive Relativism - Harper and Row Publishers, New York
8. Puligandla, R. Fundamental of Indian Philosophy - Abingdon Press, New York

Web references

[http://en.wikipedia.org/wiki/Paulo Freire](http://en.wikipedia.org/wiki/Paulo_Freire) [http://en.wikipedia.org/wiki/John Dewey](http://en.wikipedia.org/wiki/John_Dewey)

<http://dewey.pragmatism.org/#deweywebsites>

Note for Paper Setters (Major Type)

The question paper will contain long and short answer type questions. There will be total of eight long answer type questions (two questions from each unit with internal choice) and the candidates will be required to answer one question from each unit. Each long answer type question will carry 15 marks. Question No. 1 will be compulsory and shall have 04 short answer type questions (100 words per question). Short answer type questions will be from all the units. Each short answer type question will carry 2.5 marks.

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PHILOSOPHY OF EDUCATION

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- 1.2 Learning Objectives
- 1.3 Meaning of Philosophy and Education
- 1.4 Concept of Philosophy of Education
- 1.5 Scope of Philosophy of Education
- 1.6 Check Your Progress
- 1.7 Nature of Philosophy of
Education
- 1.8 Functions of the Philosophy of Education
- 1.9 Let Us Sum Up
- 1.10 Self-Assessment Questions
- 1.11 Suggested Further Readings

1.1 INTRODUCTION

Philosophy, derived from the Greek term meaning "love of wisdom," is a disciplined inquiry into the fundamental nature of reality, knowledge, existence, values, reason, and language. It involves a logical and reflective analysis of life's essential questions and critically examines the principles and assumptions that guide human thought.

At its core, philosophy aims to achieve a deep understanding of life and the universe, primarily through abstract reasoning rather than empirical observation. It reflects the innate human desire to comprehend both the self and the surrounding world. Originating in ancient Greece, Western philosophy has expanded into numerous specialized branches. In contrast, Arabic-Persian philosophy places significant emphasis on the interplay between rational thought and divine revelation, while Indian philosophical traditions focus on spiritual awakening, the essence of being, and the

pursuit of true knowledge.

Philosophy serves as a broad conceptual framework for interpreting human existence and the nature of reality. It shapes our perspectives on life, influencing our decisions, values, and interactions with others. As one of the most ancient academic disciplines, philosophy is often regarded as the foundation of all other fields of knowledge and inquiry.

The connection between philosophy and education is both profound and enduring. Education derives much of its theoretical underpinning from philosophical thought. Since both are concerned with human development, philosophy has had a significant impact on the aims, content, methods, and evaluation of education. Various branches of philosophy—such as social, ethical, and economic philosophy—play a crucial role in shaping educational policies, practices, and systems, thereby bridging theoretical insights with practical implementation.

To understand the concept of Philosophy of education, it is necessary to first understand the meaning of two terms: Philosophy and Education.

1.2 LEARNING OBJECTIVES

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

1. Explain the Meaning of education and philosophy.
2. Discuss the meaning of Philosophy of Education.
3. Enumerate the various functions of Philosophy of Education.
4. Explain the nature and scope of Philosophy of Education.

1.3 MEANING OF PHILOSOPHY & EDUCATION

Meaning of Philosophy

The term Philosophy has a Greek origin. The word Philosophy can be traced to the Greek word "Philosophia", which is made up of two words, i.e. "Phileo" (love) and "Sophia" (wisdom). Therefore, the literal meaning of Philosophy is "love of wisdom". Wisdom is the wide and sound knowledge of reality that affects a person and the willingness/commitment to apply that knowledge for the promotion of general well-being. In this way search for wisdom or truth is called Philosophy, and the man who engages himself in this search is called a philosopher.

Throughout history, human beings have been driven by an innate curiosity to explore the mysteries of the universe—questions surrounding life and death, happiness and suffering, and the purpose of existence. Across different eras, a variety of ideas have emerged to shed light on these profound issues. Yet, the absolute truth remains elusive. It is this relentless pursuit of understanding that gave rise to philosophy. At its heart, philosophy is the love of wisdom and involves deep reflection and contemplation on matters related to the divine, the soul, and the natural world.

Philosophy seeks to uncover the timeless and hidden truths of life, such as: What is the essence of existence? Where have we come from, and where are we headed? How does the external world influence human life? What forces govern the cosmos? Do celestial bodies have an impact on our lives? Is there life after death? What are the meanings of heaven and hell? These are some of the central questions explored through philosophical thought.

The core concern of philosophical inquiry is the understanding of ultimate reality. Various schools of philosophy have emerged, each offering different interpretations of this reality. Philosophy is, in essence, an intellectual quest to comprehend human beings, nature, and the universe. Its numerous branches include epistemology (the study of knowledge) and metaphysics (the study of existence), while its applied domains extend to educational, social, political, and economic philosophy. Diverse philosophical perspectives—such as Idealism, Naturalism, Pragmatism, and Materialism—further enrich this field.

Meaning of Education:

Today, education is recognized as a vital tool for societal transformation and individual empowerment. It equips individuals with knowledge, skills, and values, shaping them into responsible citizens who can contribute meaningfully to governance, development, and a balanced socio-economic life. Education alone holds the power to rebuild humanity and reshape the world.

The term "education" is rooted in the Latin words *educare* (to bring up) and *educere* (to draw out or lead forth). This etymology reflects the concept of nurturing and bringing out

the potential within an individual. Broadly defined, education encompasses any experience that significantly shapes a person's intellect, character, or physical abilities. Technically, it refers to the structured transmission of knowledge, values, and skills from one generation to the next within a society.

As stated by Adam, "Education is the dynamic side of philosophy." It is a complex and holistic process that includes learners, teachers, content, methodology, resources, and the learning environment. Education is also a **tri-polar process** involving the educator, the learner (or educand), and the societal context. The educator intentionally influences the learner's personality and behaviour in alignment with specific ideals, standards, and values upheld by society.

Our discussion of the meaning of education and the meaning of philosophy forms the basis of arriving at the concept of Philosophy of Education.

1.4 CONCEPT OF PHILOSOPHY OF EDUCATION

Philosophy of education is the branch of applied or practical philosophy concerned with the nature and aims of education and the philosophical problems arising from educational theory and practice. It also examines the concepts and presuppositions of education theories. It is an inter-disciplinary field that draws inspiration from various disciplines both within and outside philosophy, like ethics, political philosophy, psychology and sociology. Many of its theories focus specifically on education in schools, but it also encompasses other forms of education. Its theories are often divided into descriptive theories, which provide a value-neutral description of what education is, and normative theories, which investigate how education should be practiced.

Philosophers of education often approach educational issues from the vantage points of other philosophical sub-disciplines and contribute in a variety of ways to the larger unfinished project of educational theory. These contributions may be divided into

work on the nature and aims of education, on the normative dimensions of the methods and circumstances of education, and the conceptual and methodological underpinnings of its methods and circumstances - either directly or through work on the foundations of other forms of research relied upon by education theory.

Philosophical analysis and argument have suggested certain aims as essential to education, and various movements and branches of philosophy, from Marxism and existentialism to epistemology and ethics, have suggested aims, in every case controversially. Thus, one encounters normative theories of thought, conduct and the aims of education inspired by a broad consideration of epistemology, logic, aesthetics and ethics, as well as Marxism, feminism and a host of other isms. In this mode of educational philosophizing, the objects of various branches of philosophical study are proposed as the ends of education, and the significance of pursuing those ends is elaborated concerning those branches of study.

A second form of educational philosophy derives from substantive arguments and theories of ethics, social and political philosophy and philosophy of law, and concerns itself with the aims of education and the acceptability of various means to achieve them. It revolves around arguments concerning the moral, social, and political appropriateness of educational aims, initiatives and policies, and moral evaluation of the methods, circumstances and effects of education. Recent debate has been dominated by concerns about children's rights and freedom, educational equality and justice, moral and political education, and issues of authority, control, and professional ethics.

The philosophy of education has also sought to guide educational practice through examining its assumptions about the structure of specific knowledge domains and the minds of learners; about learning, development, motivation, and the communication and acquisition of knowledge and understanding. Philosophy of science and mathematics have informed the design of curriculum, pedagogy and evaluation in the teaching of science and mathematics. Philosophy of mind, language and psychology bear on the foundations of our understanding of how learning occurs, and thus how teaching may best promote it.

It is here that the philosophy of education plays an important role in providing direction to education on the following issues as well as providing a theory of knowledge for education to work upon.

Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. 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 systemic reflection upon general theories. It is a synthesis of educational facts with educational values.

In brief, it is a philosophical process of solving educational problems through the philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

1.5 SCOPE OF PHILOSOPHY OF EDUCATION

The scope of Philosophy of Education is confined to the field of education. These problems are general, such as the interpretation of nature, the world and the universe, explanation of aims and ideals, and 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, 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. Thus, the scope of philosophy of education includes the following:

1. Aims and Ideals of Education: The aims of education fall under the scope of philosophy of education. Philosophy of education evaluates critically the different aims of education held and propagates from time to time to arrive at the most cogent aim of education. It must be noted here that philosophy is concerned with general and universal aims rather than any specific aim of education. It aims to present a synthesis of various aims and ideals of education.

2. Curriculum and Methods of Teaching: The philosophy of education helps in understanding the nature of the curriculum and the suitability of methods of teaching. It also helps in understanding whether the curriculum should be flexible or rigid, whether it should be the same for all the students.

3. Educational values: The most important part of the philosophy of education is formed by educational values. 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 which is the specific function of philosophy, is necessary for any treatment of philosophical values. The philosophical treatment of values not only evaluates but also systematises them in a hierarchy.

4. Concept of Discipline: The philosophy of education also clarifies the meaning of discipline and freedom in the context of the school and provides guidelines for disciplining of the students taking into consideration the concept of human freedom in a democratically oriented society.

5. Theory of Knowledge: Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

6. Relationship of Education and various area of national life and various components of the system of education: One of the most important contribution of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organisation and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy, therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

1.6 CHECK YOUR PROGRESS

- a) What is the meaning of the word philosophy?
- b) Elaborate on the scope of philosophy of education.

1.7 NATURE OF PHILOSOPHY OF EDUCATION

Philosophy of education is one of the areas of applied philosophy. There are three branches of philosophy, namely metaphysics, epistemology and axiology.

- **Metaphysics:** Metaphysics is the branch of philosophy that explores fundamental questions about the nature of reality, existence and the universe. It is concerned with explaining the fundamental nature of being and the world. Metaphysics is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as whether people have free will, in what sense abstract objects can be said to exist, and how it is that brains can generate minds.

- **Axiology:** This branch of Philosophy philosophically studies value. It has been divided into the following three branches:
 - o **Ethics:** Ethics discusses the criteria of right and good.
 - o **Aesthetics:** Aesthetics discusses the nature and criteria of beauty.
 - o **Logic:** The subject matter of Logic includes the methods of judgment, types of propositions, hypothesis, definition, comparison, division, classification and fundamental laws of thought, etc.
- **Epistemology:** Epistemology is the branch of philosophy concerned with the study of knowledge, including nature, scope and justification. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? It also forms one of the pillars of the new sciences of cognition, which developed from the information processing approach to psychology, and from artificial intelligence, as an attempt to develop computer programs that mimic human's capacity to use knowledge in an intelligent way. When we look at the history of epistemology, we can discern a clear trend, despite the confusion of many seemingly contradictory positions. The first theories of knowledge stressed its absolute, permanent character, whereas the later theories put the emphasis on its relativity or situation-dependence, its continuous development or evolution, and its active interference with the world and its subjects and objects. The whole trend moves from a static, passive view of knowledge towards a more and more adaptive and active one.

As you can tell, the different branches of philosophy overlap with one another. A philosopher considering whether people ought to give excess wealth to the poor is asking an ethical question. However, his investigations might lead him to wonder whether standards of right and wrong are built into the fabric of the universe, which is a metaphysical question. If he claims that people are justified in taking a particular stance on that question, he is making at least a tacit epistemological claim. At every step in his reasoning, he will want to employ logic to minimise the chance of being led into error by the great complexity and obscurity of the questions. He may very well look at some of the ethical, metaphysical, and epistemological writings of past philosophers to see how his brightest predecessors reasoned about the matter. Aspects of each branch of philosophy can be studied in isolation, but philosophical questions have a way of leading to other philosophical questions, to the point that a full investigation of any problem is likely eventually to involve almost the whole of the philosophical enterprise.

One view on education believes or subscribes to the view that philosophy of education comes under the umbrella of axiology. As a branch of philosophy, it utilizes

philosophical methods for the solution of philosophical problems with a philosophical attitude to arrive at philosophical conclusions. This comprehensive process includes facts concerning education and synthesizes them with values. The other school of thought believes that education as a discipline utilizes or needs to incorporate all modes of philosophical inquiry: metaphysical, axiological epistemological. As individuals involved in the process of education right from the aims, purpose, functions and building theory, we need to look at anyone with knowledge or generate new knowledge based on the three modes of philosophical inquiry.

1.8 FUNCTIONS OF PHILOSOPHY OF EDUCATION

Philosophy of education performs various functions. They are discussed below:

1. Determining the aspects of education
2. Harmonizing old and new traditions in the field of education
3. Providing the educational planners, administrators and educators with the progressive vision to achieve educational development
4. Preparing the young generation to face the challenges of the modern time

1. Determining the aspects of education

Philosophy of education performs various functions in the aspects of education which includes the aspects of aims of education, curriculum, methods of teaching, teacher and students and administrations.

- i. **Aims of education:** Philosophy of education provides original ideas regarding all aspects of education particularly educational aims, method of teaching, curriculum, teachers, students etc. it is said that educational Philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the needs of society. The difference given philosophy of education reflects the multiplicity and diversity of human life (e.g. self-expression is the aim of education under naturalism, whereas it is self-realization in idealism and social efficiency in pragmatism). Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.
- ii. **Curriculum:** With the help of educational philosophy, a teacher comes to know why naturalism gives emphasis to science subjects and why idealism gives importance to religious subjects. It helps curriculum designers to construct a curriculum according to the needs, abilities and interests of the learner.
- iii. **Methods of teaching:** Educational philosophy is very helpful in adopting suitable methods of teaching and making classroom teaching more effective and attractive. We get the knowledge of different methods of teaching, i.e. 'Learning by doing' in naturalism, 'lecture method' in idealism and 'experimental method' in pragmatism. With the help of educational philosophy, we can choose the suitable methods of teaching according to the nature of the subject and the school environment
- iv. **Discipline:** Discipline reflects the philosophy of life. Concept of discipline changes with the changes in the outlook of life. In other words, discipline reflects the philosophy of life. Idealism advocates self-control, discipline and whereas naturalism emphasizes freedom and natural discipline, and pragmatism stresses social discipline. These disciplines are known from the study of different educational philosophies. Hence, the knowledge of educational philosophy is essential to follow a desirable discipline
- v. **Teacher and Student:** It is educational philosophy which determines the role and quality of the teacher as well as the student in a diversified society. With the help of educational philosophy, we get knowledge about the role of the teacher as well as the student in the school and the relationship with each other. Students get secondary importance in idealism, whereas they get primary importance in an idealism which it is limited in naturalism.
- vi. **Administration:** The knowledge of what kind of school administration we

should adopt is determined by educational philosophy. Educational philosophy helps to establish a school in a democratic or totalitarian system. Now days we are following democratic principles for administering the educational institution. This is based on educational philosophy.

2. Harmonizing old and new traditions in the field of education

In the process of social development, the old traditions become outdated for the people. They are replaced by new traditions. This process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of society. It must be kept in mind that every 'old' is not outdated and every 'new' is not perfect; therefore, there is a need to coordinate the two to maintain the harmony between both. This function can be performed by the philosophy of education

3. Providing the educational planners, administrators and educators with the progressive vision to achieve educational development

Spencer has rightly pointed out that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently. It is very useful to educational practitioners for their work and its place in the general scheme of life. Educational philosophy helps teachers, administrators and students to interpret their professional experiences with that of acquired theoretical knowledge and vice versa. The function of educational philosophy is to help the individual to fit the square peg in the square hole and round knot in the round hole. It helps him to grasp a conceptual framework on educational principles and practices. It further helps one to change or modify one's activities to attain desired end or goal.

4. Preparing the young generation to face the challenges of modern times

Society is not static; it changes its values, traditions, customs, culture, etc., from time to time. Social commentators have given many labels to the present period of history, for some it is the information age, and for others it is post-modernity, later modernity, high modernity or even the age of uncertainty.

One more addition to this list may be that 'present age is an age of globalization, as the phenomenon arrived on the economic scene in 1990 in India. This watchword has had its implications in the social, political, and economic fabric of the country, of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people and society at large to face the challenges of modern times. It helps the individual to understand the relationship between his goal and day-to-day routine work and develop a critical attitude towards life in a diverse society.

According to Brubacher, the different functions of educational philosophy are as under:

- a) **Speculative Function.** One important function of philosophy of education is to speculate. That way, it "leads the educator and educational administrator from a commonsense approach to a rational and perspective approach," When facts, data, information, etc. have been collected, educational philosophy makes an assessment of everything. Thus, it guides the teacher by giving him an overall view of the whole thing.
- b) **Normative Functions.** The word 'normative' comes from the word 'norm'. Philosophy sets the norms, goals, principles, standards, etc. By applying those norms, we can decide things so as to reach the right decisions. In the absence of these norms, the teacher or the administrator or the controlling authorities fail to take the right decisions.

Prof. V.R Taneja writes: "when man is faced with difficulties, strains and stresses, contradictory situations, unforeseen circumstances, and intriguing problems, philosophy enables him to consider the 'pros' and 'cons' and arrive at correct solution." Philosophy combines with education and then it helps the teacher and the administrator to have a clear vision of everything and that helps them attain their goals. Brubacher remarks that "balance of mind and search for principles is the main spring of philosophy".

- c) **Critical function.** Dealing critically with different aspects of education is another important function of educational philosophy; in this way, it examines the contents, the methodology in the sphere of education and refines it, modifies it to make it fully suitable.

1.9 LET US SUM UP

From the above discussion, we conclude that philosophy affects different aspects of education. In the absence of a philosophical foundation, education becomes irrelevant, meaningless, and lifeless. Rusk has rightly said, "From every angle of educational problem comes thus the demand for a philosophical basis of the subject". There is no escape from a philosophy of life and education. In short, philosophy leads, and education follows the path shown by philosophy. Butler says, "Philosophy is a guide to educational practice, education as field of investigation yields certain data as a basis for philosophical judgment". The need of the hour is to synthesize the different aspects and have a suitable philosophy of education.

1.10 SELF-ASSESSMENT QUESTIONS

- Q1. What is the relationship between Education and Philosophy?
- Q2. What is the impact of Philosophical thoughts on Education?

- Q3. What are the benefits of studying Educational Philosophy?
- Q4. Discuss and elucidate, "All educational questions are ultimately questions of Philosophy?"

1.11 SUGGESTED READINGS

1. Robert R. Rusk, The Philosophical Bases of Education.
2. Bertrand Russell, The Problems of Philosophy.
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THEORY AND PRACTICE

CONTENT STRUCTURE

- 2.1 Introduction
- 2.2 Learning Objectives
- 2.3 Educational Philosophy of Kant
- 2.4 Key Points of Kant's Educational Philosophy
- 2.5 Categorical Imperative of Kant
- 2.6 John Dewey's Educational Philosophy
- 2.7 Key Points of John Dewey's Educational Philosophy
- 2.8 Check Your Progress
- 2.9 Paul Freire's Educational Philosophies
- 2.10 Key Points of Freire's Educational Philosophy
- 2.11 Let Us Sum Up
- 2.12 Self-Assessment Questions
- 2.13 Suggested Readings

2.1 INTRODUCTION

Education is essential for human growth because it protects & enhances the best aspects of nature. An essential component of human freedom and reason is education, which promotes intellectual, spiritual, moral, social, and technological development. Different Philosophers give different views about education. Immanuel Kant contends that education is both material and moral, emphasizing moral formation and individual growth. Kant was a German philosopher whose systematic work on epistemology and ethics influenced philosophy and ways of thinking. He emphasised that all knowledge begins with the sense of experience, but not all knowledge arises out of sense experiences. John Dewey, A great American Philosopher, emphasised the importance of practical experience and a problem-solving approach in education. He believed that learning should be relevant to real-life situations and that students should actively engage with their environment. Dewey advocated for a constructivist approach to learning. Paulo Freire talks about the 'banking concept of education'. The child uses his experience as a guide in

dealing with new situations, and each learning experience modifies and expands his knowledge and his behaviour in a certain way. This lesson highlights the contributions made by several well-known philosophers to educational theory and practice.

2.2 LEARNING OBJECTIVES

After reading this lesson, you shall be able to

- Comprehend the Educational Philosophy of some famous philosophers in Educational Theory & Practice. Like Kant, John Dewey & Paulo Freire.
- Explain the Educational Key Points given by Paulo Freire, John Dewey & Immanuel Kant.
- This lesson tries to identify the Similarities & Differences between the Educational philosophies of Dewey, Kant & Paul Freire.
- It also throws light on the difference between educational theory & Practice as postulated by Kant, Dewey & Paulo Freire.

2.3 EDUCATIONAL PHILOSOPHY BY IMMANUEL KANT

Kant is one of the greatest philosophers of the modern period. He was a man of strict discipline and regular habits. Immanuel Kant was one of the key figures of Enlightenment. He was the German philosopher who was born on 22 April 1724 in Königsberg, and his thorough and methodical writings on epistemology, metaphysics, ethics, and aesthetics have elevated him to the status of one of the most prominent figures in contemporary Western philosophy. The "father of modern ethics," "father of modern aesthetics," and, through fusing rationalism and empiricism, "father of modern philosophy," are all titles he has earned. According to Kant, aesthetics derives from a faculty of disinterested judgement, and reason serves as the foundation of morality. His moral theory was closely related to Kant's religious beliefs. Kant was one of the great philosophers of the modern period. He was a man of strict discipline & regular habits. His idealism is regarded as the gateway of modern philosophy. Kant's thoughts concerning education are closely related to a person's nature. He thinks that there isn't wickedness in a person's nature. In a person, there are only goodness seeds, and this goodness can improve with education. For him, all the kindness in the World is education. Whole talents and seeds always must improve in a good way so that at a person has potential. Currently, it needs to provide being at the person's potential goodness by means of education. Education and human nature were two topics that Kant thought were intimately related. Nobody is naturally evil, in his opinion all that a person has are the seeds of virtue, which education can aid in nurturing. In his opinion, Education is the root of all worldwide goodwill. One's talents and potential must continuously develop if they are to reach their full potential. Immanuel Kant, an Enlightenment philosopher who

lived from 1724 to 1804, is well-known for his work in epistemology and metaphysics.

His transcendental idealism is regarded as an effort to address the problems with rationalism and empiricism in addressing reality. For Kant, knowledge must have universal and necessary factors along with factuality. Such knowledge is found in mathematics and Physics. Kant educational theory & Practice revolve around the idea of empowering individuals to think for themselves, synthesising Rationalism and Empiricism into Critical Philosophy of his own, by inspiration of both, eliminating the faults of both thoughts and critically unifying the strengths of these opposing philosophical insights. He rejected rationalism for being so dogmatic in metaphysics and the second for too skeptical in epistemology. Empiricism cannot give such knowledge as on the basis of experience, strict universality and necessity cannot be obtained. Kant is truly the father of contemporary thought. His critical philosophy is an important element influencing his successors. He proposed a system that was fundamentally a priori but upheld the value of the phenomenal reality. The autonomous individual, through the proper exercise of will, constructs the moral world. For Kant, we can have a priori knowledge, which is necessary and universal. Some of the Key points of Kant's Philosophy are as below:

2.4 EDUCATIONAL KEY POINTS

- Kant believed that education should focus on developing rationality & moral character in individuals
- He emphasised the importance of Moral Education, cultivating autonomy & self-determination in learners
- Education should aim to foster the ability to think critically & independently It aims to develop their intellectual capacities and enable them to make informed decisions.
- Educational Practice:- Kant advocated for a student-centred approach where teachers act as facilitators rather than authoritative figures.
- Kant believed that Education should encourage individuals to pursue their interests & passions, promoting personal growth & fulfilment.
- Acc. To Kant Educational Theory should be based upon universal principles that apply to all individuals.
- It aims to establish a framework that can guide educational practices in a fair & equitable manner.
- Individual Adaptation: In contrast, educational practice recognizes the need for individual adaptation. It acknowledges that each student is unique and requires personalized approaches to

learning.

- Practical implementation considers the diverse needs, abilities, and interests of students.
- Active Engagement: Educational practice, according to Kant, emphasizes active engagement and hands-on learning experiences. It encourages students to participate actively in the learning process, promoting their intellectual and practical development.
- Ethical Development: Kant believes that both educational theory and practice should prioritize the ethical development of individuals. Education should not only focus on imparting knowledge but also on cultivating moral values, virtues, and a sense of responsibility towards oneself and others.

2.5 CATEGORICAL IMPERATIVE

From the categorical imperatives, Kant derives three important postulates or necessary implications (arising out of practical reason).

- That man is free: An imperative (obligation) means that there is a possibility of disobeying, that is, saying 'no' to it.
- That man has an immortal soul: It implies an absolute conformity with the law, which is 'holiness'. It is a perfection of which no rational being of the sensible world is capable at any moment of its existence. Since such holiness is necessary, we must postulate an everlasting tending to it as a remote goal. This requires an everlasting duration of the existence and personality of the same rational being, which is called the immortality of the soul. That God exists: God must exist to justify the moral order.

2.6 EDUCATIONAL PHILOSOPHY BY JOHN DEWEY

John Dewey was a prominent American philosopher and educator (born October 20, 1859, Burlington, Vermont, U.S.- died June 1, 1952, New York) who proposed a concept of education which is based on the principle of experiential education that has come to simply mean "learning by doing". He believed in a hands-on, experiential approach to education. Dewey asserts that learning takes place through experience, which includes not only reading and listening but also bodily activity. Dewey intensively recommends the important phase of receiving education during the childhood period. The starting point of Dewey's concept of education is within the context of child-nature because Dewey vehemently affirms that understanding the nature of the child is an easy thing to seize upon. The learner, so to speak, is always at the center of the educational process at all costs. In an educational process, Dewey clearly perceives that there's an imperative need for developing the potentialities and capacities of the child as a human being who lives. Methods, Content and Functions (Speculative, Normative, Analytical)

2.7 KEY POINTS OF EDUCATIONAL PHILOSOPHY BY JOHN DEWEY

- Experience as the foundation of education: For Dewey, learning occurs through experience. He believed that education should be based on the students' experiences and that students should be encouraged to learn by doing.

- Education as a social process: Dewey emphasised the importance of social interaction and collaboration in education. He believed that education should be a social process through which students learn to become active members of their communities.
- The integration of theory and practice: Dewey believed that theory and practice should be integrated in education. He opposed the traditional separation of theory and practice, arguing that learning should be practical and relevant to students' lives.
- The importance of critical thinking: Dewey believed that education should foster critical thinking and problem-solving. He believed that students should be taught to think for themselves and to question authority.
- Democratic education: Dewey believed that education should promote democratic values and prepare students to be active citizens. He believed that education should be used to promote social reform and to build a more just society.
- Student-centred learning: Dewey believed that education should be student-centred. He believed that teachers should be facilitators of learning, guiding students to discover knowledge for themselves.
- Learning through inquiry: Dewey believed that learning should be inquiry-based. He believed that students should be taught to ask questions and to seek answers through experimentation and investigation.
- Continuous learning: Dewey believed that education should be a lifelong process. He believed that individuals should continue to learn and grow throughout their lives.
- The importance of reflection: Dewey believed that reflection is essential for learning. He believed that students should be encouraged to reflect on their experiences. He believed that learners should be encouraged to explore, question, and reflect upon their experiences to develop a deeper understanding.
- Experiential Learning: Dewey emphasised the significance of learning through direct experience. He believed that students should engage in hands-on activities,

experiments, and real-world projects to gain practical knowledge and develop critical thinking.

2.8 CHECK YOUR PROGRESS

- a) How does Kant relate moral development to education?
- b) Explain the significance of a priori knowledge in Kant's philosophy of education.
- c) What role does *democracy* play in Dewey's educational philosophy?
- d) Discuss Dewey's concept of *learning by doing*.

2.9 EDUCATIONAL PHILOSOPHY BY PAULO FREIRE

Paulo Reglus Neves Freire was born in Recife on September 19, 1921, and died in São Paulo, May 2, 1997. was a Brazilian educator, pedagogue and philosopher. Patron of Brazilian Education, he is considered one of the most remarkable in the history of world pedagogy, having influenced the critical pedagogy movement, believing that education was the essential tool for the transformation of society. Paulo Freire talks about the 'banking concept of education'. The child uses his experience as a guide in dealing with new situations, and each learning experience modifies and expands his knowledge and his behaviour to a certain degree. He points out that too often, students are asked to memorise and repeat ideas, phrases and formulas without understanding the meaning behind them. This process turns [students] into 'containers' to be 'filled' by the teacher. Freire wanted learners to be able to 'read the world'- to end illiteracy, and also to 'read the world' - the ability to analyse social and political situations that influenced and especially limited people's life chances. Freire believed that knowledge and culture are always changing. He developed the idea of problem-posing education. As a result, students are treated as objects, as receptacles to receive, file, and store deposits. Put simply, they become containers for what the teacher has deposited in their 'banks'. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world, something static to be understood, but it is dynamic, and what's true today may not be true tomorrow. So he developed the idea of 'problem-posing Education.

2.10 KEYPOINTS OF EDUCATIONAL PHILOSOPHY BY PAULO FREIRE

- Education for liberation: Freire believed that education should be used to liberate individuals from oppression and to create a more just society. He believed that education should help individuals critically examine and challenge dominant power structures
- The importance of dialogue: Freire believed that education should be a dialogue between teachers and students. He believed that students should be active

participants in their own education and that teachers should be facilitators of learning.

- The problem-posing approach: Freire proposed a problem-posing approach to education, in which students are encouraged to critically examine social problems and to seek solutions through collaboration and inquiry.
- Education as a political act: Freire believed that education is a political act and that teachers have a responsibility to use education to promote social change
- The importance of literacy: Freire believed that literacy is essential for empowerment and liberation. He believed that education should empower individuals to read and write so that they can participate fully in their communities.
- The role of culture in education: Freire believed that culture is an important part of education and that students should be encouraged to explore and celebrate their own cultures as well as others.
- The importance of praxis: Freire believed in the concept of praxis, in which theory and practice are integrated. He believed that education should be practical and relevant to students' lives.
- Education for conscientization: Freire believed in the concept of conscientization, in which individuals develop critical consciousness and become aware of the social and political structures that shape their lives.
- Education as a process of humanization: Freire believed that education is a process of humanization, in which individuals use 'codifications' to allow them to talk about day-to-day circumstances. For example, a photograph of workers in a sugar cane field permits workers to talk about the realities of their work and working conditions without identifying the actual workers in the photograph. Teachers and learners worked together to understand the problems identified by the peasants, a process that Freire calls 'decoding', and to propose actions to be taken to rectify them.

2.11 LET US SUM UP

From the above review we can say in a nutshell that Kant believed that education should be based on fixed, immutable principles, while Dewey and Freire emphasized the need

for flexibility and adaptation. Dewey believed that education should be continually evolving to meet the changing needs of society, while Freire believed that education should be tailored to the unique needs of each individual. Kant believed that education should be focused on the individual's intellectual and moral character, while Dewey and Freire focused on education as a means to achieve social change. Kant believed that individuals should be educated to become autonomous and self-determining, while Dewey and Freire believed that education should be used to shape society as a whole. Dewey believed that education should be experiential and hands-on, while Kant emphasised the importance of abstract reasoning. Dewey believed that students should learn by doing and that education should be focused on practical problem-solving, while Kant believed that students should be taught to think abstractly and that education should focus on developing the intellect. Freire's educational philosophy is closely linked to critical pedagogy, which emphasises the need for education to be liberating and transformative. Freire believed that education should be used to help individuals critically examine and challenge oppressive structures, while Kant and Dewey's educational philosophies were less overtly political.

2.12 SELF-ASSESSMENT QUESTIONS

Note: Use the space provided for your answers.

1. Explain the Educational Key points of John Dewey's Philosophy.

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2. Explain the difference between Kant's Educational philosophy & Paul Freire's Philosophy.

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**THEORY AND PRACTICE UNIT (LOGICAL
ANALYSIS, LOGICAL EMPIRICISM, POSITIVE RELATIVISM)**

CONTENT STRUCTURE

- 3.1 Introduction
- 3.2 Learning Objectives
- 3.3 Origin of Logical Empiricism
- 3.4 What is Logical Empiricism
- 3.5 Objectives of Logical Empiricism
- 3.6 Check Your Progress
- 3.7 Logical Analysis
- 3.8 Aims of Logical Analysis
- 3.9 Positive Relativism
- 3.10 Concept of Relativism and Types of Relativism
- 3.11 Let Us Sum Up
- 3.12 Self-Assessment Questions
- 3.13 Suggested Readings

3.1 INTRODUCTION

The capacity for discretion and reasoning distinguishes man from other members of the natural world. When conducting logical analysis, he considers the unknown and invisible using knowledge that is known and visible. Empiricism is also known as logical positivism & logical empiricism. Positivism and empiricism have a close relationship.

Philosophy is the study of ideas. It is widely accepted that philosophy and science offer different insights into the workings of the human mind. The scientific mind is continually searching for truth, legitimate ideas that are consistent with reality, and knowledge, i.e. genuine propositions that are in accord with reality. It challenges every belief because the philosopher is looking for concrete evidence of the reality of things in the world. Philosophers analyse things and come to their logical conclusions rather than accepting things as they are. Human existence is influenced by philosophy in both societal and personal spheres. The objective of philosophy is not just intellectual, the realms of common sense and science. Philosophically speaking, every man possesses components of the divine. Here's an alternative philosophical stance: everyone is a thief. Clearly, distinct behavioural patterns will result from these disparate philosophical stances. Searches for a theory that can explain and rationalise at the highest level. Philosophical thoughts are analysed logically by using scientific methods, considered as Logical analysis, which helps in examining & evaluating arguments or statements. Philosophy, which is the art of making assertions explicit, not the act of establishing claims themselves, is known as logical positivism. Logic is based on experience. Philosophers search for deeper meanings and build their cases around conclusions that show how man differs from other animals. Logic empiricism, or logical positivism, is grounded on actual experience and is based solely on pure science as demonstrated by experiments.

3.2 LEARNING OBJECTIVES

After reading this lesson, you shall be able to:

- Gain a deeper and more precise understanding of nature and the world.
- Understand that theories and notions which are derived from science can be verified and tested.
- Analyse the importance of empirical evidence and logical reasoning in the establishment of scientific hypotheses and the rejection of those that lack supporting evidence.
- Recognise the philosophical stance that observation offers a methodical & scientific approach to learning, which helps in comprehending the world.

3.3 ORIGIN OF LOGICAL EMPIRICISM

A philosophical movement that originated in Austria and Germany in the 1920s is known as logical positivism, sometimes called logical empiricism or logical neo-positivism. The rational evaluation of scientific information was its main area of interest. Moritz Schlick, the founder of the Vienna Circle, Hans Reichenbach, the founder of the Berlin Circle, Paul Frank, Kurt Grelling, Carl Gustav Hempel, Victor Kraft, Otto movement that flourished in 1920 to 1930 in several centers of Europe and in 1940's or 1950's in US it regards science as the only source of knowledge and claims metaphysics as meaningless.

3.4 WHAT IS LOGICAL EMPIRICISM

Logic positivism is a different term for logical empiricism. It is a trend in philosophy that first appeared in the early 1900s. It blends empiricism. The idea is that knowledge comes from sensory experience with aspects of logical analysis. It incorporates logical analysis elements with empiricism, the notion that knowledge derives from sensory experience. Logical empiricists emphasised the significance of both logical and empirical verification in their efforts to lay the groundwork for scientific knowledge. Logical empiricists highlighted the importance of both empirical and logical validation in their endeavours to provide the foundation for scientific understanding. For them, statements have significance only when they are backed up by reason or facts. Thus, its foundation lies in the idea that the only claims with true importance are those that can be verified or disproved by empirical methods. As a result, speculative or metaphysical claims that were not verifiable through empirical means were rejected. Language's importance in philosophy is also emphasised by logical empiricists. It followed that assertions that were theoretical or metaphysical and could not be independently verified were disregarded. Logical empiricists also highlight the role that language plays in philosophy. The area of philosophy that deals with the meaning of existence and nature is known as metaphysics. Logical empiricists held that assertions that are metaphysical or speculative are useless and that scientific knowledge is the only trustworthy source of all knowledge of Real world. The idea that there is a super sensible world and is alone wholly real, which was rejected by A.J. Ayer and other logical empiricists. The rejection of metaphysics based on. No empirical observation could have the slightest tendency to establish any conclusion concerning the properties or the existence of super sensible world. Therefore, we are entitled to deny the possibility of such a world and to dismiss as nonsensical. But Ayer doesn't completely reject that which is non-sensible.

Such things as atoms, molecules and electrons. Don't appear as sensible, nor do the symbols that we use for daily things such as table, chair, wheels etc. although one can fit. See these things it is reasonable to use them if they can be empirically substantiated. The methodology of A.J. Ayer leads to the conclusion that all most nothing can be asserted about reality beyond the sense experience. The philosophical question on whether reality is one or many is a nonsensical issue there is no empirical situation which could have any bearing on this truth. No empirical situation which could have any bearing on its truth.

A.J. Ayer can give a phenomenalistic view of the world. One can describe what one sees or experiences although sense organ Logical positivist must be content with a scientific view of this. Ayer confesses that philosophy is virtually empty without science. The view the real world reflects the world of sense experience. The term factually determinate statements were used by logical Empiricist. The truth of these statements is only by appealing to fact. Factually determined or statements arise out of experience are many but the problem arose concerning- how one could know what was really a factually determinate statement.

3.5 OBJECTIVES OF LOGICAL EMPIRICISM

The objective of logical empiricism is to provide a scientific and objective method for gaining knowledge & understanding of the world through observation and experimentation. It emphasises the importance of empirical evidence and logical reasoning in forming scientific theories and rejecting those that are unsupported by evidence. The goal of logical empiricism is to create a clear & precise understanding of scientific concepts and theories that can be tested and verified. Through observation, experimentation, and leading to a more accurate and comprehensive understanding of nature and the world around us.

3.6 CHECK YOUR PROGRESS

- a) Write a note on logical empiricism.
- b) What are the objectives of logical empiricism?

3.7 LOGICAL ANALYSIS

The process of looking over and assessing claims or arguments to make sure they are true and sound is known as logical analysis. It entails dissecting intricate concepts or assertions into their component parts and evaluating the consistency and logical coherence of those parts. Finding any holes or inconsistencies in reasoning and offering a precise and rigorous framework for comprehending arguments are the two goals of logical analysis. It helps recognize logical fallacies, which are frequent mistakes in reasoning that can weaken the persuasiveness or validity of an argument. Its foundation is the study of sound

reasoning and inferences, or the principle of logic. It entails using logical principles & rules to assess and analyze the organization & content of arguments. Arguments are usually given in logical forms, like syllogisms or conditional assertions, in logical analysis. One can ascertain the validity of an argument and the truth or reasonableness of its premises by closely scrutinizing the logical structure of the argument. In domains where exact and rigorous reasoning is required, like philosophy, arithmetic, computer science, and law, logical analysis is frequently employed. It is a useful tool for problem solving and critical thinking since it makes it easier to recognise and prevent logical fallacies as well as to formulate and assess well-reasoned arguments. Reasoned Analysis. In logical analysis, arguments or concepts are evaluated and analysed via the application of reasoning and deduction. It calls for the capacity to recognise, assess, and analyse an argument's premises, conclusions, and connections between them. It entails applying logical concepts like induction, deduction, and inference to reach reliable findings. Well, it uses a variety of tools, including truth tables, syllogisms, and Venn diagrams, logical analysis assesses arguments and determines logical connections. It necessitates the capacity to identify and discern between legitimate and illegitimate arguments as well as to assess the strength and weakness of claims according to their logical framework. It is a continuous process since, over time, new data and evidence may alter the reliability and potency of an argument. Strong logic analysis abilities need practice, focus on details, and knowledge of logical concepts and procedures.

3.8 AIMS OF LOGICAL ANALYSIS

There are several domains in which logical analysis can be used, such as philosophy, mathematics, science, law, and commerce. It is necessary for critical thinking and decision-making because it enables people to analyse and interpret data in an organized and impartial way. The aim of Logical Analysis is to assess and comprehend the reasoning and arguments, their soundness and validity. It also helps to recognize, evaluate and ascertain whether an argument's premises and conclusions are logically sound and devoid of contradictions. Despite one's own prejudices or personal opinions so it seeks to present a concise and impartial examination of a position. The aim is to evaluate an argument's strength and weakness and ascertain its overall validity by employing logical rules and reasoning. A philosophical method called logical analysis highlights the use of logical arguments and reasoning in comprehending the outside world. It is predicated on the notion that logical analysis can assist us in making sense of ideas and arguments, spotting errors and contradictions, and creating strong arguments.

3.9 POSITIVE RELATIVISM

A philosophical stance known as positive relativism holds that morality and truth are relative to people, groups, and cultures. It maintains that there are no universally accepted norms or objectives by which one can evaluate morality or truth, and that

morality or truth can differ from person to person or from culture to culture. Positive relativism emphasizes the value of people and cultural viewpoints while rejecting the idea of ultimate truth or moral norms. It implies that cultural standards, personal experiences, and beliefs influence what is moral and true. Positive relativism proponents claim that their philosophy encourages diversity, tolerance, and respect for opposing points of view. They think that a more welcoming and inclusive society can result from recognizing and appreciating diverse viewpoints. The philosophy of positive relativism places a strong emphasis on the role that cultural and historical context plays in explaining human experience and knowledge. Positive relativism holds that there are no universally applicable, objective truths that apply to all individuals and cultures. Rather, truth and knowledge are specific to the historical and cultural environment in which they are created. Positive Relativism is both an amplification of traditional philosophical ideas and dogmas as well as a manifestation of the author's obligation to ideals of democracy

According to proponents of positive relativity, various cultural perspectives on the world are equally valid and differ from one another. They also stress the significance of maintaining and respecting various cultural traditions as well as the value of cultural diversity. They believe that acknowledging and accepting different perspectives can lead to a more inclusive and open-minded society. Positive relativism is a philosophical position that emphasises the importance of cultural and historical context in understanding human experience and knowledge. Hence, Positive relativism stresses the viewpoint that no objective or universal truth applies to all people and cultures. Instead, knowledge and truth are relative to the cultural and historical context in which they are produced. Positive relatives argue that different cultures have different ways of understanding the world, and that these ways of understanding are equally valid. They also emphasise the importance of cultural diversity and the need to respect and preserve different cultural traditions.

3.10 CONCEPT OF RELATIVISM & TYPES OF RELATIVISM

The idea that what is true for one person or one social group may not be true for another is known as relativism concerning truth. It holds that any attempt to decide between context-dependent criteria of truth and falsity is inevitably pointless. According to this argument, an assertion's veracity depends on the opinions, attitudes, and other peculiarities of the individuals making it, or more widely, on their conceptual or cultural background. Since all branches of cognitive relativism, including moral relativism, may be reduced to relativism regarding truth, it forms the basis of all relativistic viewpoints. One way to express relativism regarding rationality is to ask if there are actual, universal standards of rationality. Rationalization of logic. Since various subsets of cognitive relativism, including moral relativism, can be reduced to relativism regarding truth, it forms the basis of all relativistic viewpoints. As an illustration, the question of whether logical truths are universal in any way or if they are relative to cultures or cognitive systems is what is meant to be understood by relativism about logic. The idea that the validity of ethical conclusions depends on the situation or society in which they are made is known as ethical relativism. Since relativism concerning truth is the most prevalent and potent kind of relativism, it is also the subject of most relativism objections. Relativism is a philosophical view that denies objectivity within a domain and asserts that valuations are relative to the observer's perspective or context. Relativists hold that facts concerning morality, justification, truth, and other topics become apparent when we relativise objects to fit within predetermined frameworks.

NORMATIVE RELATIVISM

Truth is related to normative relativism, experiential facts, and the mind permits other influences as well. Normative ethical relativism asserted that many communities adhere to distinct moral standards or ideals, and that certain. It is a known fact that smoking increases the risk of long-term cancer. In a similar vein, a culture's language or any outside ideas have an impact on certain significant facets of the human experience varied among the various human groups even though human nature and situation are universal. Acceptance of Norms The main idea of normative relativism is that something is "relative to" a framework, which is used to evaluate the effort of different thought processes and standards of reasoning. Ethics only has a truth value about moral laws or behaviour, according to normative ethical relativism, which holds that ethics are true or untrue, simple statements. Many arguments by relativists start with ethical premises and end with the assertion that ethical propositions have relative truth values rather than relying on generic statements about the nature of truth. Since there are no absolute, totally objective, independent facts regarding moral truth or moral justification, normative relativists and antirealists share this view of morality.

DESCRIPTIVE RELATIVISM

Descriptive Relativism assumes that various cultural groups think and reason differently from one another. An anthropologist's job is to describe cultural practices and principles; they are not to assess their validity. It is feasible for an anthropologist to be an evaluator. There is no descriptive relativist regarding some topics that philosophers generally address (such as ethical principles) but not others (such as logical principles). The initial difficulty lies in elucidating its meaning in a particular scenario.

3.11 LET US SUM UP

As a result of the foregoing, we can conclude that the above three components, like Logical empiricism, Logical Analysis and positive Relativism, play a significant role in the life of an individual. Logical empiricism is a philosophical movement rather than a collection of ideas, and it peaked in the United States in the 1940s and 1950s, as well as in various European centers in the 1920s and 1930s. Logical empiricism emphasizes the significance of scientific technique, which has the potential to significantly influence societal transformation. The logical empiricists sought to include logic and mathematics in that scientific process in a natural and significant way. Thus, logical empiricists emphasize the importance of logic and empirical data in our daily lives.

Besides this, Logical Analysis, which is an important tool, is used to identify any ambiguities in advance and address any misconceptions that may arise during the teaching and learning Process. Finally, the term Logical analysis is considered the technique that aids in identifying potential ambiguities ahead of time and addressing all misconceptions of any kind that arise throughout the teaching and learning process. Therefore, it helps produce favourable results in the process of teaching and learning. Positive relativism is an evolving synthesis and somewhat new systematic perspective on education, which provides solid grounds to prevent conflict and promote acceptance, so it is the ultimate theory of tolerance.

3.12 SELF-ASSESSMENT QUESTIONS

Q1 Explain the term Logical Analysis.

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Q2 Write down the meaning and nature of Logical Empiricism.

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Q3 Define Relativism. Briefly explain Positive Relativism.

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3.13 SUGGESTED READINGS

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CONTENT STRUCTURE

- 4.1 Introduction
- 4.2 Learning Objectives
- 4.3 Samkhya Philosophy
- 4.4 Metaphysics of Samkhya Philosophy
- 4.5 Theory of Causation
- 4.6 Check Your Progress
- 4.7 Educational Implications of Samkhya Philosophy
- 4.8 Let Us Sum Up
- 4.9 Self-Assessment Questions
- 4.10 Suggested Readings

4.1 INTRODUCTION

In this unit, you will find the Sankhya theory of causation, a discussion on the distinction between purusha and prakriti, and an examination of the gunas of prakriti: sattva, rajas, and tamas, among others. In this lesson, you will also explore how Samkhya philosophy argues for the cause of the world's evolution, the roles of purusha and prakriti in the creation of the universe, valid sources of knowledge, and the existence of God.

There are two views on the origin of this school. Some believe that the word Samkhya is derived from the word 'Samkhya', which means both number and right knowledge.

Right knowledge is about understanding reality by specifying the number of ultimate constituents of the universe. Others viewed that Samkhya means 'perfect knowledge' and that is about the reality.

4.2 LEARNING OBJECTIVES

After reading this lesson, you shall be able to

1. Explain the Samkhya theory of causation.
2. Elucidate the distinction between prakriti and purusha.
3. State the Metaphysical views of Samkhya Philosophy.
4. Extract educational thoughts from Samkhya Philosophy.
5. Apply the concept of Samkhya Philosophy in the Educational system.

4.3 SAMKHYA PHILOSOPHY

The word Samkhya means, according to Wikipedia, empirical or relating to numbers. Although the term had been used in a general sense to refer to metaphysical knowledge before, in technical usage, it specifically refers to the Samkhya school of thought, which evolved into a cohesive Philosophical system in ancient India. The Samkhya system is called so because it enumerates twenty-five Tattvas or true Principles; and its chief object is to effect the final emancipation of the twenty-fifth Tattva, i.e. the purusha or soul. It is one of the oldest schools of Indian Philosophy. This is so because the basic tenets of Samkhya philosophy can be seen in Nyaya, Yoga, Jainism and Vedanta. The founder of Sankhaya philosophy is 'Kapila', who has written the Script 'Samkhya Sutra'. This script is widely known as the Samkhya philosophy. It is commented on by many scholars, among whom the significant commentary is known as Sankhyakarika by Isvarakrsna. With these introductions, now let us know Samkhya Metaphysics.

4.4 METAPHYSICS OF SAMKHYA PHILOSOPHY

The Sankhaya philosophy is regarded as dualistic realism because it holds the doctrine of two ultimate realities: Prakriti and Purusha. Further, it maintains the plurality of Purushas (self) and the existence of matter, hence, treated as pluralistic. It is realism because they viewed that both matter and spirit are equally real. The Samkhya school expresses that the self (Purusha) and the non-self (Prakriti) are radically different from each other, like subject and object. As the subject can never be the object, similarly, an object can never be the subject.

In this regard, a few important questions are addressed here. Those are, 'What is the ultimate cause of an object?' and 'What are the constituents of the universe?' In other

words. What is the ultimate stuff of which the various objects of the world are made?

The Sankhya replies that Prakriti is the ultimate (first) cause of all objects, including our mind, body and sense organs. It is observed that every effect must have a cause. Cause and effect are two inseparable components that stand for all sorts of creation in the cosmos. Hence, all objects of the world are bound in the chain of cause-and-effect relations. This relation Sankhya is named as 'satkaryavada' and popularly known as 'theory of causation'.

4.5 THEORY OF CAUSATION

The Samkhya theory of causation is known as satkaryavada. It explains that the effect exists on its material cause before its production. For example, curd existed in milk before it came into existence. Hence, the effect is not a real beginning or a new creation. It is named 'parinamavada'. By refuting this view, too, Nyayikas said that the effect is a new creation; otherwise, why do we say this is the effect and that was the cause?

The following arguments are upheld by Sankhya to support the theory of satkaryavada.

1. If the effect does not exist in the cause before its operation, none can bring it into existence out of the cause. For example, blue cannot be turned into yellow even by a thousand artists. The effect is related to its cause. The effect is nothing but the manifestation of the cause, as oil will be produced from oil seeds only. Thus, the effect pre-exists in the material cause in a latent or unmanifest condition.
2. A particular effect can be produced out of a particular material cause. A mud jar can be produced out of clay only; cloth can be produced out of threads only. Thus, it proves that the effects exist in a cause in a latent condition.
3. If the effect is not related to its cause, then every effect would arise from every cause. But this does not happen. Not every effect arises from every cause. For example, butter cannot be produced from sand, water, or oils. It is produced

from milk only.

4. The effect pre-exists in the cause since it can be produced by a potent cause only. A potent cause has causal energy to produce a particular effect. The causal energy in this case is inferred from the perception of the effect. If the effect does not exist in the cause, then the causal energy can't be related to it. If the causal energy must be pre-existent in its potent cause only.
5. The effect pre-exists in the cause since it is identical in nature with its cause. The effect is not different from the cause. The cause exists, and therefore, the effect cannot be non-existent. Hence, the effect here's in its cause. This is so because there is no identity between entity and non-entity.

The Sankhya disagrees with the Nyayikas and said that if curd as an effect is a new creation and does not exist in its material cause (milk) prior to its production, then can we produce curd from some other liquids like oil, kerosene, diesel etc. Hence, each effect exists in its material cause prior to its production in a hidden form. Here, a question may come to your mind, i.e. if every effect must have a cause, then what would be the cause of a material cause? By responding to this query, Samkhya Philosophy expressed that Prakriti is the first and ultimate cause of all objects of the world, both gross and subtle.

Prakriti

Prakriti is the ultimate cause of the universe. It is regarded as the first cause. All efforts of the universe are based upon it. Being the first element of the universe, Prakriti itself is uncaused, eternal and all-pervading. Hence, it is called "Pradhana". It can't be perceived but can be inferred from its effect. Thus, it is known as 'anumana'. In the form of conscious elements, it is called jada, and in the form of the unmanifested objects, it is called 'avayakta'.

Difference between Prakriti and objects

Objects are the effects of Prakriti. These are the dependent, relative, many and non-eternal because they are created and destroyed. But Prakriti, on the other hand, has neither beginning nor end. It is unborn, independent, absolute, eternal and beyond creation and destruction. Objects are limited within the space-time continuum, but Prakriti is beyond it. Objects are manifest and composite, but Prakriti is unmanifest and

without parts. Thus, Vyasa says that Prakriti is both 'is' and 'is-not'.

Proof of the Existence of Prakriti

There are five arguments offered by Isvarakrishna for the existence of Prakriti. These are as follows:

- 1) The world is constituted of a manifold of objects. The existence of all objects must have a cause. This is so because they themselves can't be the cause of their creation. Further. They are limited, dependent, relative and have an end. Hence, the cause which creates them should be unlimited, exist beyond creation and destruction, be independent and eternal. Such a cause is the Prakriti.
- 2) The world is an amalgam of all varieties of objects. However, some common qualities are found among all objects. As a result, pleasure, pain, and indifference subsist among all varieties of objects. This implies that there should be a common cause which possesses these three qualities (pleasure, pain and indifference) and shares in all the objects once they are created. This cause is Prakriti.
- 3) The activity is generated in the potent cause. All effects arise out of causes in which they were present in an unmanifest form. Evolution means the manifestation of that which is involved. The world of objects which are effects must therefore be implicitly contained in some world cause.
- 4) Every cause has its effect. Thus, cause and effect are distinct from each other, although the effect exists in its material cause before its production (satkaryavada). By Implication, therefore, the universe must have a cause. This causes the universe in totality. This cause is nothing but the Prakriti.
- 5) Samkhya satkaryavada accepts the cause-and-effect relation as an inherent form, which implies every effect inheres in its material cause. This holds that if the effect rolls back toward its cause, then it will dissolve in its cause. This helps to maintain homogeneity in the universe. The balanced universe from which everything manifold is regarded as Prakriti.

Gunas of Prakriti

The Samkhya Philosophy advocates three gunas of Prakriti. These are: Sattva, Rajas, and

Tamas. Prakriti is a state of equilibrium of these three gunas. The word 'guna' is understood here as a quality or attribute. Now, let us know about these three gunas.

1. Sattva: Sattva is that element of Prakriti, which is of the nature of pleasure, light (Laghu) and bright or illuminating (Prakasaka). The tendency towards conscious manifestation in the senses, the mind and the intellect; the luminosity of light and the power of reflection in a mirror or crystal are all due to the operation of the element of Sattva in the constitution of things. For example, blazing up a fire, upward course of vapour, etc. Sattva is believed to be white.

2. Rajas: Rajas is the principle of activity in things. Its colour is red. It is active because of its mobility and stimulation. It is also the nature of pain. For example, on account of rajas, fire spreads, wind blows, the mind becomes restless, etc.

3. Tamas: Tamas is the principle of passivity and negativity in things. Its colour is black. It is opposed to the Sattva guna because it is heavy, laziness, and drowsiness. It produces ignorance and darkness and leads to confusion and bewilderment.

Sattva, Rajas, and Tamas contradict as well as cooperate with each other to produce an object. These three gunas are present in all the objects of the world. None of them exists alone. Among them, each guna tries to dominate the other two. Hence, they can't exist in a tranquil state. As a result, they can't remain pure for a single moment. Since they are changing continuously, distortion is their nature.

Purusha

According to the Samkhya philosophy, Purusha or the self is an eternal reality. Purusha is the self, the Subject and the knower. It has never been an object because the existence of objects can be proved in some ways, but non-existence can't be proved in any way. Purusha is neither the body, nor the mind (manas), the ego (ahamkara) nor the intellect (buddhi). It is not the substance which has the quality of consciousness. It is itself pure consciousness. It is the basis of all knowledge and is the supreme knower. It can't be the object of knowledge. It is the observer, eternally free, the impartial spectator and peaceful. It is beyond the space-time continuum, change, and activity. It is self-enlightened, self-proved and hence, causal. It is all-pervading, formless and eternal. Its existence can't be doubted because in its absence, all knowledge, even doubt, is not possible. It has been described as devoid of three gunas, negative, inactive, solitary witness, observer, knower and of the nature of pure consciousness and hence beyond the limits of Prakriti. Is it free from distortion? Its objects change, but it itself never changes. It is above self-arrogance, aversion and attachment.

There are arguments that Samkhya has given for establishing the existence of Purusha. These are as follows:

1. All worldly objects are meant for someone. This is so because the conscious Prakriti can't make use of them. Hence, all these substances are for Purusha or self. Prakriti evolves to serve the Purusha's end. The three gunas, Prakriti, and the subtle body all serve the Purusha.
2. Substances of the universe are composed of the three gunas. Purusha is the witness of the three gunas, and he is beyond these gunas.
3. Purusha is a pure consciousness which is beyond our experience and analysis. It is the substratum of all knowledge, both positive and negative. There can be no experience without him. This is so because he is the sole authority of all experiential knowledge.
4. Since Prakriti is unconscious, she can't enjoy her creation. Hence, a conscious element is needed to make use of them. Prakriti is the one to be enjoyed (bhogya), and so there must be an enjoyer (bhokta). This argument supports the existence of Purusha.
5. Some people try to get relieved from all sorts of sufferings in the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation. Hence, it is enforced to accept the existence of Purusha.

On the account of Samkhya, there are pluralities of self or Purusha. All these Purushas are identical in their essences, and they are embedded with consciousness. Hence, consciousness is found in all the selves. This view is like Jainism, Mimamsa because they believe in the plurality of selves.

Evolution

The world and worldly objects are created because of the contact between Prakriti and Purusha. Prakriti alone can't create the world because it is material. In the same manner, Purusha can't create the world independently because it is inactive. Hence, the contact between Prakriti and Purusha is necessary for the evolution to start, though they possess different and opposite natures.

An example can help you to understand the nature of Purusha and Prakriti in a better way and clear manner. The Prakriti is like a blind man and the Purusha is like a lame man, cooperating to reach their destination. The lame man sits on the shoulders of the blind man and points to him the way to go and in which direction to move. In much the same manner, the inactive eternal Purusha and the conscious Prakriti cooperate with each other to start the evolution.

Regarding their contact, the Samkhya says there is no real contact that took place between Prakriti and Purusha. But their mere closeness or nearness with each other disturbs the stability of the gunas of Prakriti. When these three gunas, sattva, rajas, and tamas, disturb and disrupt, they are constantly mixing and dissociating. Consequently, evolution begins.

A sage named Kapila has described the order of creation, which is accepted by the Samkhya philosophy.

The order of creation is as follows

1. Mahat: Mahat is the first product of evolution. It is cosmic in its nature. Besides this fact, it has a psychological aspect in which it is called intellect or buddhi. Here, it is important to mention that Buddhi should not be understood as the same as consciousness. The reason is that Buddhi is material, whereas consciousness is eternal. An important function of the buddhi is to make decisions, which is a part of the memory act. This helps to distinguish between the known and the knower. Sattva is predominantly found as an attribute of buddhi. Buddhi helps to identify the soul or the atman, which differs from all physical objects and their qualities

2. Ahamkara: Ahamkara is understood as 'ego' in English. It is the second product of evolution. Ego is identified as 'I' or 'feelings of an Individual'. Every individual has

buddhi, and since ahamkara is a practical element of buddhi, it is found in all individuals. Because of ego, the pursha looks upon himself as an active agent, desires and strives for ends, and possesses characteristics. An individual perceives an object through sense organs. The mind reflects on these perceptions and determines their nature. Following this, the attitude of 'mine' for me is attributed to these objects. This is nothing but regarded as 'ego'. In this product (ahamkara), all three gunas of prakriti operate.

3. Manas: According to the summer café recipe, Manas, our mind is neither eternal nor atomic. It is constituted of parts and thus can come into contact with the different sense organs simultaneously. This mind helps to analyse and synthesise the sense data into determinate perceptions. Being an internal sense organ it is aware of objects belonging to the past, present and the future.

4. Jnanendriyas: Jnanendriyas are known as the five sense organs; nose, ears, eyes, skin and tongue. In Samkhya views, sense is an imperceptible energy or force which exists in the perceived organs and apprehends the object. This implies, the sense is not the ears but their power of hearing. Thus, the senses are not perceptible but can be inferred. They are informed by the functions that they perform. The five sense organs produce knowledge of touch, colour, smell, heard and taste. All these are born because of the Purusha and they are a result of ego or ahamkara.

5. Karmendriyas: Karmendra is understood as the five organs of action which reside in mouth, ears, feet, anus and the sex organ. They perform the functions respectively as speech, hearing, movement, excretion and reproduction. The cause of the creation of these organs is the desire of Purusha for his experience.

6. Tanmatras: There are five tanmatras; sabda or sound, sparsha or touch, rupa or form, rasa or taste and gandha or smell. All are very subtle because they are the elements of the objects. Hence, they can't be perceived but inferred. The Samkhya school viewed that the five elements, earth, water, air, fire and ether, have their origin in the five tanmatras.

7. Mahabhutas: There are five Mahabhutas found in the cosmos, namely

- Air or Vayu
- Fire or Agni
- Akasa or Ether

- Water or Jala
- Prithvi or Earth.

Their respective qualities are touch, colour, sound, taste and smell.

4.6 CHECK YOUR PROGRESS

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

- Fill in the blanks
 - Three gunas of Prakriti are ____, ____ and ____.
 - Purusha is eternal, inactive, but embedded with.
 - ____ is the first product of the Prakriti.
 - There are mahatbhutas found in the cosmos.
 - Samkhya accepts two basic principles, i.e. _____ and _____.
- Describe the characteristics of Purusha.

- Briefly explain the three gunas of prakriti.

4.7 EDUCATIONAL IMPLICATIONS OF SAMKHYA

Sankhya has great relevance for contemporary education. If we consider the modern view of education as development, then Sankhya's postulate that development is only the unfolding of what already has potential existence needs no modification to suit today's world. Sankhya's psychological views also reflect modern learning theories. If knowledge leads to the modification of buddhi in the Sankhya system, then modern education aims at the modification of behaviour. If cognition is a function of buddhi or intellect in Sankhya, it is the formation of intellectual structure in modern education. Sankhya's theory states that generalization is a result not only of the observation of elements but also the non-observation of non-elements reflects the modern view of concept formation. A deeper study will yield many more similarities. Let us attempt to analyse in detail the implications of Samkhya for modern education:

Aims of education

Sankhya states the aim as attaining the perfection of Purusha through discrimination, leading to its salvation. Thus, the aim of education should be to create discerning individuals capable of attaining the perfection that exists within them, as Swami Vivekananda also put it.

Methods

Methods are clearly indicated:

- Through the study of authorities but keeping an open mind and using reason to validate their theories.
- Experiential learning with maximum involvement of the senses.
- Activity-based learning, including projects, practical work, etc., enabling the development of observation and logical reasoning.

Curriculum

The curriculum will involve the study of all disciplines, with stress on the natural sciences, since to understand prakriti is to discriminate between Purusha and prakriti, and the arts, to develop an appreciation and understanding of the works of authorities. Physical sciences and yoga will also form part of the curriculum since Sankhya believes only a healthy and focused individual can attain salvation.

Discipline

Sankhya is a high degree of discipline. One can deduce that it should be self-imposed.

Role of the teacher

The teacher is to be a facilitator of the development of the innate potential of the child.

Place of the Student

Since Sankhya believes in the multiplicity of Purushas, it follows that education must be individualized and child-centred.

Religious and moral education

It can be deduced that religious education will not have much importance, but moral education involving the teaching of ethical values will hold a central place in any system of education based on Sankhya.

4.8 LET US SUM UP

The Samkhya philosophy is the oldest school among all the schools of Indian philosophy. A Sage named Kapila was the founder of this school. This system is dualistic because it accepts two ultimate realities, Purusha and Prakriti. It advocates satkaryavada, which expresses effect exists in its material cause before its production.

Because of Samkhya,

Prakriti - It is eternal, unconscious and active.

Purusha - it is eternal, pure consciousness and inactive

There are three gunas found in Prakriti. These are Sattva, rajas and tamas.

Nearness between Prakriti and Purusha causes evolution. The order of creation is as follows:

1. Mahat
2. Ahamkara
3. Manas
4. Five sense organs (jnanendriyas)
5. Five organs of action (karmendriyas)
6. Five subtle elements (tanmatras)
7. Five physical elements (mahabhutas)

4.9 SELF-ASSESSMENT QUESTIONS

- Q.1. Explain briefly three gunas of prakriti.
- Q.2. Describe the characteristics of Purusha.
- Q.3. What is the theory of causation?
- Q.4. Explain the order of creation which is accepted by Samkhya philosophy.

4.10 SUGGESTED READINGS

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CONTENT STRUCTURE

- 5.1 Introduction
- 5.2 Learning Objectives
- 5.3 Philosophy of Vedanta
- 5.4 Metaphysics of Vedanta
- 5.5 Check Your Progress
- 5.6 Vedanta in education
- 5.7 Let us sum up
- 5.8 Self-Assessment Questions
- 5.9 Suggested Readings

5.1 INTRODUCTION

Vedanta is one of the most influential and philosophically advanced orthodox (āstika) schools of Indian philosophy. The highest essence of Vedic thought is reflected in Vedanta. It is a logical and acceptable Interpretation of Indian thought that represents the Internal unity behind external diversity. Vedanta discusses in detail the various questions of the human mind such as who I am, why and where do we originate from, what is the cause of all these creations, what is the reason for this world, where do we go after death, what are the relationship of our mind and Inner self with the body, why is there so much sorrow

or happiness in our lives, how is it possible to get rid of sorrow forever, etc.

Vedanta is the method adopted by Indian sages for the pursuit of self-knowledge and the liberation of the Ātman. This is the philosophy that leads people to progress divinely so that they may know their inseparability from their radiant Absolute Being. In Vedanta, the nature of Brahman (the Absolute), Jiva (Atman), and Jagat (the world) and their Interrelations are discussed, which motivates a person towards the attainment of knowledge. It strongly demonstrates the unity of the entire humanity of this world, who are born divine and are derived from the same source of the Absolute Entity named Brahman. Vedanta is such a universal philosophy that searches for the oneness of existence (Brahman) and embraces all the cultures and all the people of all the countries of the world, irrespective of race and caste.

5.2 LEARNING OBJECTIVES

After completing this lesson, you shall be able to:

- Explain the background of Vedanta philosophy.
- Extract educational thoughts from Vedanta Philosophy.
- Apply the concept of Vedanta philosophy in educational systems.

5.3 VEDANTA PHILOSOPHY

The term Vedanta is a Sanskrit compound word that is formed with a combination of two basic words: Veda and anta. The Sanskrit term 'Veda' is derived from 'vid', which means - to know or to see directly or to have the knowledge, and 'anta' means 'the end of' or 'the goal of' or 'culmination'. Knowledge here means the genesis of the potential divinity of our Atman. So, the compound term Vedanta means 'the quest for Self-knowledge' or 'the knowledge of Truth' or 'the knowledge of our divine nature.'

In Hinduism, the term 'Veda' indicates the four ancient scriptures (sastras) viz. Rig, Yajur, Sama and Arthava. The subject matter of the whole Veda is logically divided into two sections through which humans can achieve their ultimate goal.

They are -

1. Karmakanda (ritualistic section) or Purva (earlier) Mimamsa (inquiry into the meaning of the sacred writings) and 2. Jnana kanda. (Knowledge section) or Uttara (the latter) Mimamsa.

Purva Mimamsa, meaning the 'former inquiry' or 'primary inquiry', focuses on interpreting the meaning of the Vedic duties and ritual actions of the religious people. Jaimini is the author of the Purva Mimamsa, which was written approximately during the period from 500 B.C. to 200 BC. Most of the Vedas are full of ritual and worship through which it is believed that the doer gets the desired fruit in this world and will enjoy substantial happiness after his death. This Karma Kanda section comprises the Mantras or Samhita and the Brahmanas. The Mantras are adorations or prayers addressed to various gods such as Indra, Varuna, Agni, Soma, Maruts, Mitra, etc. They are chanted during the performance of sacrifices. The Brahmanas are mostly in prose and contain detailed instructions dealing with various complex ritual and sacrificial acts performed for attaining material affluence such as wealth, progeny, etc., and reaching heaven after death. Mimamsa philosophy asserts that Vedas are interminable and possess all knowledge and by religion, it means the fulfilment of duties prescribed by the Vedas.

The Jnana kanda or Uttara Mimamsa part of the Vedas means the 'latter inquiry' or 'higher inquiry' or 'the highest rational truths' which is often uttered with Purva Mimamsa to show the spiritual supremacy. It includes the Aranyaka section of the Brahmanas and the Upanishads. Vyasa or Badarayana, the Guru of Jaimini, is the author of the Uttara Mimamsa. This part of the Vedas (also known as Vedanta) is related to knowledge through which the real secrets of this world, its creatures, God, and their mutual relations are known. It presents the philosophy of the Absolute Truth to peoples pursuing liberation from the cycle of birth and death. It deals with the wisdom regarding Ultimate Reality, the true nature of our being, and the system to achieve perfect bliss.

Vedanta is the essence and the goal of the Vedas. The theme of Vedanta is Brahman, which is identical to the individual self. It is based on the sublime philosophy of oneness which propounds the doctrine of Absolute Existence and unity of consciousness. This Truth must be observed by its seekers in thought, word, and deed. Therefore, the term 'Vedanta' does not merely mean the end portion of the Vedas but it indicates the decisive conclusion or the highest philosophy of the Vedas.

5.4 METAPHYSICS OF VEDANTA

According to Badarayana, the Veda is eternal, and the sastra is the great authority. No amount of reflection or logical argumentation can lead to the discovery of metaphysical truth. Sutra admits two sources of knowledge: pratyaksham (perception) and anumanam (inference). The revealed Sruti is self-evident and is called pratyaksham. By Sruti, Badarayana means the Upanishads, and by smriti, he means the Bhagavad-Gita, the Mahabharata and the Code of Manu. In any theory of knowledge, inference is based on perception; so also, smriti is based on Sruti. Badarayana makes a distinction between two spheres of existence: the thinkable and the unthinkable. The thinkable consists of the region of prakriti with the elements, the mind, intellect, and egoity, whereas the unthinkable is Brahman. Regarding the knowledge of the latter the only means is the sastras. Any reasoning which is not in conformity with the Veda is useless for Badarayana. Reasoning proceeds from characteristic marks. But of Brahman we cannot say that it is characterized by this or that to the exclusion of other attributes. Reasoning, therefore, is subordinate to intuitional knowledge, which can be obtained by devotion and meditation.

The philosophy of Vedanta, like all other systems of thought, is an attempt to clearly understand and explain the world as it appears to us in our knowledge. It is an attempt to determine the nature of the Ultimate Reality and to understand how it presents before us a world of manifoldness, to make out clearly the place and destiny of man in the world system. Vedanta philosophy considers two very important questions: the theoretical determination of the nature of substance or reality underlying experience and of the origin of knowledge, and the ethical problem of duty and the ultimate ideal of human life. Both these questions are thoroughly discussed, and solutions are offered in the system.

Vedanta philosophy is based both upon revelation or Sruti as well as thinking, argument and logical justification. There is in the system a full form of philosophy developed upon a dialectic and logical basis. The first problem which the Vedanta seeks to solve is the ontological problem of Reality, the second, the problem of Cosmology, the third, the problem of Psychology and fourth is the problem of striving after the ideal and its attainment

- the final liberation.

Brahman

The Upanishads speak of higher (para) Brahman and lower (apara) Brahman. The former is formless, unmanifest, immortal, abiding and transcendental, while the latter is formed, manifest, mortal, fleeting, and empirical. The Para Brahman is devoid of all attributes and determinations; it is unqualified, indeterminate, and unconditioned. It is the Absolute. The Apara Brahman is qualified, determinate, conditioned; it is personal God. However, the Upanishads declare that they are not two Brahman. One Brahman viewed from the transcendental standpoint is indeterminate, and viewed from the empirical standpoint is determinate. The indeterminate Brahman is sometimes conceived to be real, and the determinate Brahman is conceived to be unreal.

Brahman conceived as qualified (Saguna) is God (Isvara). The Absolute in relation to the empirical world is God. The cosmic Brahman is the creator, preserver, and destroyer of the world. All creatures spring out of Brahman. They live in Brahman and are re-absorbed in Brahman. He is the support of all and is the refuge of all and can be realized by His grace.

The Atman

While Brahman is the cosmic principle, atman is the psychic principle. It is the inner self in man. Brahman is atman. Therefore, the cosmic principle is the psychic principle. The universal spirit is the self in man. It is the immanent spirit in him. It is the inner guide (antaryamin). Brahman is the soul of all. It is the knower but is not known. It is the foundational consciousness which is the ground of the universe. It is the ground of our empirical consciousness. The eternal, universal light of consciousness resides in our heart and illumines all objects of our knowledge. There are texts in the Upanishads which identify this atman with the Brahman. The identity of the individual soul with the universal soul is emphasized by Sankara, whereas Ramanuja recognized the individual soul as a real mode of the universal soul.

Bondage and Liberation

Higher knowledge of Brahman as pure identity devoid of difference is intuition (vidya). Lower intellectual knowledge of the empirical world of plurality of individual objects and selves is ignorance. Intuition brings about release, while intellect ties the individual self to the empirical life of birth and death. Vidya is moksha and avidya is samsara. Vidya is

knowledge of pure identity. The quality of subject and object is apparent. Atman is the ontological reality. The individual soul's individuality is due to avidya. Avidya is the cause of individuality. It produces the body, the sense-organs, manas, buddhi and ahamkara which constitute its individuality. However, the embodied life is no bar to its realization. When the unconditioned universal self-reveals itself to the individual self, all plurality is overcome, and the mortal becomes immortal. It realizes its Brahman hood even in its embodied life. When all knots of the heart are broken, the mortal embodied self becomes immortal. It does not transmigrate to any other sphere of life.

Cosmology

Regarding Cosmology, the Vedanta Philosophy seems to have taken the different theories as propounded by the Upanishads. We shall have a look at one of such theories. The Brhadaranyaka Upanishad says: "As a spider ejects its thread from its body, and as fire emits sparks, so all lives. All beings, all creatures spring from this Atman. This is the doctrine of emanation. The world emanates from the fullness of the imperishable Brahman, again returns to it. It implies that creation is self-expression and self-communication of God to the creatures. Creation is a moral act of willingness and self-sacrifice. Further in the same Upanishad we read: "The universe was not unfolded in the beginning; it was unfolded in name and form (namarupa). Atman entered into it up to the finger-tips, as a knife is hidden in a sheath." This text suggests that creation is a passage from an undifferentiated condition to a differentiated condition. If differentiation is real, the process is evolution. If it is not real, creation is a mere appearance. Creation is unfolding. Dissolution is enfoldment. It is either evolution (parinama) or appearance (vivarta).

5.5 CHECK YOUR PROGRESS

Note: Use the space provided for your answer.

1. (i) The Upanishads speak of ____ (para) Brahman and the ____ (apara) Brahman
- (ii) 'The quest for Self-knowledge' or 'the knowledge of Truth' or 'the knowledge of our divine nature' means ____.
- (iii) _____ is the psychic principle. It is the inner self in man.

2. What is Bondage and Liberation according to Vedanta philosophy?

5.6 VEDANTA IN EDUCATION

Education during the Vedic period was the third eye, the eye of insight and the source of illumination. The system of education generally emanated from the Vedas and was called the Vedic system of education, which insisted on a code of conduct both for the student and the teacher and placed the child under the care and direction of the teacher.

AIMS OF EDUCATION DURING THE VEDIC AGE

1. Citta-Vritti-Nirodh: Education must aim at self-fulfilment and provide freedom from material desires and attachment.
2. Education of Mind: Education must provide knowledge for creativity and the pursuit of culture and civilisation.
3. Make living worthy: Education should make life worthwhile, purposeful and relevant.
4. Tamso-ma-Jyotirgamaya: Knowledge should dispel doubts, dogmas and darkness.
5. Religion Centred: Religion dominates every aspect of life, all national, personal, social and educational procedures and practices, hence education should be wedded to religion.
6. Individual Centered: Education was for individuals, which was its chief concern. Education should therefore aim at the overall development of an individual.
7. Nature Oriented: The centers of education were located in the populated and crowded areas, more in natural and serene surroundings. Education should make man one with nature.

EDUCATIONAL SYSTEM

1. Primary: Education was first provided at home, then a ceremony (Vidyarambha Sanskar) before beginning education was performed. The education period was up to the age of five years. Child was made to pronounce Vedic mantras, knowledge of sandhis (connective rules), elementary grammar, elementary arithmetic. After primary education children were sent to Gurukulas and ashrams for higher education.

2. Higher education:

Entry age varied between 8 to 12 for different varnas and completed by the 25th year of age. Upanayan ceremony was performed to enable the child to enter into studentship.

CURRICULUM

According to Kathoupanishad, the subjects fell into two categories: 1. Para-vidya or (spiritual learning) 2. Apara-vidya or (worldly learning)

1. Paravidya: Into this study fell the essential study of four Vedas. Also included Vedangas, Upanishads, Puranas, Pitrya (rules for sacrifices for ancestors), Vakovakya (logic), Ekayana (ethics), Devavidya (etymology), Brahavidya etc.

2. Apara-vidya: This included subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, kalpavidya, the rashi (science of numbers), bhuta vidya (science of demons).

METHODS OF TEACHING

Two methods of Teaching were being practiced during vedic period. "The first method was Maukhik (oral) and second was based on Chintan (thinking or reflection). In the oral method students were to memorize the mantras (Vedic hymns) and Richayas (verses of Rigveda). The process of education passed through three stages of comprehension i.e Shraavan (Hearing), Manan (Meditation) and Nidhidhyasan (realization and experience). Methods Of teaching were based on apprenticeship and were psychologically sound. Teaching followed some strategies such as simple to complex, activity and skill oriented procedures. Question-Answer technique and illustration. Self-study (Swadhyaya) was considered more important.

DISCIPLINE

- Rules for conduct of both teachers and pupils were listed down.
- Rules also for respect due from pupils to teachers were framed.
- Rigid rules were laid for conduct of pupils
- Code of dress was observed

- Observation of Brahmacharya or celibacy was compulsory for all pupils.

TEACHER

During the Vedic period, the teacher occupied a very important place in the scheme of education. He was the centre of education, and without him, no education could be conceived of. He was called Guru or Acharya, and he was respected as a god by the students as well as the society; even the king did not enjoy as much respect as the teacher enjoyed.

EDUCATIONAL IMPLICATIONS

1) Pride in civilization and culture

We are living in the modern age, but we feel proud of the civilization and culture of our ancestors, passed down to us. We give more preference to character, spiritualism philosophy rather than wealth, power, violence and diplomacy. We wish to lead an ideal life. Educational aims of the Vedic age are accepted in principle as the aims of modern education to build character and make life worth living for our young ones.

2. Discipline and pupil teacher relationship

The sense of discipline and cordial relation between teacher and pupil of Vedic age is well known to the world. Today's scenario can be revived back by taking efforts to adopt the ideal relationship between teacher and pupil.

3. Subject of studies

Vedic literature is enriched by the sense of peace, humanity, universal brotherhood which is also a vital part of our curriculum.

4. Teaching Methods

As discussed above, some methods of teaching are still used fruitfully in our classrooms.

5. All round development of child

The nature of education was much more individualistic rather than joint in groups. All round development of a child's personality was the chief aim of education. Same aim is kept in view in modern education.

6. Equality of opportunity

There was no discrimination based on caste, creed, colour, etc, and the students of all strata of society received education on an equal footing. In modern times, too, the constitution has adopted the principle of equality in the field of education.

7. Education for self-sufficiency

Apart from the intellectual aspect of education, its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of agriculture and other vocations of life. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects are included in the curriculum.

8. Commercial education and Vedic-Mathematics

Commercial education and Mathematics Education is one of the chief features of the Vedic period. The ideas of the scope and nature of commercial geography, the needs of the people of various localities, the exchange value and quality of articles and the language spoken at different trade centers were considered necessary. Vedic mathematics has become more popular now. More and more parents are aware of the significance of Vedic mathematics and are taking a keen interest in offering opportunities to their children to learn Vedic mathematics.

5.7 LET US SUM UP

Vedanta philosophy, emerging from the Upanishadic wisdom of ancient India, offers a profound metaphysical and ethical framework that continues to inspire educational, spiritual, and philosophical thought. Rooted in the quest for Brahman (ultimate reality) and Atman (self), Vedanta emphasizes the unity of existence, the divinity of the soul, and the pursuit of liberation (moksha) through self-realization and knowledge (jnana).

Its various schools—Advaita (non-dualism), Vishishtadvaita (qualified non-dualism), and Dvaita (dualism)—demonstrate the richness and diversity of interpretations within this tradition. Despite their doctrinal differences, they all advocate the importance of ethical living, inner discipline, self-inquiry, and devotion (bhakti) as means to transcend ignorance and attain higher knowledge.

For the field of education, Vedanta offers timeless values: the sanctity of the learner, the centrality of self-realization, and a holistic view of knowledge that bridges the material and spiritual domains. In today's fragmented and hyper-material world, Vedantic ideals remind us of the importance of nurturing not just informed minds, but awakened souls.

Thus, Vedanta is not merely a philosophical system, but a lived philosophy—an invitation to discover the eternal truth within and without.

5.8 SELF-ASSESSMENT QUESTIONS

- (1) Discuss the metaphysics of Vedanta philosophy.
- (2) What is the source for the study of Vedanta?
- (3) Describe the impact of Vedic education on the present system of education.

(4) Multiple-Choice Questions:

1. The method of teaching in Vedic education is
a) Sravana b) Manan c) Nidhidhyasana d) All of the above
2. The aim of education of vedic system is
a) Chitta-Vritti- Nirodha b) Tamsa-ma-Jyotirgamaya
c) Education of Mind d) All of the above.
3. The subjects of study in Vedic education is
a) Deva Vidya b) Brahma Vidya
c) Rashi d) All of the above.

Key: 1. (d) 2. (d) 3. (d)

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CONTENT STRUCTURE

- 6.1 Introduction
- 6.2 Learning Objectives
- 6.3 Nyaya Philosophy
- 6.4 Epistemology of Nyaya
- 6.5 Check Your Progress
- 6.6 Educational Implications of Nyaya Philosophy in Education
- 6.7 Let us sum up
- 6.8 Self-Assessment Questions
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6.1 INTRODUCTION

The Nyaya School was founded by the sage Goutama, who is not confused with Gautama Buddha. He is familiarized as 'Akṣa Pada'. Nyaya means correct thinking with proper arguments and valid reasoning. Thus, Nyaya philosophy is known as tarkashastra (the science of reasoning); pramanshastra (the science of logic and epistemology); hetuvidya (the science of causes); vadavidya (the science of debate); and anviksiki (the science of critical study). The Nyaya philosophy, as a practitioner and believer of realism seeks to acquire knowledge of reality.

6.2 LEARNING OBJECTIVES

After completing this lesson, you shall be able to:

- Explain the epistemological views of the Nyaya schools of philosophy.
- Extract educational thoughts from Nyaya Philosophy.
- Apply the concept of Nyaya philosophy in educational systems.

6.3 NAYAS PHILOSOPHY

The Nyaya and Vaisheshika philosophies are similar philosophies admitting pluralistic realism. For explaining reality, they admitted the reality of God, the finite souls, physical things, atoms of earth, water, fire and air, space, time and ether. They admit the same views regarding axiological standpoint. Both philosophies aim to differentiate the distinctness of finite souls and physical objects.

Besides their similarity, they differ in the following grounds:

1. Nyaya emphasises epistemology, logic and Vaisheshika given the thrust on metaphysical aspects.
2. Nyaya philosophy recognises four means of valid knowledge: perception, inference, comparison and testimony, but the Vaisheshika recognizes perception and inference as valid sources of knowledge.
3. Nyaya advocates sixteen categories while Vaisheshika recognises seven categories for explaining reality. They are the Substance (Dravya), quality (guna), action or motion (karma), generality (Samanya), particularity (visesa), and Inherence (samavaya). Later on, non-existence was added as the seventh category.

Nyaya advocates sixteen categories for explaining reality given below:

1. The instruments of valid knowledge (pramana) are perception, inference, comparison and testimony.
2. The objects of valid knowledge (prameya) are the self, the body, the sense organs, the objects, knowledge, manas, voluntary actions, faults, transmigration, fruits of actions, pain and liberation. Self comprises God and finite souls. Objects are the physical elements and their sensible qualities.

3. Doubt (samsaya) is indefinite knowledge of an object as either one or the other, in which the mind oscillates between two alternatives.
4. Motive (prayojana) is the end of voluntary actions, which is the attainment of good or the rejection of evil.
5. An example (dristanta) is an instance in which a probans is found to be accompanied by a probandum, and which is admitted to 'valid' by a disputant and an opponent.
6. A tenet (siddhanta) is proved by pramanas and accepted as true.
7. The members (avayava) of a demonstrative inference are proposition, reason, exemplification, application, and conclusion.
8. Hypothetical reasoning (tarka) favours one of the two alternative hypotheses by showing the absurd consequences of the other.
9. Ascertainment (nirnaya) of the real character of an object is due to the consideration of a disputant's argument for a thesis and an opponent's counter argument for an antithesis.
10. Discussion (Vida) is a logical debate between a disputant and an opponent with the help of five membered inferences for the ascertainment of truth without a desire for victory.
11. Wrangle (jalpa) is a debate actuated by a desire for victory, in which sophistical arguments are employed to vanquish an opponent.
12. Cavil (vitanda) is a wrangle in which a person merely refutes a disputant's thesis but does not establish his antithesis.
13. Faulty reasons (hetvabhasa) are non-reasons which appear to be valid reasons and correspond to fallacies of the middle term in western logic.
14. Quibble (chala) is refutation of an argument by taking a word in a sense different from what is intended by the speaker.
15. Futility (jati) is sophistical refutation of an argument on the grounds of mere similarity or dissimilarity of the subject with an example.
16. Ground of defeat (nigrahasthana) is sophistical refutation due to non-comprehension

of miscomprehension of the real character of an object. (Indian Philosophy: Jadunath Sinha) Reasoning in harmony with perception and Vedic testimony yields the knowledge of reality which leads to liberation. It should be stated in the form of five members, employ valid reasons, and avoid faulty reasons. Hypothetical reasoning is subordinate to it and conducive to the ascertainment of truth; Ascertainment is preceded by doubt, hypothetical reasoning, logical inference, and discussion. Wrangle and cavil are the means of protecting the knowledge of reality from attacks. Quibble, futility and ground of defeat are the means of sophistical refutation of an opponent's antithesis, which should be avoided in Establishing one's thesis. Liberation is the highest end.

The methodology of the Nyaya consists of enunciation (uddesa), definition (laksana) and examination (pariksa). A subject is first enunciated, then defined, and finally examined by valid reasoning. Enunciation is the statement of a subject in a general way. It comprises division (vibhaga)

which is the enumeration of its different kinds. A subject in general is stated first, and then its subdivisions are stated.

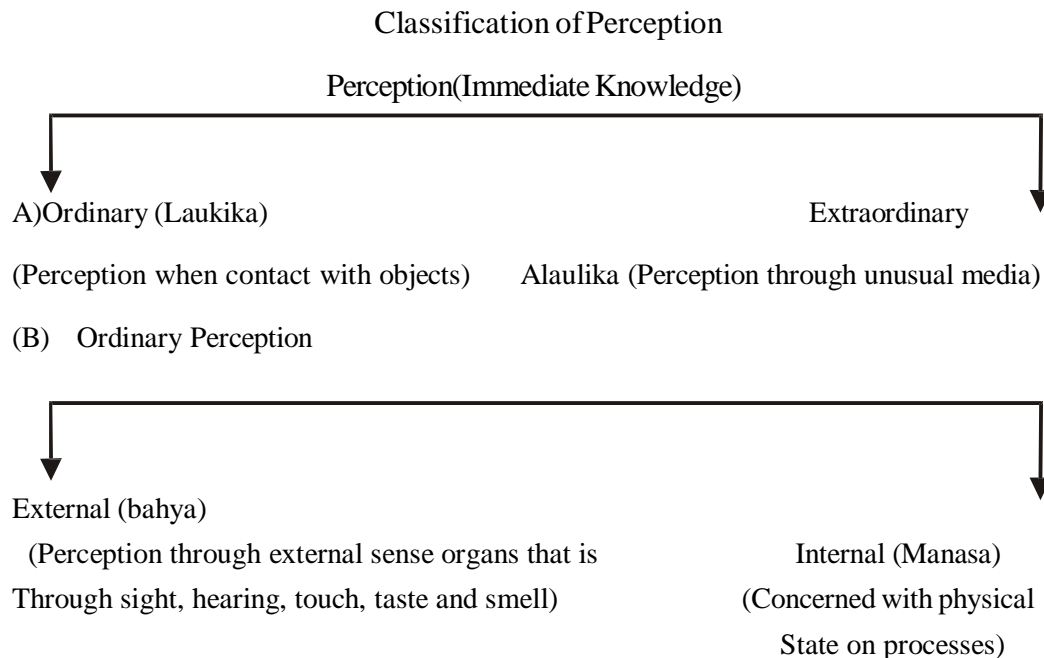
6.4 EPISTEMOLOGY OF NYAYA PHILOSOPHY

The Nyaya Philosophy was founded by the great sage Goutama. It is primarily concerned with the conditions of correct thinking and the means of acquiring a true knowledge of reality. The ultimate reality of this philosophy deals with the objects through which knowledge is possible because all knowledge in any way related to objects but with an independent entity. In this reason Nyaya Philosophy described as pluralistic realism. Knowledge or Cognition is the manifestation of objects through our senses. In Nyaya Philosophy objects are nine objects: (1) Prithvi (earth), (2) Ap (water), (3) Tejas (fire), (4) Vayu (air), (5) Akasa, (6) Kala (Time), (7) Dik (Space), (8) Atman (Self). (9) Manas (Mind). The different objects (Dravya's) with their attributes can explain the universe and that is the fundamental aspects of acquiring true knowledge in Nyaya Philosophy.

The Nyaya theory of reality is based on the Nyaya theory of Knowledge. There are four distinct and separate sources of true knowledge. They are (1) Perception, (2) Inference, (3) Comparison and (4) Testimony.

Now we are going to discuss different sources of knowledge from Nyaya Philosophy-

(I) Perception: Perception is immediate Cognition. It is a form of knowledge which manifests by contact of a sense organ with an object.



The ordinary or Laukika Perceptions are of six forms- Visual, auditory, tactual, gustatory, olfactory and the internal or mental.

The extraordinary or alaulika perception are of three kinds - Samanyalaksana, Janaalaksana, Yaogaja. Three modes of ordinary Perceptions

- (i) The First is Nirvikalpa or indeterminate which is cognition of things without any explicit interaction or characterization.
- (ii) The second is Savikalpaka or determinate in which the object is judged as passed by some characters.
- (iii) The third is Pratyabhijnai or recognition in its literacy meaning. It is a recognition of some object recognition which was recognized before.

In another classification it is divided into three kinds of inference:

- (1) Kevalanuayi (Cause and effect positive relationship)
- (2) Kevalavyatireki (Besides causes and effect relationship)
- (3) Anavayavatireki (both Positive and Negative relationship present here)

Comparison

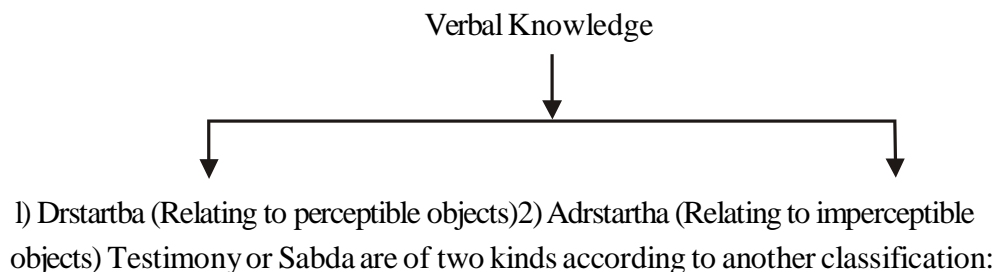
Comparison is the third source of valid knowledge which means to place things together to estimate their similarity and dissimilarity. It is the relationship between name and things.

For example, a man who does not know what a buffalo is may be told that it is an animal like the cow. If the man meets faces such an animal in a place and can able to recognize it as a buffalo will be due to comparison with his previous knowledge of analogy between two things.

Testimony (Sabda)

Testimony or Sabda means Verbal knowledge which can communicate information to other. In Nyaya philosophy it is considered as a Pramana as an independent entity. The Nyaya admits verbal statement is valid when it works from a trustworthy person.

Verbal knowledge may be classified in two ways -



1. The scriptural: It is the words of GOD. It is thus perfect and infallible by its very nature.
2. The secular: It is not valid knowledge. It is the testimony of human beings and may be true or false. Only that which proceeds from trustworthy person is valued.

Inference

The conception literary means a cognition or knowledge which follows another knowledge (anu means after and mana means knowledge). To explain the conception of inference we can consider the following syllogism:

The hill is fiery, because it smokes and whatever smokes is fiery. Here we pass from perception of smoke in the hill to the knowledge of the existence of the fire in it. On the grounds of our previous knowledge of the universal relation between smoke and fire, it ascertains the presence of fire due to smoke as it confirms the presence of smoke is the medium through which attributes of fire is being confirmed.

The constituent of the above syllogism is given below

- (1) The hill is the minor term i.e subject under consideration.
- (2) Fire is the major term i.e which we must prove.
- (3) Smoke is the middle term indicates the presence of fire.

The first step (The hill is fiery) in inference is the apprehension of the hetu (smoke) in the Pakasa. The second step (Because the hill is smokey) is recollection of the universal relation between Hetu and Sadhya (Smoke and Fire). The last step is the cognition of Sanshya (fire) as related to Pakasa.

Gautama suggests three types of Inferences - (1) Puravat (Reasoning based on resemblance)

- (2) Sesavat (Reasoning based on elimination)
- (3) Samayatodrasta (Reasoning based on inner support)

Besides this, we have two kinds of classification for inference Nyaya-

- (1) Svartha (Inference for self)
- (2) Parartha (Inference for others)

These are the four valid sources through which knowledge can be attained. The greatest contribution of Nyaya Philosophy is in its methodology which is almost accepted by the other systems.

The Nyaya view is undoubtedly a natural and necessary platform for the evolution of thought and its practice for humanizing the betterment of self and society.

6.5 CHECK YOUR PROGRESS

Note : Write your answers in the space given below.

1. Fill in the blanks

- i) The Nyaya philosophy was founded by the great sage _____.
- ii) In Nyaya Philosophy objects are _____.
- iii) There are four distinct and separate sources of true knowledge. They are _____, _____ and _____.

2. Write a short note on Perception.

3. What are the three types of Inferences suggested by Gautama?

6.6 THE EDUCATIONAL IMPLICATIONS

Aims: Emphasis should be given:

- (1) Development of perception.
- (2) Development of argumentations through cause-and-effect relationship.
- (3) To promote verbal knowledge through real objects
- (4) To develop reasoning ability among learners.
- (5) Learners will be able to compare different sources of knowledge.
- (6) Development of creative thinking by applying the process of inference.
- (7) Development of values through proper cognition.

(8) The Nyaya epistemology deals with the nature of valid knowledge, its instruments, extrinsic validity and invalidity of knowledge and the tests of truth.

(9) The Nyaya definition of knowledge is realistic. Truth is correspondence of apprehension with its object.

Curriculum: According to Nyaya Philosophy curriculum should be based on realistic approach. To know the world through objects is the ultimate reality of this philosophy. So, the curriculum must follow the basic principles of the realistic world and the values of life.

Methodology: Education is provided through discussion method. It helps learners to determine reasoning ability. Both inductive and deductive reasoning are used during argumentation to prove the logic of any topic.

6.7 LET US SUM UP

The sage Goutama is the founder of the Nyaya Philosophy. This school unlike other schools of Indian philosophy concerns on the valid reasoning to acquire knowledge of the reality.

Epistemology: According to the Nyaya Philosophy, knowledge manifests with objects. There are two sorts of knowledge, valid and invalid. Valid knowledge is further divided into four: perception, inference, comparison, and verbal testimony whereas, invalid knowledge comprises memory, doubt, error, and tarka. **Perception:** It is the knowledge arises due to the association among self, mind, sense organs and objects. Perception is of two sorts: Ordinary and Extraordinary. **Inference:** There are three premises, and three different terms required for an inferential argument. The premises are respectively named as; major premise, minor premise and conclusion. The three different terms are; major term, minor term, and the middle term. Vyapti relation subsists in an inferential argument. **Comparison:** Knowledge arises out of the relation between a name and the object it denotes is regarded as comparison. **Sabda:** Sabda is a valid source of knowledge. The Nyaya explains sabda is a reliable statement of anyone. Sabda is divided into two kinds: a) Drustartha and Adrustartha b) Laukika and Alaukika. **Theory of Causation:** The Nyaya Philosophy upholds astkaryavada which states that effect is not same as the cause. Effect is a new creation or a new bringing of its existence. The effect did not exist in the material cause prior to its production. **Self and Liberation:** There are innumerable self exists in the universe. Since the self possesses consciousness, it is trapped by the law of karma.

Hence, suffering and pain are the obvious phenomenon. To get rid of all sorts of sufferings the self seeks liberation. **Liberation** can be achieved when there is cessation of the law of karma. **God:** God is the creator, sustainer and destroyer of the universe. He regulates the earth, solar systems and the movements of planets and becomes identified as an omnipresent and omniscience being in the cosmos. According to Nyayikas, the world is created out of the four eternal atoms as its material cause. These are; space, time, mind and soul. God is being the efficient cause of universe is responsible for its maintenance, and destruction. Thus God as the first efficient cause of the universal forces, is the creator of the world. God is one, infinite, eternal and the universe of space and time, of mind and soul, does not limit him. God is said to possess six perfections: infinite glory, absolute sovereignty, unqualified virtue, supreme beauty, perfect knowledge, and detachment. The Nyaya philosophy offers an argument to establish the existence of God known as causal argument. On the line of this it is stated the entire universe is constituted of enumerable elements both subtle and gross. A human being by possessing limited knowledge cannot be the creator of the vast universe. This implies the creator is one who is beyond space and time, must be eternal and devoid of all limitations. All these features are therein Supreme Being or God. Hence, God is the creator or designer of the universe.

6.8 SELF-ASSESSMENT QUESTIONS

- How does the Nyaya system of logic contribute to the development of critical thinking and reasoning skills in educational contexts?
- In what ways can the Nyaya emphasis on pramanas (means of valid knowledge) be applied to modern pedagogical practices and assessment techniques?
- How can educators incorporate the Nyaya principle of systematic inquiry (tarka) to foster a culture of rational dialogue and debate in classrooms?
- What role does Nyaya philosophy play in promoting epistemological clarity and intellectual discipline among learners?
- How can the ethical dimensions of Nyaya—like the pursuit of truth and removal of ignorance—be aligned with contemporary educational goals and values?

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Content Structure:

- 7.1 Introduction
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- 7.4 Epistemology of yoga
- 7.5 Check Your Progress
- 7.6 Educational implications of yoga philosophy
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- 7.9 Suggested Readings

7.1 INTRODUCTION

In the previous lesson, you must have studied Samkhya philosophy in an elaborate manner. Their views on Purusha, Prakriti, Pramana (sources of valid knowledge), bondage, and liberation. This lesson will explain what the eightfold path of yoga is, how liberation can be attained, how the mind gets purified, how to control bodily act, and some more issues allied to Yoga School of thought. Yoga Philosophy is closely associated with Samkhya philosophy. Yoga presents a practical path for the realization of the self whereas the Samkhya emphasizes the attainment of knowledge of self by means of eight-fold path. Thus, it won't be incorrect to state that yoga is the practice and Samkhya is its theory. The Gita says that Yoga and Samkhya are the practical and theoretical sides of the same system.

In Vedanta, yoga is understood as 'union', i.e. spiritual union of the individual soul with the supreme soul. This view is not explained clearly. Patanjali, who is the founder of the Yoga System says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross body, subtle mind, intellect and ego. It guides us to achieve the highest wisdom through spiritual realization.

7.2 OBJECTIVES

After completing this lesson, you shall be able to:

- Explain the epistemological views of yoga schools of philosophy.
- Extract educational thoughts from yoga philosophy.
- Apply the concept of yoga philosophy in educational systems.

7.3 YOGA PHILOSOPHY

It is one of the six ancient Indian philosophy other being (Nyaya, Vaisesika, Mimansa, Vedanta & Sankhya). The word Yoga is derived from the word "YUJ" which means to unite or to combine or to bind yoke with the individual self with the universal self. To bring out balance and harmony on every level viz. physical, mental and spiritual to transform humans into super humans.

Types of Yoga

1. Bhakti Yoga
2. Gyana yoga
3. Karma Yoga
4. Mantra Yoga
5. Laya yoga

To attain physical, moral, mental and spiritual perfection the following eight-fold steps of yoga discipline are recommended which help in controlling and sublimating attachment

which distracts the body and mind:

1. **Yama:** It is discipline to control will-power. It includes restraint of injury to anyone through thought, word or deeds. Absenteeism from falsehood (satya), from stealing (asteya), from passions and lust, from greed and avarice (aparigraha).
2. **Niyama:** It is a moral culture and aims at cultivation of good habits. Individual discipline regulates one's own behaviour. It leads to satisfaction
3. **Asana:** It means steady & comfortable posture. Yogic posture does not involve physical strain or violence, but in turn tones up our body & mind. Reduces our fatigue, soothing nervous system and discipline of the mind.
4. **Pranayama:** Controlling breath to win overtime, is the discipline of breath control. It aims at regulation of inhalation, retention and exhalation of breath. Not only beneficial to health but also conducive to concentration and meditation.
5. **Pratyahara:** Controlling senses from their objects. Withdrawal of senses and turning the senses inwards.
6. **Dharma:** It is the discipline of fixing the mind without any modification on the object of meditation.
7. **Dhyana:** Means meditation, the steady contemplation of the object of meditation without any break Concentrating on a point to reach higher self.
8. **Samadhi:** It is the state of mind in which contemplative consciousness disappears and has no awareness of itself.

Thus, samadhi is the ultimate goal of life, being in that state means being in the universe. The first five are external aids to yoga while the last three are internal aids- The remarkable part of Vedic literature, Kathopanishad elucidates that Yoga is a system of holistic life where all the facets of human life as well of personality get due consideration as inevitable elements of a whole system. In Bhagavad-Gita, composed by the sage Ved-Vyasa, the practical implication of Yoga in active life situations has been wonderfully elaborated. In the modern period, after having been redefined as a system of modern sciences, yoga is presently being defined as a system of personality development, transformation of consciousness and integration within the human system leading to complete well-being.

The outstanding figure of contemporary Yoga, Sri Aurobindho defined yoga as a methodical effort towards self- perfection. It is a process by which the limitations and imperfections in man are washed away which result in all round personality development at the physical, mental, intellectual, emotional and spiritual levels.

There is a great relationship between holistic health and yoga has been proved by present scientists, educationists, psychologist not only in India but by the practitioners all over the world.

7.4 EPISTEMOLOGY OF YOGA PHILOSOPHY

Patanjali was the founder of the yoga system. The yoga is closely allied to the Sankhya system. It is the application of the theory of the Sankhya in practical life. Yoga mostly accepts the Sankhya epistemology and admits the three Pramanas of perception, inference and scriptural testimony.

The modification of the self is the apprehending mental mode which is considered as valid knowledge. The self is the knower, and the object apprehended through mental mode is the reflection of valid knowledge of an object. It admits external objects are real by which mental modes are modified and reflected through valid knowledge.

Valid Knowledge (Prama) is a definite and an unerring cognition of some object through the modification of buddhi or the intellect which reflects the consciousness of the self in it. Consciousness or intelligence really belongs to the self. But the self cannot immediately apprehend the objects of the world. The self knows objects through the intellect, the manas and the senses. We have a true knowledge of objects when, through the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the light or consciousness of the self.

In all valid knowledge there are three factors, namely, the subject (Pramata), the object (Pramaya), and the ground or source knowledge (pramana). The modification (vritti) of the intellect, through which the self knows an object, is called Pramana. The object Presented to the self through the modification is the prameya. Prama or valid knowledge is the reflection of the self in the intellect as modified into the form of the object.

Perception is the direct cognition of an object its contact with some sense. Just as a mirror reflects the light of a lamp and thereby manifests their things, so the material principle of buddhi, being transparent and bright, reflects the consciousness of the self and illuminates or cognizes, the objects of knowledge.

There are two kinds of 'Perception' namely, nirvikalpaka or the indeterminate and its object, and is antecedent to all mental analysis and synthesizes of the sense- data. It is accordingly called alocana or sensing of the object. The second kind of perception is the result of the analysis, synthesis and interpretation of sense-data by manas or the mind. So, it is called vivecana or judgment of the object.

Inference is the knowledge of one term of a relation, which is not perceived, through the other which is perceived and known to be invariably related to the first and the third component of epistemology of Yoga is testimony or Verbal Communication.

7.5 CHECK YOUR PROGRESS

Note: (a) Use the space provided for your answer:

- (i) _____ was the founder of the yoga system.

- (ii) The modification of the intellect, through which the self knows an object, is called_.
 - (iii) Withdrawal of senses and turning the senses inward is called_____.
 - (iv) What is perception according to yoga philosophy.
-

7.6 THE EDUCATIONAL IMPLICATIONS OF YOGA

Commonly, the term Yoga Education has been referred to as the training and teaching process of Yoga, though it should also be seen as the application of Yoga techniques to bestow better support to the education process. The target of both the disciplines is the same and that is enhancement of socially useful potentials of human personality. To achieve this target, the system of Yoga lays foundation stones whereupon the education system may flourish in all areas. Modern educationists are taking interest in improving the quality of education with the help of the yoga system. Yoga in education should lead to the development of harmonious personality and behaviour at all levels.

Acharya Vinobha Bhave, the spiritual heir of Mahatma Gandhi suggested the same that- Education in India should be based on three principles i.e yoga (spiritual training), udyoga (vocational training) and sahayoga (social training)

Education system not only in India but the modern globalizing world also really needs taking help from the yoga system. Therefore, it is high time to think seriously about the inclusion of yoga and yogic values in the education system.

Self-education (education of self-realization): Yoga renders self-education. It is nothing but education of self-awareness. Yoga teaches us how to live with wisdom, not with worldly orientations. The present education system should inculcate this yogic value intensively. Yoga can impart progressive training for the development of self-awareness and educate us about the realities of our being and becoming.

Pursuit of the transcendental state of Psyche: The paramount aim of the yoga system is the pursuit of the transcendental state of psyche i.e. Nidhidhyasana, assumed as an essential aspect of the ancient Indian system of study and education. Samadhi leads to the Nidhidhyasana state which further escorts the wisdom. The experience of Samadhi is not a very difficult or rare stage. Like other components of yoga, it is also attainable. Samadhi is a state of consciousness, which begets energy, awareness and delight to the experiencing being for his/her creative thoughts and actions. Moreover, real creativity is impossible to achieve without attaining Samadhi state. A creative Samadhi is again hard to achieve without adopting high moral values in daily life.

Samadhi (transcendental state) further leads to wisdom. Yoga teaches how to attain wisdom. Knowledge through real vision or wisdom, accomplished by profound

meditation, directed at Samadhi is the real attainment. Learning through mind and senses is a shallow class of knowledge, which leads to complexity. In most of the institutions today, we find that most of the students are growing with complexity. Complex living patterns lead to tensions. Methods of peaceful living are not being included in the present education system.

Development of General Awareness: The objectives of Yoga, besides causing physical, mental and spiritual enfoldment in an individual, are also the inculcation of social and ecological awareness within oneself. The Yoga system emphasizes awareness of very subtle aspects, hardly attainable subjects of single pointed focus. It leads to the awareness of the external environment in its fullest extent and awareness of the external environment in its full depth as well as awareness of the internal environment in its full depth as well as awareness of those aspects, which are beyond internal and external attainability. Normally people are so absorbed in self-centered endeavors and materialistic sensual enjoyments around their world that they are unable to see the pros and cons or good and bad effects of their conduct. With the awareness of Yogic values, slowly one experiences the joy present in his surroundings and after a time finds himself deeply connected with his external environment and starts appreciating the truths of ecology. So, general awareness leading to deeper appreciation and realizations should be the essence of yoga in education.

Promotion of will Power and Perseverance: The path of Yoga is a test as well as the training of will power. Will power be a quality that plays its major role in every creative performance and success.

Management of Mental Health: In the Eight-limbic system of yoga, Patanjali recommended the observance of Yama and Niyama, for the management of conscious emotional conflicts, whereas, as far as the subconscious emotions are concerned, he recommended Asana and Pranayama. Stability of the body, brought about by the practice of Asana may lead to emotional stability and psychological well-being. Many psychologists based on their experimental results and clinical experiences found that Yoga is an effective instrument for modification of human behavior.

Treatment of Physical Difficulties: From the period of later Upanishads, it was duly emphasized that the practice of yogic postures and yogic breathing, in addition to mental and ethical disorders are also able to alleviate physical pains and problems.

Management of Stress Disorders: Stress can be controlled by recommended Yogic techniques. Yoga appears as a system of self-healing, causing remarkable reduction in anxiety and hypertension.

We have understood that the Nyaya, Sankhya and Yoga schools of philosophy and their educational implications. Basic sources of epistemological views are almost common in the schools mentioned. We have also learnt that perception, inference and testimony are common to all three schools. In Nyaya Philosophy, comparison is regarded as a basic source of knowledge. Metaphysically Sankhya and Yoga are almost the same. Both believe in the existence of Purusha and Prakriti. Yoga philosophy is the application of Sankhya philosophy. Besides, Purusha and Prakriti, Yoga admits the concepts of GOD. Yoga is about theory and practice for the realization of the ultimate truth concerning human beings and the world. Yoga guides to achieve the highest wisdom through spiritual realization. It is the education through which it can come into practice. The aim of education according to yoga is the comprehensive development of human personality. Yoga is entirely a philosophy of doing with concentration.

7.8 SELF-ASSESSMENT QUESTIONS

- (i) Explain the eight-fold steps of yoga.
- (ii) What are the educational implications of Yoga philosophy?
- (iii) Critically analyze the epistemology of Yoga philosophy.
- (iv) 'The Yoga philosophy is the application of the Samkhya system' -Explain.

7.9 SUGGESTED READINGS

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- (3) S. Radhakrishnan-Indian Philosophy.
- (4) B. S. Bloom-Taxonomy of Educational Objectives.

(5) IGNOU Study Material.

CONTENT STRUCTURE

- 8.1 Introduction
- 8.2 Learning Objectives
- 8.3 Bhagavat Gita
- 8.4 Axiology of Bhagavat Gita
- 8.5 Check Your Progress
- 8.6 Educational Implications of the Bhagavat Gita
- 8.7 Let us sum up
- 8.8 Self-Assessment Questions
- 8.9 Suggested Readings

8.1 INTRODUCTION

The Bhagavad Gita, one of the most profound philosophical texts in the Indian tradition, is not merely a spiritual guide but a timeless source of ethical wisdom, psychological insight, and educational relevance. Embedded in the Mahabharata, the Gita presents a dialogue between Lord Krishna and Prince Arjuna on the battlefield of Kurukshetra, where Arjuna faces a deep moral and existential crisis. Through Krishna's counsel, the Gita transcends the battlefield and speaks to the inner dilemmas of human life—making it as relevant in the classroom as in the world at large.

The text advocates for a balanced and integrated approach to life through three major paths (Margas)—Karma Yoga (selfless action), Jnana Yoga (knowledge and wisdom), and Bhakti Yoga (devotion and surrender). It articulates a clear value system (axiology), centred on duty, righteousness (dharma), detachment, compassion, and inner stability.

For educators and student-teachers, the Gita is not just a spiritual text but a pedagogical resource. It presents an ideal teacher in Krishna, who acts not as an instructor but as a facilitator, mentor, and guide, empowering the learner (Arjuna) to make independent and morally sound decisions. The Gita also promotes emotional resilience, ethical leadership, and the cultivation of a value-based and inclusive education system—ideals that align closely with the objectives of National Education Policy (NEP) 2020.

This chapter explores key philosophical themes of the Gita, its concept of God, the three Margas, its axiological foundation, and its profound educational implications, encouraging future educators to reflect on its continued relevance in shaping holistic and humane education.

8.2 LEARNING OBJECTIVES

- Explain the core values and ethical principles highlighted in the axiology of the Bhagavad Gita.
- Answer reflective and knowledge-based questions to check understanding of key concepts from the Gita.
- Identify and discuss the educational implications of the Bhagavad Gita in the context of value-based and holistic education.

8.3 BHAGAVATGITA

The **Bhagavad Gita**, often referred to as the **Gita**, is one of the most revered and philosophically profound texts of Indian tradition. It forms part of the great Indian epic, the **Mahabharata** (Bhishma Parva, Chapters 23–40), and is presented as a dialogue between **Lord Krishna** and **Prince Arjuna** on the battlefield of **Kurukshetra**. Set against the backdrop of war, the Gita addresses timeless human dilemmas, offering a framework for moral decision-making, spiritual awakening, and purposeful living.

The Gita consists of **700 verses** and is structured into **18 chapters**, each focusing on a specific path to self-realization: **Karma Yoga** (path of action), **Jnana Yoga** (path of knowledge), and **Bhakti Yoga** (path of devotion). Unlike abstract metaphysical texts, the Gita uses a narrative and dialogical style, making its philosophical teachings more accessible and emotionally resonant.

At its core, the Bhagavad Gita teaches that **righteous action without attachment to outcomes** is the path to inner peace and ultimate liberation (*moksha*). It emphasizes the cultivation of **self-discipline, duty (dharma), detachment, devotion, and discernment (viveka)** as essential tools for human development.

In the context of education, the Gita offers not only ethical and spiritual guidance but also psychological insights into the human condition, leadership, and emotional resilience. Its teachings continue to inspire educators, learners, and leaders across generations and cultures.

IDEA OF GOD IN GITA

The **Bhagavad Gita** presents a profound and multidimensional understanding of God, blending **philosophical insight** with **devotional experience**. Unlike a rigid or dogmatic view, the Gita's concept of God is dynamic, inclusive, and deeply humanistic, allowing space for **Jnana (knowledge)**, **Karma (action)**, and **Bhakti (devotion)**.

1. God as the Supreme Reality (Brahman and Purushottama)

In its metaphysical exposition, the Gita equates God with **Brahman**

—the eternal, formless, and all-pervading reality. However, it also refers to **Purushottama**, the Supreme Person, who transcends both the perishable (*kshara*) and imperishable (*akshara*) aspects of existence (Gita 15.16–18). This dual conception reconciles **nirguna** (formless, attributeless) and **saguna** (with form and attributes) notions of God.

2. God as the Inner Self (Antaryamin)

A unique insight of the Gita is its assertion that God resides in the heart of all beings as the **Inner Controller** (*antaryamin*). “**I am seated in the hearts of all beings**” (Gita 15.15) indicates the immanence of God—not distant, but within, guiding and witnessing all actions.

3. God as Krishna – The Personal Deity

The dialogue between **Lord Krishna and Arjuna** reflects a personal relationship between the devotee and the divine. Krishna, while being a charioteer and friend, reveals his cosmic form (*Vishvarupa*) in Chapter 11, showing that the personal God encompasses all creation. This form is awe-inspiring and affirms God’s omnipotence, omnipresence, and omniscience.

4. God as the Support of Righteous Action

God in the Gita is not merely a creator or sustainer but the **moral and ethical force** behind the universe. He upholds **Dharma** (righteousness) and incarnates whenever there is a decline in virtue: “**Whenever there is a decline of righteousness... I manifest Myself.**” (Gita 4.7–8)

5. God and Devotion (Bhakti)

The Gita highlights **Bhakti Yoga** as a direct path to God. God is portrayed as loving and accessible, responsive to **pure devotion**, irrespective of social or

intellectual status. As Krishna states:
“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Gita 10.10)

The **idea of God in the Bhagavad Gita** is both **philosophical and personal**, combining the ultimate reality with relational nearness. It accommodates **various spiritual temperaments**—the seeker of knowledge, the worker, and the devotee—making it a universal spiritual text. For educators and learners alike, the Gita invites a deeper reflection on the divine as both **transcendent and immanent**, urging a life of self-realization, duty, and devotion.

THREE MARGAS IN GITA

The **Bhagavad Gita** offers a holistic and inclusive spiritual philosophy by presenting **three principal paths (Margas)** to self-realization and liberation (*moksha*). These are: **Karma Yoga (Path of Action)**, **Bhakti Yoga (Path of Devotion)**, and **Jnana Yoga (Path of Knowledge)**. Each Marga caters to different personality types and temperaments, allowing individuals to pursue spiritual growth in alignment with their natural inclinations.

1. Karma Yoga – The Path of Selfless Action

Karma Yoga emphasizes performing one's duties (*dharma*) without attachment to the results. Lord Krishna teaches Arjuna to act sincerely and responsibly, but to surrender the outcomes to the Divine. The key principle is **Nishkama Karma**—action without selfish desire. This path is ideal for those who are active by nature and engaged in worldly responsibilities.

“You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions.” (Gita 2.47)

Educational Implication: It encourages students and teachers to work with sincerity and integrity, focusing on the process rather than merely the outcomes (e.g., marks, rewards).

2. Bhakti Yoga – The Path of Devotion

Bhakti Yoga focuses on **loving devotion to a personal God**, particularly Lord Krishna in the Gita. This path highlights surrender, faith, and a heartfelt relationship with the Divine. It is the most accessible path for those driven by emotion and love, and it transcends all social distinctions.

“Even if the most sinful worships Me with undivided devotion, he must be regarded as righteous.” (Gita 9.30)

Educational Implication: Promotes emotional well-being, humility, and values such as love, compassion, and surrender among learners.

3. Jnana Yoga – The Path of Knowledge

Jnana Yoga is the pursuit of true wisdom through self-inquiry, meditation, and discernment (*viveka*). It involves understanding the difference between the eternal self (*Atman*) and the transient body and mind. This path is suitable for reflective individuals who seek liberation through intellectual inquiry and inner contemplation.

“Just as a person casts off worn-out clothes and puts on new ones, the soul discards worn-out bodies and enters others.” (Gita 2.22)

Educational Implication: Encourages critical thinking, self-awareness, and philosophical understanding among students and teachers.

Synthesis of the Three Margas

While the Gita presents these paths individually, it ultimately encourages a **balanced integration** of all three. Lord Krishna emphasizes that a **harmonious life** requires action (Karma), devotion (Bhakti), and wisdom (Jnana), making the Gita a **universal spiritual guide** suitable for all learners and educators.

8.4 AXIOLOGY OF THE BHAGAVAD GITA

Axiology, the philosophical study of values, including ethics and aesthetics, finds a rich expression in the **Bhagavad Gita**. The Gita provides a well-articulated value system grounded in **Dharma (righteous duty)**, **Nishkama Karma (selfless action)**, and **spiritual wisdom**. Its axiology upholds the importance of:

- **Moral Duty:** Actions must be performed in alignment with one's role and responsibilities without attachment to outcomes.
- **Selflessness:** The Gita emphasizes renunciation of selfish desires, promoting inner purification and social harmony.
- **Detachment with Engagement:** While encouraging active participation in worldly life, it advises detachment from material gains and losses.
- **Universal Love and Devotion (Bhakti):** The cultivation of devotion towards the Supreme Being fosters humility, compassion, and spiritual surrender.
- **Wisdom and Discrimination (Jnana and Viveka):** The pursuit of true knowledge is central to discerning between the transient and the eternal.

Thus, the axiology of the Gita promotes **integrated development**—ethical, emotional, spiritual, and intellectual—preparing individuals for a life of balance,

responsibility, and transcendence.

8.5 CHECK YOUR PROGRESS

1. What are the core value principles discussed in the Bhagavad Gita?
2. Explain the concept of *Nishkama Karma* with an example.
3. How does the Bhagavad Gita reconcile action with detachment?
4. Identify and explain any two ethical teachings from the Gita relevant to modern education.
5. Discuss how devotion (*bhakti*) contributes to value formation according to the Gita.

8.6 THE EDUCATIONAL IMPLICATIONS OF THE BHAGAVAT GITA

The Bhagavad Gita, beyond being a spiritual text, is a rich source of philosophical, psychological, and pedagogical wisdom. Its teachings offer enduring insights into human development, ethical leadership, emotional balance, and purposeful living—core concerns of modern education. The Gita’s relevance lies in its ability to promote a value-oriented, learner-centered, and holistic approach to education.

1. Value-Based Education

The Gita emphasizes eternal values such as truth, duty (dharma), self-discipline, compassion, and integrity. These are essential for character formation in students and can guide teachers in modeling moral behavior. Its principle of Nishkama Karma (selfless action) teaches learners to pursue excellence without ego or attachment to rewards.

2. Integral Development of Personality

The Gita advocates for the development of body, mind, intellect, and soul—resonating with the modern concept of holistic education. It nurtures not only cognitive growth but also emotional intelligence, spiritual awareness, and ethical reasoning.

3. Teacher as a Facilitator and Guide

In the dialogue between Krishna and Arjuna, Krishna acts as a facilitator of learning, not merely a transmitter of knowledge. He listens to questions, clarifies, and ultimately empowers Arjuna to make his own decisions. This is an ideal model for modern educators who aim to foster independent thinking and self-awareness in their students.

4. Emotional Resilience and Mental Health

The Gita’s emphasis on equanimity (*samatvam*), detachment, and inner peace equips learners and educators to handle stress, anxiety, and life’s uncertainties. Concepts like *sthitaprajna* (stable intellect) promote mental steadiness and emotional maturity—vital for today’s high-pressure academic environments.

5. Leadership and Decision-Making

Through Arjuna's moral dilemma and Krishna's counsel, the Gita provides a framework for ethical leadership, decision-making under pressure, and clarity of thought. These principles are invaluable in training future educators, administrators, and policy makers.

6. Inclusivity and Equality

The Gita teaches that anyone, regardless of caste, gender, or background, can attain the highest spiritual and intellectual goals through sincere effort and devotion. This aligns with the ideals of inclusive and equitable education as promoted in NEP 2020.

7. Lifelong Learning and Self-Realization

The Gita encourages continuous self-inquiry and inner growth, making it a lifelong guide for educators and learners. Education, from this perspective, is not merely the accumulation of information, but a journey toward self-knowledge and wisdom.

Incorporating the educational philosophy of the Bhagavad Gita can help create an education system that is not only academically sound but also ethically grounded and spiritually enriched. It prepares learners to become self-aware, value-oriented, and socially responsible individuals—precisely the kind of human capital envisioned by transformative education policies in India and beyond.

8.7 LET US SUM UP

The Bhagavad Gita, a revered dialogue between Lord Krishna and Arjuna, offers timeless philosophical insights and practical guidance for human life. As part of the Mahabharata, the Gita addresses complex questions of duty, morality, and the self in a narrative format that blends metaphysical depth with emotional resonance.

Idea of God in the Gita

The Gita presents a comprehensive view of God—as the Supreme Reality (Brahman), the Inner Self (Antaryamin), and the Personal Deity (Krishna). God is depicted as both transcendent and immanent, approachable through knowledge, action, or devotion. The divine is also a moral guide, supporting dharma and offering paths to spiritual liberation.

Three Margas in the Gita

The Gita introduces three primary paths to self-realization:

Karma Yoga – the path of selfless action,

Jnana Yoga – the path of knowledge and introspection, and

Bhakti Yoga – the path of loving devotion.

These margas are not mutually exclusive; the Gita encourages their integration for a balanced spiritual and ethical life.

Axiology of the Gita

The value system (axiology) of the Gita is rooted in dharma, detachment, self-discipline, compassion, and inner wisdom. It teaches individuals to act rightly without being driven by personal gain, thereby nurturing ethical and spiritual maturity.

Educational Implications

Gita's teachings offer deep educational relevance:

It supports value-based education and holistic personality development.

It views the teacher as a facilitator, like Krishna, encouraging autonomy and critical inquiry.

Its psychological insights promote emotional stability, ethical leadership, and lifelong learning.

It aligns with the aims of NEP 2020, particularly in fostering inclusive, equitable, and character-centered education.

8.8 SELF-ASSESSMENT QUESTIONS

- Explain the concept of God as presented in the Bhagavad Gita. How is it different from purely monotheistic or abstract philosophical views?
- Differentiate between the three Margas—Karma Yoga, Jnana Yoga, and Bhakti Yoga. How can a teacher integrate these paths in daily classroom practices?
- Discuss the axiology of the Gita. What are the key values it promotes and how are they relevant in today's educational context?
- In what ways does the teacher-student relationship between Krishna and Arjuna reflect ideal pedagogical principles?
- How does the Gita contribute to the emotional and ethical development of learners? Illustrate with examples.
- Relate the teachings of the Gita to the aims of education as envisioned in the National Education Policy (NEP) 2020.

8.9 SUGGESTED READINGS

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8. IGNOU study material.

CONTENT STRUCTURE

- 9.1 Introduction
- 9.2 Learning Objectives
- 9.3 Meaning and concept of buddhism
- 9.4 Axiology of buddhism
- 9.5 Check Your Progress
- 9.6 Impact of buddhism on education
- 9.7 Let us sum up
- 9.8 Lesson End Exercise
- 9.9 Suggested further reading

9.1 INTRODUCTION

Starting in India some twenty-five hundred years ago, Buddhist monks and nuns almost immediately from the inception of the dispensation began to "to wander forth for the welfare and weal of the many, out of compassion for the world, " commencing one of the greatest missionary movements in world religious history. Over the next millennium Buddhism spread from India throughout the Asian continent, from the shores of the Caspian Sea in the west, to the Inner Asian steppes in the north, the Japanese isles in the east, and the Indonesian archipelago in the south. In the modern era, Buddhism has even begun to build a significant presence in the Americas and Europe among both immigrant and local populations,

transforming it into a religion with truly global reach.

In this unit we will briefly discuss about Buddhist Philosophy through its Axiological aspects. We will also discuss the Educational significance of this great philosophical thought.

9.2 OBJECTIVES

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

1. Describe the basic principles of Buddhism.
2. Give an axiological description of Buddhism.
3. How Buddhist philosophy gives practical suggestions for a virtuous life.
4. Explain the Educational significance of Buddhism.

9.3 MEANING/ CONCEPT OF BUDDHISM PHILOSOPHY

Buddhism is one of the most remarkable developments of Indian thought. It is an offshoot of later Vedic thought. Buddhism is founded on the rejection of certain orthodox Hindu Philosophical concepts. It has many philosophical views with Hinduism, such as belief in Karma, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be direct results of previous events. The ultimate goal for both is to eliminate Karma (both good & bad), end the cycle of rebirth and suffering and attain freedom (Moksha or Nirvana).

The Buddhist education system (200 B.C. to 200 A.D.) was founded by Lord Gautam Buddha. Gautama Buddha was primarily an ethical teacher and reformer, and not a philosopher. He was concerned mainly with the problems of life. He avoided the discussion of metaphysical questions because they are ethically useless and intellectually uncertain. He always discussed the most important questions of suffering, its cessation and the path leading to its cessation.

Thus, Buddha's enlightenment, which he tried to share with all fellow beings, has come to be known as the four Noble Truths. The Four Noble truths are:

- There is suffering
- There is a cause of suffering
- There is a cessation of suffering
- There is a way to cessation of suffering

Buddhists philosophy of life to get "Nirvana" from suffering is based on the following eight principles:

- ✓ Right Faith (Samyak Dristi)
- ✓ Right Resolve (Samyak Sankalpa)
- ✓ Right Speech (Samyak Vakya)
- ✓ Right Action (Samyak Karmanta)
- ✓ Right Living (Samyak Ajiva)
- ✓ Right Thought (Samyak Smriti)
- ✓ Right concentration (Samyak Samadhi)
- ✓ Right Effort (Samyak Vyayama)

9.4 AXIOLOGY OF BUDDHISM

The Buddha's ethics are based on eliminating suffering and on the premise of the law of karma. Buddhist ethics have been termed eudaimonic (with their goal being well-being) and compared to virtue ethics (this approach began with Damien Keown). Keown writes that Buddhist Nirvana is analogous to the Aristotelian Eudaimonic, and that Buddhist moral acts and virtues derive their value from how they lead us to or act an of thenirvana life.

The Buddha outlined five precepts (no killing, stealing, sexual misconduct, lying, or drinking alcohol) which were to be followed by his disciples, lay and monastic. There are various reasons the Buddha gave as to why someone should be ethical.

- First, the universe is structured in such a way that if someone intentionally commits a misdeed, a bad karmic fruit will be the result (and vice versa). However the important

word here is intentionally, for the Buddha, karma is nothing else but intention/volition, and hence unintentionally harming someone does not create bad karmic results.

- This idea leads into the second moral justification of the Buddha; intentionally performing negative actions reinforces and propagates mental defilements which keep persons bound to the cycle of rebirth and interfere with the process of liberation, and hence intentionally performing good karmic actions is participating in mental purification which leads to nirvana, the highest happiness.

Buddhist ethics is pluralistic in a meta-ethical sense. Given the unique combination of deontological, consequentialist, and virtue ethical trends found in the Pali Nikayas, early Buddhist ethics should be understood in its own terms as a sui generis normative theory inassimilable to Western ethical traditions.

In order to be freed from the lust of life and materialism, he discovered the Eight-Fold path of the Aryas. The Eightfold Path is expressed as the roads to the cessation of suffering and to enlightenment for the purpose of personal happiness and the happiness of all others for values and liberation. They are:

1. Right understanding for realization of life (samma dhamma);
2. Right thought for realization of life (samma sankappa);
3. Right speech for realization of life (samma vaccha);
4. Right Action for realization of life (samma kammantha);
5. Right Livelihood for realization of life (samma ajeeva);
6. Right Effort for realization of life (samma vayayama);
7. Right Awareness for realization of life (samma mathi);
8. Right Concentration for realization of life (samma samadhi).

The above eight paths consist of conduct, concentration and knowledge harmoniously cultivated. In Indian philosophy knowledge and morality are thought inseparable simply because morality or doing of good, depends on the knowledge of what is good, about which all philosophers would agree, but also because perfection of knowledge is regarded as impossible without morality perfection, control of passions and prejudices. Buddha

explicitly states in one of his discourses that virtue and wisdom purify each other and the two are inseparable. In the eight fold path one starts with 'right' views - a mere intellectual apprehension of the four fold truth. The mind is not yet purged of the previous wrong ideas and the passions or wrong-emotions arising therefore; moreover, old habits of thinking, speaking and acting also continue still.

The Buddhist philosophy is that form of Indian Philosophy which doesn't see the universe as having originated as an object neither a result of spirituality, but considers it rather Goal-headed and ensuant. It doesn't accept the concept of Spirit and the God and expresses the sole destination of a human life as the attainment of Nirvana, which can be attained by the Four-Holy Truths, the Eight-fold Path and the Three Gems.

In a word, conflicting forces the new good ones and the old bad ones - create; in terms of modern psychology, a divided personality. The seven steps beginning with right resolve furnish a continuous discipline for resolving this conflict by reforming old personality. Repeated contemplation of what is true and good, training of the will and emotion accordingly, through steadfast and passionless behaviour, gradually achieve the harmonious personality in which thought and will and emotion are all thoroughly cultured and purified in the light of truth.

The Buddhist philosophy is that form of Indian Philosophy which doesn't see the universe as having originated as an object neither a result of spirituality, but considers it rather Goal-headed and ensuant. It doesn't accept the concept of Spirit and the God and expresses the sole destination of a human life as the attainment of Nirvana, which can be attained by the Four-Holy Truths, the Eight-fold Path and the Three Gems.

The last step of perfect concentration is thus made possible by the removal of all obstacles. The result of this unhampered concentration is perfect insight or wisdom, to which the riddle of existence stands, is clearly revealed once for all. Then ignorance and desire are cut out from their roots and the source of misery vanishes. Perfect wisdom, perfect goodness and perfect equality and complete relief from suffering are simultaneously attained.

9.5 Check your progress

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

1. Fill in the blanks:

- i) The eightfold path is the practical application of ____.
- ii) The ____ can be attained by the four noble truths, eight fold paths and three gems.

2 . What is the eightfold path Buddhism suggests, for overcoming suffering?

9.6 IMPACT OF BUDDHISM ON EDUCATION

Buddhism has a great contribution in planning and establishing the structure of education in our country. Even today it helps us to solve our problems related to education. The following is a description of its effects on education.

(i) Aims and Objectives of Education

According to Buddhism human life has two sides-one is worldly and the other is godly. From worldly view, Buddhists have emphasized on the development of human body, brain, nature and values and professional and with a godly view they believe that to acquire nirvana, four Arya's truth, 'arya ashtang' path and 'Triratna' are must. According to them, this should be the objective of education.

In today's language, we can see and understand them in the following form-

1. Physical development,
2. End to ignorance and gain of knowledge,
3. Education of social conduct,
4. Conservation of human culture,
5. Moral and character development,
6. Professional development,
7. Attainment of nirvana (free from worldly sorrows).

According to Buddhism existence is impermanent. All things, mental and physical, are transitory. There is no being. is only becoming. Education is the way to make oneself become.

(ii) Curriculum of education

Buddhists have divided the complete education into three levels-first, upper and Buddhist education. At the first level, a book called 'Sidharast' is taught with the help of which

language 'Pali ' is taught. Side by side mathematics numerals are also taught. After this, reading and writing of language is taught. After getting the general knowledge of language, five sciences (word education, sculpture education, medical education, motive and religious education) is started to be taught and the general knowledge of Buddhism is given. According to them, moral education is not taught in words, but rather taught implicitly.

At the level of upper education, firstly grammar, religion, astrology, medicine and philosophy were taught and after that, specific education used to start.

(iii) Teaching techniques

According to the Buddhists, there are three ways to learn-body, heart and consciousness. They clarify that students of different age groups are different from their view of their body, heart and consciousness, which is why the teaching techniques should also be different for them. They developed different teaching techniques for students of different age groups.

Here is the description of various teaching techniques developed by the Buddhists.

1. Repetition technique
2. Performance and practice technique
3. Explanation technique
4. Lecture technique
5. Debate and reasoning technique
6. Forum
7. Conferences technique,
8. Self-study technique-this technique was first developed by the Buddhists monks only.

iv. Buddhism and Discipline

In the religion of Buddhism, both the student and the teachers have been given tough ethical conditions and both of them have been ordered to follow them strictly. For the teachers, have been instructed to follow the knowledge of four aryas and arya ashtang path and also triratana, for the general students there are set 10 rules which are instructed to be followed.

In Buddhism where the teachers have been instructed to keep an eye on the behaviour of the students, students have also been instructed to keep an eye on the behaviour of their teachers.

(v) School and Buddhism

Buddhist education is given at monasteries and recreational places. Only these were the schools, high schools and universities of that time. These schools were home to Buddhist groups. The power of the group was greater than all. The group used to undertake the expenditures of the students and the teachers. They used to create the rules for the behaviour of the teachers as well as the students, which they had to follow strictly. Buddhists were in the favour of creating different schools for different types of education, but in any type of school, they wanted to see the teachers and students in conformity with the shastras. This is how they were in favour of strict arrangements in the schools.

9.7 LET US SUM UP

Buddhism has been described as a very pragmatic Philosophy. It does not indulge in metaphysical speculation about first causes; there is no theology, no worship of a deity or deification of the Buddha. Buddhism takes a very straightforward look at our human condition; nothing is based on wishful thinking at all. Everything that the Buddha taught was based on his observation of the way things are. Everything that he taught can be verified by our observation of the way things are.

The eightfold path consists of moral conduct, concentration and insight. Insight includes the right belief and right resolve. Moral conduct comprises right speech, right conduct and right livelihood. Concentration comprehends the right effort, right mindfulness and right Concentration. The eight-fold Path is the best.

9.8 Self-Assessment Questions

1. Explain the concept of Nirvana.
2. Explain four basic truths or principles of Buddhism.
3. Write the impact of Buddhism on education.

9.9 SUGGESTED READINGS

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CONTENT STRUCTURE

- 10.1 Introduction
- 10.2 Learning Objectives
- 10.3 Meaning /Concept of Islamic tradition
- 10.4 Axiology/Ethics of Islam
- 10.5 Check Your Progress
- 10.6 Impact of Islamic tradition on education
- 10.7 Let Us Sum Up
- 10.8 Self-Assessment Questions
- 10.9 Suggested Readings

10.1 INTRODUCTION

Dear learners, your understanding of the cultural roots of Indian education will remain incomplete if you do not get acquainted with the nature of Islamic education and tradition in this country. You must have learned in your school history textbook that the entire of medieval India was ruled by various Muslim dynasties and thus Islamic education was patronised by the then rulers, for about seven hundred years. These systems, in some modified form, are also still catering education of about some thousands of children and young adults in India, parallel to the mainstream systems. Islam, a different religion from those originated earlier in India, historically transmitted in this country by non-Indian people. It is underpinned by a distinct Islamic Philosophical thoughts and which consequently became, the basis not only of the Islamic system of education in India but also helped the creation of a new culture expressed in multiple forms like arts, designs, architecture, languages, literature, culture and ways of life. Eventually, cultural integration has been affected only in the populace but also indifferent fabrics of our way of life, through Islamization in this Country.

10.2 LEARNING OBJECTIVES

After completing this lesson, you shall be able to:

- State the Islamic Tradition.
- Identify its basic philosophical concepts and issues.

- Recognize some ethical principles and laws in Islam as a world religion.
- Explain the educational contribution of Islamic Tradition.

10.3 MEANING /CONCEPT OF ISLAMIC PHILOSOPHY

It is important at the outset of our discussion that we understand something about the Islamic heritage, upon which Muslims draw for inspiration. Islam is the youngest of the major world religions. It is also the fastest-growing religious tradition. In many areas of the world, including Europe and North America, the number of Muslims is increasing rapidly. In this global context, Muslims exhibit as many differences among themselves as do the other great religions of the world. However, regardless of sectarian and other kinds of divisions, Muslims share core beliefs that bind them in a worldwide community.

ISLAM - It is pronounced with the accent on the second syllable: i-SLAM. The word means submission, obedience, or surrender. Islam, however, is derived from Salam, the Arabic word for peace. So, a literal definition of Islam is "peace through submission to the will of Allah." Islam is the name of the religion. The religion is not, as with Christianity, Buddhism, and other religions, named after its founder. A Muslim is a person who practices Islam, that is a surrendered one, one who has submitted to God. One becomes a Muslim not by birth, but by confession of the faith in Islam: "There is no god but Allah and Muhammad is the Prophet of God". A Muslim is a person who can make the twin declaration of the faith in One God and a righteous life. Hence, Islam is less a religion, as many understand the word, and more of a total way of life. Politics, art, education, daily routine, diet, and many social customs are guided by Allah and are infused with the spirit of Islam. It is thus a way of life confidently embracing this world, and a preparation for the afterlife, just as confidently embracing the other world.

BELIEFS OF ISLAM

The Oneness of God: (Tawhid)

La ilahaila Allah, wa Muhammad rasulAllah

(There is no god but Allah and Muhammad is the prophet of Allah)

Say: Allah is One, the Eternal God. He begot none, nor was he begotten. None is equal to Him (112:1-4). The foundation of Islam is the uncompromising unity and oneness of God, called Tawhid in Arabic. Allah is beyond distinction and division and has no equal or associate. Allah is the Arabic word for "God". The un-translated usage of this Arabic term became increasingly more common in English and other European languages since the 19th century. The concepts associated with the term Allah (as a deity), though, differed from tradition to tradition. In pre-Islamic Arabia, Allah was not the sole divinity. In Islam, Allah is the pivot of the Muslim faith, who is the only God, all-merciful and omnipotent, transcendent creator of the universe, and the judge of humankind. The term Allah is most likely derived from a contraction of the Arabic

article al and ilhah "deity, god", to Allah, meaning "the (sole) deity, God" (hotheosnonos).

Ways of Understanding the Concept of God

The first part of the Muslim confession of faith (the Shahada) is the basis for this concept of God in Islam. The Muslim bears witness that: "there is no god but Allah" or "no divinity but (one) Divinity". The revealed Scripture of Islam, the Quran, is like a vast commentary on this simple statement, drawing from it all its implications for human life and thought.

This concept of the Deity is strictly monotheistic and Unitarian. God alone has absolute being, totally independent and self-sufficient. Whatever exists or ever could exist does so by His will. He has no "partner" either in creating the universe or in maintaining it in existence. He is Himself un-caused. The Quran tells us, "Say: He is Allah, One, the utterly Self-sufficient; He begets not, neither is He begotten, and there is nothing that is like

unto Him". It tells us also that: "When He wills a thing to be. He but says unto it -Be! And it is! He is al-Ahad, "the One", absolute unity. This is in sharp contrast to the Christian contention of the Trinity. The One cannot be divided, nor can it be diminished or "humanized" by incarnation in any form created. God does not become His own creature; in fact He does not "become" anything: He is. Although God is One, there are many names for God. The Quran contains ninety-nine "most beautiful names of God." (7:180). The Unity (Tawhid) of Allah is reflected in the unity of Allah's creation and the order of the world. This especially means the unity of the human family. Brotherhood and sisterhood of all peoples is the logical consequence of the Unity of God; we are all related. This is the reason for the clarion call of all-inclusiveness in Islam and the basis of its universal appeal.

The Kalima (six articles of faith): Belief in One God (Tawhid), 2. Belief in Angels, 3. Belief in the Book (Quran), 4. Belief in the Prophets, 5. Belief in the Last Day, and 6. Belief in Predestination

- **Divinity of the Quran and its message**

No book ever commanded as wide as deep a reverence as did Quran; none has been copied and recopied, passed from generation to generation, memorized in part or in total, recited in solemn worship as well as in marketplaces, and school rooms as much as the Quran. Above all, no book has ever been the cause of such deep religious, intellectual, cultural, moral, social, economic, and political change in the lives of millions, or of people as ethnically diverse, as has the Quran (Ismail R. Al-Faruqi).

Within 28 years, under Caliphate of Uthman, the Quran was canonized into its present form. This became the authorised version and has remained the same to this day. It was at this time, as well that the numbering, titling, and ordering of chapters were added to the revelation. Quran is divided into 114 chapters (Suras) with the longest, "The Cow," having three verses. The word 'sura' really means "step" or 'gradation" by which the believer ascends closer to Allah. "Ayat" is a sign, pointing to God's revelation of wisdom and mercy.

Summary of Quranic Themes:

- The Oneness and Unity of God
- The Mercy and Compassion of God
- The Authenticity of Muhammad as a Messenger of God
- The Unity of the Message delivered by earlier prophets like Adam and Jesus
- The Final Accountability of our deeds

- The Ethical Guidance for Personal Morality and Social Justice
- Resurrection, Last Judgment, and After-Life.

It is widely accepted by Muslims that Sura 2 is the Quran in miniature. In turn, the Fatiha or Sura, 1 is a distillation of Sura 2. Appropriately, Fatiha literally means "key" it opens the door to the Quran, leading us to all its basic beliefs. It serves also as the Muslim's perfect prayer. The pervasiveness and influence of the Quran is unavoidable in the daily life of the Muslim. It is used in daily prayers, and the Friday noon-day liturgy; it is memorized and recited for devotional purposes and always heard at rites of passage and other celebrative occasions.

- **Prophethood of Muhammad**

The humanity of Muhammad is central to Islam. He is not divine, not even the shadow of God on earth. The Prophet himself goes to great lengths to persuade us of his humanity. The Quran records that he asked forgiveness of sins. Once, Allah rebuked him for being more interested in explaining the Quran to people than helping a poor blind man (80:1-15). However, Muhammad was much more than an ordinary man, perhaps more than an Apostle. We shall examine how he was the chosen one of God.

He was chosen to receive Allah's final revelation of scripture. Moses was given the Torah; David the Psalms, Jesus, the Gospels; and of course, Muhammad was given the Quran. The latter is the "Standing Miracle" of Islam and remains a living testimony to the religious genius of Muhammad and his sheer trust in God.

In his famous "Night Journey to Heaven" Muhammad was taken from Mecca to Jerusalem and from a rock on Mount Zion ascended to the seventh heaven. On that flight he talked with Biblical prophets such as Moses and Abraham. While there he had a glorious vision

of Allah. The Dome of the Rock in Jerusalem enshrines the place from which Muhammad, by wings of the spirit, made his divine visitation. One practical result of this spiritual trip was Muhammad's instruction to pray five times a day - a subsequent pillar of Islam.

According to Islamic tradition, Muhammad was foretold in Hebrew Scriptures. For many Muslim scholars, Isaiah 42 predicts the coming of a servant who is associated with Kedar one of Ishmael's sons whose tribe survived in Arabia (Isaiah 42, 21:13-17). That servant who is to appear in Arabia is believed to be Muhammad.

Muhammad is the Seal of the Prophets- the last, the final messenger from Allah (33:40). Muhammad supersedes all previous revelations and prior prophets, Jesus is considered the most significant Prophet in the Quran next to Muhammad, but Jesus is only one in a succession of Prophets, of which Muhammad is the culmination. Just as Christians seal the canon of Scriptures, that is, no more books will be added to the Bible, Islam seals forever the canon of prophethood with Muhammad. The Quran summarizes Muhammad's prophethood in this way: "Prophet we have sent you forth as a witness, a bearer of good news, and a warner, one who shall call men to Allah by His leave and guide them like a shining light" (33:45).

10.4 AXIOLOGY OF ISLAM FIVE PILLARS OF ISLAM

Islam prescribes guidance for all of life; family life, individual behaviour, business transactions, social relations, how to dress, and what to eat. It is natural, then, to find prescriptions for religious obligations and practice. They are distinguishing marks of a Muslim and practiced by all Muslims of whatever sect everywhere in the world. You could say that Islam is a house built on the rock of submission and supported by these five pillars: Witness, Prayer, Fasting, Almsgiving, and Pilgrimage. Though all five pillars are generally seen as a unit, and a believer must do all five, one pillar, the Shahadah, stands in the middle. It is the pillar around which all the rest revolve.

1. Witness to the Faith (Shahadah)

The first pillar is a profession: "There is no God but God, and Muhammad is the Prophet of God." There is nothing more important than this testimony; it is sufficient for conversion and makes a Muslim a Muslim. So, it is chronologically first because it is foundational and all else the rest of the pillars, ethics, the entire Muslim's life depends on this declaration of faith, this affirmation constitutes acceptance of the whole message of Islam. Shahadah is a capsule version of the Fatiha which is an abbreviation of the Quran. There are five main elements in Islam's faith (Iman) which is subsumed under the Shahadah:

1. Belief in one God-who alone is worthy of worship.
2. Belief in angels-spiritual beings who do the will of God.
3. Belief in sacred books including Torah (Taurah) and Gospel (Injil), all inspired by

God;

4. Belief in the Prophets-as examples to follow and as spokesmen of God: Noah, Abraham, Moses, and Jesus, primary among others; and
5. Belief in the Day of Judgment and Resurrection.

These words of the Shahadah are said fourteen times a day if a Muslim does all his daily prayers. It is heard at every significant occasion from birth to death and at countless times in between. The Muslim's goal is to be able to make this witness perfectly. The Shahadah has a negative aspect: "There is no God but God." It clears away any potentially idolatrous

debris so the Muslims can focus on God alone and thus develop an authentic spirituality. There is also a positive dimension to the Shahadah: "And Muhammad is the Prophet of God." By this affirmation, we look for an historical example for the guidance of an ethical life. So, the Witness unites the vertical and the horizontal, the spiritual and the ethical. Muhammad said: "I have brought to the world nothing more important than this."

2. Prayer (Salah)

Probably the visual image most non-Muslims have of Islam is rows of men in a mosque or in a large outdoor space, rhythmically bowing and prostrating in unison. This is Salat, which really means worship, of which prayer is an essential ingredient. This worshipful prayer is pure devotion; it is unconditional praise of God where nothing is asked for, nothing is sought but God alone. There are two specific words for prayer: *dua*, which refers to petitions and supplications; and *dhikr*, the word for "remembrance" used by the Sufis in mystical meditation. These prayers may be spontaneous, unrehearsed, and uttered at any time. Salat, however, is a prescribed liturgy which includes bodily movement, saying of prayers in Arabic, and recitation of the Quran, all of which are preceded by ritual ablution. Five times a day, at dawn, noon, mid-afternoon, sunset, and at night, the muezzin (Muadhhdhin-one who calls, a public crier) chants the call to prayer. And then, individually, but preferably with a congregation in the mosque, Muslims gather for Salat. If a mosque is unavailable, a prayer rug may serve as a "mosque." Each rug will have a point in its design to orient the prayer to Mecca. In the absence of a prayer rug, a Muslim can pray any place that is clean. The Prophet said, "The entire earth has been made a masjid (mosque) for me." Before Salat begins, ceremonial bathing occurs at a fountain in the forecourt of the mosque. Without this ritual washing, a symbolic restoration of the believer to original purity and balance, the Salat is not valid.

Salat consists of several Rakat, or units of prayer. A Rakah (singular) includes certain body movements with accompanying words of prayer and scripture. These are learned by all Muslims at the age of seven and performed in the same manner the world over. This is how a Rakah progresses: 1. Standing facing qibla with hands raised to ears, reciting (Takbir)-Allahu Akbar or God is greatest; 2. Still standing, folding hands in front of your waist, reciting the Fatiha; 3. Bowing from the hips with hands on knees, reciting another Takbir; 4. Resuming standing position, followed by prostration (3 bodily symbol of our humility and submission to the will of God); 5. Raising your body to a sitting position (a

form of kneeling), saying Takbir; 6. From this position, performing another prostration, repeating Takbir; and 7. Then sitting for silent prayers, blessing God, turning your face from side to side to acknowledge your neighbours in Salam. The weekly noonday prayers on Fridays are a communal Salat. They are directed by an Imam who leads rows of men in prayer. Women may join men but must stand in separate lines. More typically, women perform their acts of worship at home.

3. "Fasting" (Sawn)

Prayer and fasting, the second and third pillars, are disciplines found in every religion and Islam makes a significant place for both in the lives of Muslims. Fasting is primarily reserved for the month of Ramadan. Even the most assimilated Muslim will observe this fast for the ninth month of the lunar year. In Sura 2:183-185, the Quran spells out the rationale for fasting and what is required of the Muslim during this time of self-purification. The month of Ramadan was chosen for the annual period of personal spiritual renewal because it was in the last ten days of Ramadan that Muhammad experienced his "Night of Power" and first received revelations from Allah which were to become the Quran. Ramadan punctuates the year with a holy time in much the same way prayer time sanctifies each day. There are two sides of Ramadan—one is negative (self-denial) and the other is positive (appreciation for the simplest gifts of Allah—food and drink and charity for the neighbours). From sunrise to sunset for the entire twenty-nine to thirty days of the month one is too fast from food, drink (including water), gambling, sexual activity, and all sensuous pleasures (including music). One also attempts a fast from evil thoughts and desires. Total abstinence reminds the Muslim that his or her life is one of sacrifice and a life finally dependent on God. Since the calendar is a lunar one, the ninth month of Ramadan comes at different times during the year. When it falls in winter and the days are shorter, the sacrifice is less. But one's spiritual commitment is tested when one must fast on long summer days. Furthermore, Ramadan helps the Muslims appreciate, in a very special way, the significance of the seasons and the wondrous thing that is the universe created by Allah.

Beyond the ascetic aspect of Ramadan, there are positive goals. One is to listen to or recite the entire Quran during the month. This is made easier for the average person by having the Quran divided into thirty equal portions. Another positive goal is that fasting helps the Muslim identify with the needs of the "have-nots." So, each day, a Muslim is expected to do a good deed and contribute to a charitable cause. At the end of Ramadan, there is a day of celebrating (Eid A/Pity—Feast of the Breaking of the Fast). It is a grand time for family reunions and gift-giving, and a holiday that children enjoy.

4. Alms giving (Zakat)

This is another example of Islam's concern for the poor, Zakat, the fourth pillar, is a kind of

social security system and organized-welfare program which helps a Muslim society share its wealth and maintain an equitable society. Zakat is a tax of two-and-one-half percent of one's annual savings-what remains after personal and business expenses. This tax is beyond what one might donate to charity and the many different state taxes which become a part of a public fund to be used for the general welfare and a number of human services. Almsgiving is an act of worship, very much like prayer and fasting, and is earmarked for the poor, needy, disabled, and other deprived people. It represents the universal religious impulse in people to share their wealth with those who are less fortunate. Zakat literally means "purification"; it purifies the giver and what is given. A Muslim leader in early Islam observed how prayer, fasting, and almsgiving were related: "Prayer carries us halfway to God; fasting brings us to the door of His praises; almsgiving procures for us admission."

5. Pilgrimage (Hajj)

This last pillar is the crowning experience of a Muslim's life and moves his or her heart as nothing else. Once in a lifetime, if health and material means permit, a Muslim is expected to make a religious journey to Mecca. The pilgrimage usually involves a good deal of personal sacrifice-time, effort, and perhaps life's savings. It is imperative that money for the pilgrimage be earned by the pilgrim. A Hajj is invalid if one must go in debt to make the trip. But for the Muslim, the journey to and presence in Mecca is the ultimate act of worship.

Hajj also allows the participant to experience the egalitarian nature and radical unity of Islam. Muslims from around the world-all classes, colours, nationalities, and races-are there in the same dress, performing the same rituals. The pilgrimage is also a foretaste of the Day of Judgment, especially as the pilgrims stand in pious devotion on the plain of Arafat near Mount Mercy. Hajj has the meaning of "to set out for a definite purpose" or "to visit a revered place." The rationale for pilgrimage and certain prescribed activities surrounding it are found in Suras 2:196-203 and 5:98-100. About sixty days after the end of Ramadan, the month of pilgrimage (Dhu al-Hijja) begins. During the first ten days of this

twelfth month of the year, around two million Muslims will travel to Mecca. If one cannot make the trip, and many Muslims do not perform Hajj, a substitute is prescribed. It is the feast of Id al-Adha (Feast of Sacrifice) which is performed on the tenth day of the month at home to coincide with the same feast the pilgrims are enjoying in Mecca. The feast is a one-day ceremony for prayer and, if the family or person can afford it, the sacrifice of an animal. This sacrifice remembers the ram provided to Abraham by the angel and consequently celebrates Ishmael's freedom. A portion of this sacrificial meal is given to the poor.

10.5 CHECK YOUR PROGRESS

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

1. Fill in the blanks
 - (i) The foundation of Islam is the uncompromising unity and oneness of God called ____.
 - (ii) There are ____ articles of faith in Islam.
 - (iii) Fasting is primarily reserved for the month of ____.
2. Write a note on the beliefs of Islam .

10.6 IMPACT OF ISLAMIC TRADITION ON EDUCATION

Education in the context of Islam is, then, regarded as a process that involves the complete person. Including the rational, spiritual, and social dimensions. The comprehensive and integrated approach to education in Islam is directed toward the "balanced growth of the total personality through training Man's spirit, intellect, rational self, feelings and bodily senses...such that faith is infused into the whole of his personality" (Syed Muhammad al-Naqib al-Attas in 1979, p. 158). In Islamic educational theory, knowledge is gained to actualize and perfect all dimensions of the human hence, education is essential in every life. From the Islamic perspective the highest and most useful model of perfection is the prophet Muhammad, and the goal of Islamic education is that people be able to live as lived. While education does prepare humankind for happiness in this life, "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity" (Seyyed Hossein Nasr, 1984, p. 7). To ascertain truth by reason alone is restrictive, according to Islam, because spiritual and temporal reality are two sides of the same sphere. Many Muslim educationists argue that favouring at the expense of spirituality interferes with balanced growth. Exclusive training of the intellect, for example, is inadequate in developing and refining elements of love, kindness, compassion, and selflessness, which have an altogether spiritual ambience and can be engaged only by processes of spiritual training.

Education in Islam is twofold: acquiring intellectual knowledge (through the application of reason and logic) and developing spiritual knowledge (intuition or Love, derived from divine revelation and spiritual experience), education for all and acquiring knowledge is not intended as an end but as a means to stimulate a more elevated moral and spiritual consciousness, leading to faith and righteous action. Thus, in Islam education means a

cultural transformation of man, then education broadly means living. It is truly humanistic but here man is an active agent, a doer, a shaper who is not only engaged in the reconstruction of his world but also in the far more significant experiment of creativity unfolding and perfecting his own individuality

10.7 LET US SUM UP

Like many other religions of the world Islamic religion has also experienced great reform but its cardinal faiths are stable. We must view Islam as a revealed religion with an authentic scripture and strong oral and written traditions. Islam is not a mixture of Arab, Jewish, Christian and Hellenistic religions. The source of Islam's absolute assurance of its validity lies in reason and revelation. One can now understand the utter loyalty Muslims have for the Quran, their undying allegiance to Allah, and the uncritical confidence in the "rightness" of their religion, Quran seeks an appropriate and practical balance between free will and predestination, Revelation and reason, this world and the next, faith and works, human egoism and altruism. Finally. we have realized that the Islamic education is advocating equality, brotherhood and international understanding.

10.8 SELF-ASSESSMENT QUESTIONS

1. Write at least three characteristics of a good man from the Islamic point of view.
2. Write a note on the Prophethood of Muhammad.
3. What are educational implications of Islamic philosophy.

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CONTENT STRUCTURE

- 11.1 Introduction
- 11.2 Learning Objectives
- 11.3 Concept of Jainism
- 11.4 Axiology or Ethics of Jainism
- 11.5 Check Your Progress
- 11.6 Educational Implications of Jainism
- 11.7 Let Us Sum Up
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11.1 INTRODUCTION

Jainism is one of the religions whose origin can be traced back to the twenty-four teachers (tirthankaras - ones who establishes a path or ford), through whom their faith is believed to have been handed down. The term 'jaina' is derived from the term 'jina', and the term 'jina' is the common name for the supreme souls who are totally free from all feelings of attachment, aversion, etc. The etymological meaning of the word 'jina' is conqueror. It is the common name given to the twenty-four teachers (tirthankaras), because they have conquered all passions (raga and dvesa) and have attained liberation. Jainism in its essence is the religion of heroic souls who are jinas or conquerors of their self. The devotees of jina are called 'jaina', and the religion propounded by jina is called the 'Jaina Religion.'

The origin of Jain philosophy traces back to the prehistoric time. It is said 24 Tirthankars or liberated persons preached this truth which was handed over one by one in course of time. The last of them was Vardhamana also called Mahavira, a contemporary of Gautam Buddha. Jainism is the smallest of the major world religions, but in India its influence is much more. Jain philosophy and culture have been a major cultural and philosophical, social and political force since the dawn of civilisation in Asia. Metaphysically, Jainism believes in plurality of souls and not in the existence of God. It holds that there are as many souls as there are living beings. They also accept the existence of souls even in animals and plants, with degrees of difference in the level of consciousness. They believe that every soul can attain infinite.

11.2 LEARNING OBJECTIVES

After completing this unit, you shall be able to:

1. State the core Ideas of Jaina Philosophy.
2. Elaborate the axiology of Jainism.
3. Acquainted with the educational implications of Jaina Philosophy.

11.3 CONCEPT OF JAINISM

Jainism is a heterodox system in the sense that it is non-Vedic, ascetic and monastic in character. It is quite independent of the Brahmanical system. Jainism does not acknowledge the authority of Vedic tradition. It is a system, which believes in non-theistic. Many scholars attempt to describe it, as an atheistic, religion discussing its origin and antiquity of Jainism. Jainism represents an important branch of Sramanic system of ancient India.

The origin of the Jaina faith can be traced out in the pre-historic time. The Jaina system believes in 24 Tirthankaras or the liberated propagators of the faith. Mahavira, the last Tirthankara, is not regarded as the founder of the system, because even before him Jaina teachings were existent. Although Mahavira is not regarded as the founder of the system, still his teachings gave a new outlook to the Jaina system. Mahavira, who is also known as Vardhamana, was contemporary to Gautam Buddha.

Jainism emphatically asserts that every soul can attain perfection if it willfully exerts in that direction. But the real situation is that from time eternal the soul is bound with matter, and it is the aim of every person to get the soul rid of matter so that soul can assume its true state. This spiritual emancipation requires the knowledge of the beatific condition and of the causes which stand in the way of its attainment. To find out these causes it is necessary to understand what the existing elements or substances of nature and mode of their interaction.

Jainism believes that the whole universe can be divided into two categories, viz., Jiva, i.e.,

soul and Ajiva i.e. non-soul. These two - Jiva and Ajiva - exhaust between them all that exists in the universe and Jaina philosophy is based on the nature and interaction of these two elements. It can be said in short that the living and the non-living, by meeting each other, forge certain energies which bring about birth, death and various experiences of life; this process could be stopped, and the energies already forged destroyed, by a course of discipline leading to salvation. A close analysis of this brief statement shows that it involves the following seven propositions.

Firstly, there is something called living.

2. Secondly, that there is something called the non- living.
3. Thirdly, that the two (i.e. the living and non-living) encounter each other.
4. Fourthly, that contact leads to the production of some energy.
5. Fifthly, that the process of this contact could be stopped.
6. Sixthly, that the existing energies could also be exhausted; and
7. Lastly, that salvation could be achieved.

These seven propositions are called the seven tattvas or realities in Jainism.

Tattvas of Jainism:

These seven tattvas are as follows:

1. Jiva (Living substance)
2. Ajiva (i. e. matter or non-living
substance)
3. Asrava (i. e., the influx of Karmic
matter in the soul)

4. Bandha (i. e., bondage of soul by Karmic matter)
5. Samvara (i. e., the stopping of Asrava)
6. Nirjara (i. e., the gradual removal of Karmic matter).
7. Moksha (i. e., the attainment of perfect freedom or salvation).

The first two of the tattvas deal with the nature and enumeration of the external substances of nature and the remaining five tattvas deal with the interaction between these two substances, viz., Jiva, i. e., spirit and Ajiva, i. e., matter.

1. Jiva:

As regards the characteristics of Jiva, i.e., the soul, it is stated that there is an infinite number of souls; in fact, the whole world is literally filled with them. The souls are substances and as such they are eternal. Again, their characteristic mark is intelligence, which can never be destroyed. Further, the soul is ever all perfect, all powerful; but by ignorance it identifies itself with nature and hence its degradation and troubles start.

Furthermore, souls are of two kinds, viz.,

1. Samsari, i. e., mundane souls and
2. Siddha or Mukta, i. e. liberated souls.

Out of these, the samsarijivas, i. e. the mundane souls, are the embodied souls of living beings in the world and are still subject to the cycle of Births and Deaths and the Siddha or Mukta Jivas are the liberated souls and as such

- 1 They will not be embodied in future,
- 2 They have accomplished absolute purity,
- 3 They dwell in a state of perfection at the top of the universe,
- 4 They have no more to do with worldly affairs,
- 5 They have reached Mukti or Nirvana or Nivruti, i. e. liberation, and in their condition, they have four enjoyments, viz., Ananta-Darsana, i.e. unlimited perception, Ananta- jnana, i.e., perfect knowledge, Ananta-Virya, i.e., infinite power, and Ananta- Sukha, i.e., unbounded happiness.

In addition, from the Metaphysical point of view the difference between the Samsari-Jiva, i.e., the mundane soul, and the Mukta Jiva i.e. the liberated soul, consists in the fact that the former is permeated with subtle matter known as Karma, while the latter is pure and free from any material alloy.

2. Ajiva:

Jaina philosophy starts with a perfect division of the universe into living and non-living substances, Jiva and Ajiva. The non-soul substances are of five kinds, viz., Pudgala, i.e., matter,

2. Dharma, i.e., medium of motion,
3. Adharma, i.e., medium of rest,
4. Akasa, i.e., space, and
5. Kala i.e., time

These six living and non-living substances are called Dravyas in Jaina Philosophy.

A Dravya has got three characteristics. First, Dravya has the quality of existence. Secondly, it has the quality of permanence through origination and destruction. Thirdly, it is the substantial structure of attributes and modes.

The Dravya is thus uncreated and indestructible, its essential qualities remain the same and it is only its Paryaya or mode or condition, that can and does change.

3. Asrava:

The third principle Asrava signifies the influx of Karmic matter into the constitution of the soul. The combination of Karmic matter with Jiva is due to Yoga. Yoga is the activity of mind, speech and body. Thus, Yoga is the channel of Asrava. The physical matter which is drawn to the soul cannot be perceived by the senses as it is very fine.

4. Bandha:

When the Karmic matter enters the soul, both get imperceptibly mixed with each other. Bandha or bondage is the assimilation of matter which is fit to form Karmas by the soul as it is associated with passions. The union of spirit and matter does not imply a complete

annihilation of their natural properties, but only a suspension of their function, in varying degrees, according to the quality and quantity of the material absorbed.

Thus, the effect of the fusion of the spirit and matter is manifested in the form of a compound personality which partakes of the nature of both, without actually destroying either.

5. Samvara:

Effective states of desire and aversion, and activity of thought, speech or body are the conditions that attract Karmas, good and bad, to the soul. When those conditions are removed, there will be no Karmas approaching Jiva, that is complete Samvara - a sort of protective wall shutting out all the Karmas is established round the self.

Thus, Samvara is the stoppage of Karmic matter into the soul. There are several ways through which the stoppage could be affected.

6. Nirjara:

Nirjara means the falling away of Karmic matter from the soul. The soul will be rendered free by the automatic falling out of the Karmas when they become ripe. But this is a lengthy process. Falling away may be deliberately brought through the practice of austerities.

Thus, Nirjara is of two kinds. The natural maturing of a Karma and its separation from the soul is called Savipaka Nirjara and inducing a Karma to leave the soul, before it gets ripened by means of ascetic practices is called Avipaka Nirjara.

7. Moksha:

Moksha or liberation is freedom from all Karmic matter, owing to the non-existence of the cause of bondage and the shedding of all the Karmas. Thus, complete freedom of the soul from Karmic matter is called Moksha.

11.4 AXIOLOGY OR ETHICS OF JAINISM

To govern the conduct of man in society, ethics is emphatically considered to be a very important code of rules by all the great religions of the world. Ethics is the foundation of all religions, indicating the relationship between man and the universe, and his goals in life. Jain ethics is not merely a way of thought but also a way of life. It is the basic principle of Jaina philosophy.

The central problem in Jaina ethics is liberation from misery. It finds greater emphasis among the religions of India because of their peculiar doctrine of Karma. Jainism believes that moral effort is sufficient for human progress. It doesn't consider a personal God as necessary to fulfil all the desired demands of morality. The necessity is the isolation of the soul from the bondage of Karma. Therefore, in Jainism, ethics assumes an

overriding importance over all other aspects of the religious life.

Ethical discipline is considered as the most glorious and important aspect in Jainism. In Jaina ethics, there is no conflict between man's duty to himself and society. It gives more importance to make an individual a worthy social being, who can live as a responsible person with well-behaved within their environment and outside. To institute the highest good society is the highest good accomplishment of the individual. Man's good conduct to society is the normal field of ethics.

According to Jainism, the soul must evolve to the duty of helping others. This is the relation of man and his goal in life. This ethical doctrine is well graded in Jainism to suit the ability and environment of an individual. Elaborating the Jaina ethics in great detail and depth based on the metaphysical background, it can be seen that there is the

- self (jiva) and
- the nonself (ajiva);
- there is a flow of karmic matter (asrava)
- from the nonself into the self, thus causing bondage (bandha)
- this flow must be checked (samvara) and
- the already collected karmic matter must be shed to attain liberation (moksa).

Thus, the formulation of Jain ethical theory is stranded in Jain metaphysics. The Jain metaphysical outlook is known as Anekantavada or non-absolutism. However, it is to be noticed that Jain ethics is not only based on the background of metaphysics but also on epistemology. According to Jainism, the universe is uncreated and real by its being existential and is, therefore, everlasting, with a beginning and without an end.

The Concept of God in Jainism:

Jainism believes that universe and all its substances or entities are eternal. It has no beginning or end with respect to time. Universe runs on its own accord by its own cosmic laws. All the substances change or modify their forms continuously. Nothing can be destroyed or created in the universe. There is no need of someone to create or manage the affairs of the universe. Hence, Jainism does not believe in God as a creator, survivor, and destroyer of the universe.

However, Jainism does believe in God, not as a creator, but as a perfect being. When a person destroys all his karma, he becomes a liberated soul. He lives in a perfect blissful state in Moksha forever. The liberated soul possesses infinite knowledge, infinite vision, infinite power, and infinite bliss. This living being is a God of Jain religion.

Every living being has the potential to become God. Hence, Jains do not have one God, but Jain Gods are innumerable, and their number is continuously increasing as more living beings attain liberation.

The Concept of Soul in Jainism:

The concept of the soul has an enormous influence upon all the religious systems. It has become a curious and important philosophical analysis in the history of human thought. According to Jainism, the soul is a substantive reality. It is pure consciousness, in other words, an embodiment of infinite knowledge, and a different kind of substance from matter.

Jainism believes in the plurality of souls. It means that every living being has its soul. Not only human beings and animals, but also trees, plants, bacteria and microscopic organisms have souls. According to Jainism, the differentiating characteristic of a living

being is its being a substratum of the faculty of cognition, which is only a manifestation of consciousness. All living beings, whether big or small, have a soul. All souls are equal. Every soul, from the lowest to the highest, possesses consciousness. The degrees of consciousness may vary according to the obstacles of karma. The lowest souls which inhabit material atoms appear to be lifeless and unconscious, but in fact, life and consciousness are present in them, though in a dormant form. Purest consciousness is found in the emancipated souls, where there is no shred of karma. All souls are alike. The degrees of consciousness are due merely to the karmic obstacles".

Jainism believes that the soul is absolute and permanent. The soul can obtain freedom, elevating upwards to liberation through the destruction of its karma. Every soul in its essence is an inherent nature that possesses four infinities. These infinities are infinite knowledge, infinite intuition, infinite bliss and infinite power. Under some conditions, these characteristics are obscured by karma. Jainism, with its explicit belief that soul is potentially pure in its inherent form. The following are the qualities of the soul.

- (1) The faculty of omniscience (Kevala-jnana)
- (2) The faculty of absolute undifferentiated cognition (kevala-darsana)
- (3) Superiority, overjoys and grief (avyababha)
- (4) The possession of complete religious truth (samyaktva) and irreproachable moral conduct (caritra)
- (5) The possession of eternal life (aksayasthiti)
- (6) Complete formlessness (amur Tatva)
- (7) Complete equality in rank with other jivas
- (8) Unrestricted energy (virya)

According to Jainism, there is infinite number of souls in the universe. The Jainas believe that each body possesses a different soul. It is held that one body can be occupied by more than one soul, but one soul cannot occupy more than one body. The soul is graded into five levels according to which form it takes in its earthly existence. They are:

1. Lowest level: Those souls possess only one sense- 'the sense of touch', are grouped in this level. These include the elements themselves, earth, water, air, and fire and vegetable kingdom.
2. Second level: Those souls possessing two senses, the sense of touch and taste are grouped in this level of the soul. These include worms and shell creatures.
3. Third level: Those souls which have three senses- the sense of touch, taste and smell- are put under this level of the soul. These include ants, bugs and moths.
4. Fourth level: Those souls which are having four senses- the sense of touch, taste, smell and sight are put under this level. These include wasps, locusts and butterflies.
5. Fifth level (Highest level): At the lowest highest level are the souls having all five senses - the sense of touch, taste, Smell, sight and hearing. These include four types of creatures - infernal beings, higher animals, human beings and heavenly beings.

The journey of the soul from one level of consciousness to another, and from one grade to another, up or down the scale, depends on the inexorable law of Karma.

The Concept of Karma in Jainism:

In Jainism, karma is the basic principle to reach the highest level. Karma is thought of as a kind of pollution that taints the soul with various colours. Based on its karma, a soul undergoes rebirth and incarnates in various states of existence, like heavens or hells, or as humans or animals.

The Jain theory seeks to explain the karmic process by specifying the various causes of karmic influx and bondage (bandha), placing equal emphasis on deeds themselves and the intentions behind those deeds. The Jain karmic theory attaches great responsibility to individual actions and eliminates reliance on the supposed existence of divine kindness. The Jain doctrine also holds that it is possible for us to both modify our karma and to obtain release from it through the austerities

and purity of conduct. There are many types of karma. However, they are broadly classified into the following eight categories:

- **Mohniyakarma:** It generates delusion in the soul regarding its true nature, and makes it identify with other external substances.
- **Jnana varaniyakarma:** It covers the soul's power of perfect knowledge.
- **Darasnavaraniya karma:** It covers the soul's power of perfect vision.
- **Antaraya karma:** It obstructs the natural quality or energy of the soul, such as charity and will power. This prevents the soul from attaining liberation. It also prevents a living being from doing something good and enjoyable.
- **Vedaniya karma:** It obscures the blissful nature of the soul and thereby produces pleasure and pain.
- **Nama karma:** It obscures the noncorporeal existence of the soul and produces the body with its limitations, qualities, faculties, etc.
- **Gotrakarma:** It obscures the soul's characteristics of equanimity and determines the family, social standing, and personality.
- **Ayukarma:** It determines the span of life in one birth, thus obscuring the soul's nature of eternal existence.

While traveling on the path of spiritual progress, a person destroys all eight types of his karma in the following sequence:

First Mohaniya (delusion), then Jnana varaniya (knowledge), Darasnavaraniya (vision), and Antaraya (natural qualities), all three together. Currently, he attains Keval gyan and he is known as Arihant, which is also known as Tirthankara, Jina, Arhat, Kevali, or Nirgantha. Lastly, the remaining four karmas, namely Vedniya (pleasure and pain of the body), Nama (body), Gotra (social standing), and Ayu (life span) are destroyed. At this time, he attains total liberation, and he is known as Siddha. Thus Jainism believes in the right faith, right knowledge, right conduct, non-injury, truthfulness, non-stealing, celibacy and non-adultery, no acquisition of wealth, amity, appreciation, compassion, equanimity, forgiveness, humility, straightforwardness, purity of mind, control of senses, mercy, penance, renunciation, greedlessness, chastity, respect for other's viewpoints, etc. In short, Jainism has advocated for all the best virtues required for peaceful and happy living for all living beings and also required for the liberation of the soul from the cycle of birth and death. Jainism has thought of every possible situation in life, has elaborately analysed them, and has guided the followers of all categories towards the right path.

11.5 CHECK YOUR PROGRESS

Note: Use the space provided for your answer.

1. Fill in the blanks:

(i) The Jaina system believes in _____ Tirthankaras.

(ii) ____ or _____ is the freedom from all Karmic matter.

(iii) Jainism believes that the soul is ____ and ____.

2) What are the seven tattvas of Jainism?

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.....

3) Write a short note on the origin of Jainism.

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.....

11.6 EDUCATIONAL IMPLICATIONS OF JAINISM

(1) The Jainas contend that cognition can apprehend an object, only when it apprehends itself. Knowledge like a lamp, illuminates itself as well as an external object.

(2) Valid knowledge is of two kinds, immediate knowledge or perception and mediate or indirect knowledge. Education must lay stress on each of these two with due proportion.

(3) The result of valid knowledge is cessation of ignorance, avoidance of evil, selection of good, and indifference. It is partly distinct and partly non-distinct from valid knowledge. The person who has valid knowledge removes his ignorance, avoids evil, selects good, and becomes indifferent on account of knowledge of truth. Attainment of valid knowledge is the aim of education.

(4) Inference is another source of valid knowledge. There are two kinds of inference— inference for us and inference for others. In inference for ourselves person perceives the reason, remembers the inseparable connection between the reason and the inferable object determined by induction. It should be one of the processes of learning about self and others.

(5) Testimony is the knowledge of objects derived from the words of reliable people. It is the verbal knowledge through which valid knowledge can be realised. Teachers' expertise is recognised, and teachers are expected to be professionally updated.

(6) Absolute judgments are possible in Ekanta or one-sided systems. But these are not possible in the Anekanta philosophy of the Jaina. All objects are multiform (Anekātana) according to it. From their many-sided nature, it follows that all judgments are relative. They are true under certain conditions. They are conditional or hypothetical. No judgments are true. This is Syadvada or the doctrine of relativity of judgment. The Jainas develop their educational

system through this cause-and-effect relationship. The relativistic approach in understanding an object/concept in learning speaks for the radical pedagogy of modern era; it is driven by free thinking and an objective viewed from multiple perspectives.

- (7) The soul is united with Karma and entangled in bondage. All knowledge, feelings and volition are produced from within by removing the veil of Karma. It speaks of the efforts in learning.
- (8) According to Jain philosophy, matter is knowable, enjoyable and corporeal. This is friendly to the discipline-oriented curriculum and advocates for empiricism.

11.7 LET US SUM UP

Jain philosophy attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of bondage and the means to achieve liberation. The metaphysics of Jain philosophy deals with the fundamental distinction between living and non-living beings. From the metaphysical standpoint, reality has innumerable characteristics. It is called *anekantavada*. *Syadvada* is the theory of relativity of knowledge. It is also called the sevenfold judgment. Jain ethics is not merely a way of thought but also a way of life. Jainism does not believe in God as a creator, sustainer, or destroyer of the universe. Jainism believes in the plurality of souls. It means that every living being has its soul. Not only human beings and animals, but even trees, plants, bacteria and microscopic organisms have souls. The Jain karmic theory attaches great responsibility to individual actions and eliminates reliance on the supposed existence of divine kindness.

11.8 SELF-ASSESSMENT QUESTIONS

1. Define the concept of the Soul in Jainism philosophy.
2. Write the concept of God according to Jainism.
3. What are the various educational implications of Jain philosophy?

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REALISM & EXISTENTIALISM: A WESTERN SCHOOL OF THOUGHT

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CONTENT STRUCTURE

- 12.1 Introduction
- 12.2 Learning Objectives
- 12.3 Meaning of Realism
- 12.4 Aspects of Realistic Education
- 12.5 Check Your Progress
- 12.6 Meaning and Origin of Existentialism
- 12.7 Educational Implications
- 12.8 Let Us Sum Up
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- 12.10 Suggested Readings

12.1 INTRODUCTION

Realism holds that objects in the outside world are real and not imagined. Realism is a response against curriculum that is made up of studies which are becoming more complex, bookish, and esoteric. It's true that our experiences shape how we respond to outside stimuli rather than being independent. The real world outside of one's

experience shapes it. It is a different perspective, which is known as realism. The 16th century saw the beginning of the realistic movement in education. With the advent of science the culmination of all of these is a renewed sense of curiosity for the natural world. People began to have greater faith in themselves. With their amazing talent of logic, Man, believed that he would dominate the world, when people's interest in man and his surroundings increased, their interest in language and literature started to decline. The need for a new kind of education that prioritized truth over beauty and the realities of modern living above the aesthetics of the past resulted. The phrase "realism in education" eventually came to refer to this new perspective.

12.2 LEARNING OBJECTIVES

After having gone through this unit, you shall be able to:

- Recall the concepts of Realism and Existentialism.
- Identify the need and origin of Realism and Existentialism.
- Generalise the concepts of Realism and Existentialism as an educational philosophy.
- Explore aspects of Education in Realism and Existentialism.

12.3 ORIGIN & MEANING OF REALISM

Realism in Education is a revolt against traditional education. It was born in the form of opposition to the idealistic system of education, and the development of science gave support to it. The origins of realism as a philosophy can be traced to Aristotle, a well-known Plato's pupil (384-322 BC). Realism holds that anything our senses see is real in and of itself, whether the mind is aware of it. The fundamental idea of realism is that knowledge and reality can be acquired apart from the mental processes involved in perception. To put it another way, ideas live inside the mind, while reality exists outside of it. According to realist epistemology, actual knowledge is derived from ordinary experience. Our trustworthy understanding of whether the outside world is real. Physical reality states unequivocally that the fundamental idea of realism is that knowledge and reality can be acquired apart from the mental processes involved in perception. Hence, physical reality asserts that the universe's sticks, stones, and trees exist regardless of the existence of a human mind capable of perceiving them. The realist enters their emphatic protest, the cleavage between the work of the school and the life of the world outside it. "Education is that which makes a man happy by getting acquainted with the real circumstances of life and creates the capacity for struggling with adverse situations in life. Realistic education relates to the needs of life.

The development of science revealed previously unexplored possibilities to human thought. All of them encourage a fresh way of looking at the facts of nature. Humanity began to have greater faith. Man believed that his superior gift of reason would allow him to rule the entire globe. People's curiosity in language and literature started to decline as their interest in man and his surroundings increased. Consequently, there was a need for a new kind of education where the goals of learning were truth rather than beauty, the realities of modern life rather than the beauties of the past. Realism is based on reality. By realistic education is meant that education should be able to make the life of a man happy and successful. Some of the proponents of Realism are Baruch Spinoza (1632-1677), John Locke (1632-1704), American Philosopher-Psychologist, William James (1842-1910), etc.

Definitions

Butler: "Realism is the reinforcement of our common acceptance of this world as it appears to us."

Swami Ram Tirth: "Realism means a belief or theory which looks upon the world as it seems to us to be a mere phenomenon."

J.S. Ross: "The doctrine of realism asserts that there is a real world of things behind and corresponding to the objects of our perceptions."

Montaigne: Montaigne takes a utilitarian view of education and interprets it as a preparation for the life of the man of the world. He pleaded for direct contact with men and things.

Milton: "I call a generous and complete education that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public, at peace and war"

12.4 ASPECTS OF REALISTIC EDUCATION

Realistic education has an impact on different elements of education, including curriculum, teaching methods, discipline, educational goals, and the like

Realism and Education's Aims

Realism offers several explanations for education's goals:

- **Preparation for a Happy and Successful Life:** Getting students ready for a happy and successful life is the primary goal of realistic education.
- **Franklin Bobbit, an American educationist,** suggested the following pursuits of happiness in life: Language-related activities, hygiene-related activities, citizenship-related activities, social activities, recreational activities, religious activities, vocational activities, mental health-related activities, behaviour-related activities in the workplace, and racial preservation activities
- **Preparation for Practical Life:** Realism recommends preparing students for the real and practical life of the material world, which can be gained through the senses.
- **Realists contend that appropriate sensory training can lead to the maximum possible development of the personality.** If the learners' senses are not adequately taught and developed, they will not possess adequate information about the material world.
- **Developing Mental and Physical Capabilities:** Learners must improve their mental and physical capacities in order to acquire intelligence, discrimination, and judgement, which will enable them to overcome life's obstacles.
- **Developing Vocational Efficiency:** Education becomes craft-centric when it has this kind of realistic goal. Realists support helping students become more proficient in their chosen fields so they may get ready to meet the needs of the workforce.
- **Realism and Teaching Method:** Realism seeks to get students ready for the real world. It demands that teaching-learning strategies be based on the subjects and learning preferences of the students.
- **Inductive Method:** This type of instruction allows students to extrapolate the truth from a fact. It promotes building knowledge from the specific to the general broad. The object is initially displayed to the students, and then a demonstration of its description is given. It encourages students to use their senses to observe and experiment.

- The deductive approach to teaching: Using broad principles, students can use this approach to arrive at a particular truth. Building knowledge from the broad to the specific is encouraged by it. The ability of learners to think is enhanced.
- Observation Method: All senses must be engaged in the learning process through direct experience according to this method. Learners benefit from increased mental toughness, knowledge, and experience.
- The Experimental Method: Realism suggests emphasizing science education, which is best accomplished using the experimental method. With the help of structured methods, this strategy equips students to address obstacles head-on or This approach gets students ready to take on problems and solve them by following methodical steps.
- Field Trip: Learning through firsthand experience is supported by realism. Realistic learning emphasizes experiential learning over textbook information and discourages memorisation.
- It places a high value on field trips, which help students connect what they learn in the classroom to real-world experiences.
- Realism and Curriculum: Realism suggests creating curricula that provide students with a realistic education that equips them to handle a variety of life's challenges and lead fulfilling lives.
- Subjects to study: It suggests including science courses in biology, chemistry, physics, astrology, and physiology, among other things.
- Vocational subjects: Regarding livelihood, realism suggests studies of farming, handicrafts, and other related topics in the curriculum.
- Utilitarian subjects: Realism advocates for modern subjects to be taught in curricula to support students' social and personal lives.

- **Discipline and Realism:** Realist focuses on emancipatory discipline and synthetic impressionistic forms based on social and ecological processes. Realism demands that students practice self-discipline by managing their emotions, wants, and tasks. It is advised that moral and religious instruction be included in the curriculum, and realism instructs teachers to treat students with compassion and empathy while also granting them a great deal of independence.
- **Role of the Teacher and Realism:** Realists advocate teacher preparation programmes before their involvement in the classroom. Realists contend that instructors ought to be fully versed in both the scientific method of instruction and the psychology of their students. To enable students to discover new information, teachers must encourage their students to examine and investigate natural events and things

12.5 CHECK YOUR PROGRESS

- What are the fundamental tenets of Realism in education?
- In what ways does Realism influence curriculum design, particularly regarding subject matter?
- How does the Realist approach to teaching align with contemporary educational practices such as experiential learning and competency-based education?
- Discuss the role of the teacher and learner in a Realist classroom. How is knowledge perceived and transmitted?
- Critically evaluate the limitations of Realism in addressing affective and value-based dimensions of education.

12.6 MEANING & ORIGIN OF EXISTENTIALISM

Existentialism is a form of philosophical inquiry that explores the problem of human existence and centers on the experience of thinking, feeling, and acting. In the view of the existentialist, the individual's starting point has been called "the existential angst," a sense of dread, disorientation, confusion, or anxiety in the face of a meaningless or absurd world. European philosophy known as existentialism first appeared around the start of the 20th century, but it gained popularity following World War II. Existentialism's origins can be found in a previous era of philosophy's development. The 18th century saw a strong emphasis on objectivity, reason, and nature, which led to advancements in industry and technology. Science also received the highest priority. As an industrial society

developed, man was made into a slave to machines. Existentialism arose in opposition to this situation, proclaiming the superiority of human uniqueness over society. Existentialism is a kind of philosophy of existence. This is one of the intellectual establishments that reflect the reality of humanity. It can be said that existential philosophy has influenced a significant portion of modern philosophy. Principal Proponents of Existentialism: Soren Kierkegaard (1813-1855) was the first European philosopher to be labelled as an existentialist and is considered the founder of contemporary existentialism. One of the philosophers Sartre, believes that there is a human background or base, a mental feature, or an interior factor of man, in every action and reality. Numerous thinkers & publications contain existentialist ideas, some of the most notable ones being Friedrich Nietzsche, Soren Kierkegaard, Gabriel Marcel, Martin Heidegger, Jean Paul Sartre, Karl Jaspers, Abbagnano, Berdyaev etc. The term existentialism, like "empiricism" and "rationalism", belongs to the history of intellectuals. However, existentialism is a school that relies on existence. The existentialist philosophers did not accept abstract and absolute ideas and opposed the abstract spirit.

Guignon (2013), Existentialists hold that humans have no pre-given purpose or essence laid out for them by God or by nature; it is up to each one of us to decide who and what we are through our own actions."

Lawless (2005, p. 326), Existentialists believe that "there are no universal standards for human life: we are what we do, the sum of our actions."

Duignan (2011, p. 113), Existentialists believe that "there is no God, and therefore human beings were not designed for any particular purpose". As there appears to be no pre-ordained meaning of life, humans "are free to choose how they will live."

12.7 ASPECTS OF EDUCATION

Curriculum

Existentialists support pupils selecting their standards and subjects, rejecting dogmatic disciplines and methodical knowledge. With a focus on historical events & the humanities, they hope to stimulate creative expression. Existentialists contend that science education is ineffective & ought to incorporate religion, ethics, & the humanities. Topics and abilities that describe social and natural reality are included in the curriculum. The humanities, which are the most significant since they reflect human decisions. There are normative & cognitive components to the programme that the student interprets. Real, descriptive, and scientific issues are included in the cognitive dimension, while themes directed towards values are included in the normative dimension. Examining moral and aesthetic ideals is particularly helpful when studying human studies such as history, philosophy, literature, art, and religion.

Literature & the humanities are also key parts of the existential curriculum.

Role of Teacher

The role of the teacher is to guide the students so that they make autonomous, innovative, and free decisions. To increase and awaken students' self-awareness should be the teacher's main objective. Students should not be forced to attend the classes, and there won't be a grade or test if they choose not to. Existentialists emphasize the use of behavioural techniques for reinforcement and punishment. They think that every student should be a teacher, and every teacher should be a student. According to the school of existentialism, students select a personal hub and get interested in it with the help and involvement of the teacher as a motivator. A teacher is a person who has supervisory, educational and supervisory roles. The teacher, in the view of existentialists, creates an environment in the classroom where students can connect with themselves, become aware of themselves, and come to terms with who they are. By presenting students with a variety of life paths and fostering an atmosphere that allows them to freely select their own favoured path, teachers can assist students in discovering their essence.

Method of Education

Existentialism places a strong emphasis on the value of challenging presumptions and conventional wisdom. This indicates that critical thinking abilities should be promoted for kids in the classroom. Additionally, they should question their own and other people's presumptions. This may involve utilizing instructional strategies like Socratic questioning, discussions, and problem-solving exercises. The discovery of students' interests, values, and objectives should be supported by the creation of teaching strategies. Incorporating diverse learning opportunities such as group discussions, personal projects, and reflective writing can be one way to do this. This school of thought emphasises originality and creativity, and on Learning by Doing.

Aims of Education

- The goal of the existentialists' educational approach is the complete development of the individual. Through education, existentialists hope to achieve the full development of the personality.
- Character development and self-realisation should be its goals. Helping the students recognise and value themselves as distinct individuals who take full responsibility for their thoughts, feelings, and behaviours.

- In the existentialist classroom, learning content is subordinated to assisting students in realising and respecting themselves as distinct people who take full responsibility for their feelings, ideas, and deeds.
- Existentialists insist that people be educated holistically just intellectually- because emotion and reason are intertwined when making decisions. The existentialist calls for the education of the entire individual, not just the mind, because emotion and reason are intertwined when making decisions
- Existentialist education is based on the needs and interests of the child. The kid is granted complete freedom. A child's self-awareness and sense of self should be fostered by the teacher
- Child-Centred Education: The educational approach of existentialists is child-centred. The child is granted complete freedom. The educator has a responsibility to assist the student in coming to terms with who he is. Natural development necessitates freedom. Imperfection should be transformed into perfection through education.
- Importance of Environment: The present industrial, economic, political and social environment is valueless. Therefore, it helps confusion and corruption, tensions and conflicts. The existentialists seek to provide an environment proper to self - development and self - consciousness.

12.8 LET US SUM UP

As a reaction against older schools of thinking, such as idealism, naturalism, and realism, the existentialist school of thought was born. It says the unfettered development of human existence has been restricted by intellectuals. Since each human has the exponential capacity to enhance the future, the philosophers of this school of thought felt that humans exist rather than that they are the essence of being. Sartre backed this argument by saying, "The philosophic stance that prioritizes existence over essence is called existentialism. "Existentialism is a school of thought that has the potential to change adherents' beliefs about the nature of the universe and humanity. A man is an existentialist who first confronts himself before defining himself. Whereas Realism provides a new light and wisdom, which produces remarkable changes in the principles and practices of education, it stresses that humans could recognize differences in objects that have a deeper reality and are not simply a matter of convention. Realism in education seeks to teach students the logical processes that would lead them to discover mind-independent reality.

12.9 SELF-ASSESSMENT QUESTIONS

- What is the main idea of Realism?

- Who is considered as the Father of Realism in Education?
- What is the Role of the Teacher According to Realistic Philosophy of Education?
- Who was the chief Exponent of Existentialism?
- Which themes and ideas are the most important in understanding existentialism and why?
- What would be the benefits and challenges of living an "existential life"?

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EMPIRICISM AND DIALECTICAL-MATERIALISM

CONTENT STRUCTURE

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13.2 Learning Objectives

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13.5 Empiricism in Education

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13.1 INTRODUCTION

Modern western philosophy, which emerged in the 19th and 20th centuries, aims to reform and preserve older knowledge systems through metaphysics, epistemology and axiology, it helps to maintain and change earlier knowledge systems. Scepticism, individualism, and scientific methods are important characteristics. Empiricism, rationalism and empirical epistemology, and descriptive and revisionary metaphysics are important strategies. Philosophy examines many viewpoints, including those of divine aspects, and use logical analysis to produce thorough theories. This unit covers two major Western philosophical thoughts, Empiricism and Dialectical Materialism. These opposing philosophical stances have an impact on teaching and the skill of clearly stating claims. Dialectical materialism is an approach for explaining the transition from capitalism to socialism. Dialectical materialism is a theoretical basis for a method of reasoning, and Empiricism is a philosophical perspective that stresses the importance of experience and observation in learning.

13.2 LEARNING OBJECTIVES

After having gone through this unit, you shall be able to

- Recall the concept of Empiricism.
- Identify the need and significance of Empiricism in Education.
- Recognize the importance of learning through experiences.
- Explain the Philosophy of Dialectical Materialism.
- Generalize the meaning and Laws of Dialects.

13.3 MEANING OF EMPIRICISM

Empiricism is a philosophical school in Western philosophy with a long, illustrious history. It gained significant traction in the 1600s and 1700s. John Locke & David Hume were two of the most significant British empiricists of that era. Empiricism is the belief that observations and experience are the source of all knowledge. It is the basis of much contemporary science & medicine and is a pillar of the scientific process. According to Empiricism Generalisations about specific facts of experience are the foundation of

knowledge. It doesn't begin with some naturally occurring, self-evident concepts or precepts & extrapolate further truths from them. This theory was referred to as a posteriori theory of knowledge.

Empiricism derives its name from the idea that experience is the sole trustworthy source of information and that all claims to knowledge should be tested. It has been developed and improved upon by numerous intellectuals throughout Western history. It was first introduced in Greek philosophy & has since been expanded upon & improved upon by other intellectuals throughout Western history. In general, the idea is that the best, or perhaps the only, source of knowledge or reliable conviction comes from experience. The word "empiricism" itself dates from the nineteenth century, but its roots can be found at least in the works of the ancient Greek philosopher Epicurus (341-270 B.C.E.) However, as Christian civilisation developed, neither the pursuit of sensory pleasures nor the belief in the cognitive significance of the senses was promoted. The Greek philosopher Plato was the most likely to appear congruent with religious thinking. Empiricism was not widely considered an intellectually sound stance at the start of the early modern era. Indeed, the term "empirical" was maligned, especially about quack physicians who disapproved of the accepted medical wisdom of the day and insisted on using treatments that they knew to be. Empiricism in the philosophy of science emphasises evidence, particularly found in experiments, as a fundamental part of the scientific method. It asserts that knowledge is based on experience and is tentative and probabilistic, subject to revision and falsification. Empiricism defends the assumptions and methods of science and has developed a complementary theory of mind. However, as scientists made significant strides in explaining nature, empiricist philosophers became more skeptical about the foundations of scientific thought. Hume's skepticism epitomizes the entire Empiricist movement. Three claims define empiricism: all knowledge derives from experience, the mind is a blank slate before experience, and sensations are atomic and simple. This atomistic analysis is often extended to social theory, interpreting individuals as the fundamental social atoms of society and taking all social relationships to be the result of explicit contracts. Continental philosophers argue that Empiricists overlook the temporal unity of and internal relations among experiences, presupposing an arbitrarily limited conception of experience and their possible combinations. They insist on examining the full range of experiences, including emotions, intentions, valuations, and imagination, and exploring inter-subjective sources of experiential

Unity. Empiricism, which comes from the Greek term "empeiria," is a school of philosophy that holds that memory and sense perception produce an unorganized experience. It emphasizes the idea that knowledge eventually comes from using one's senses and learning things via them. Even while experience can be required to obtain experience, experience is not predetermined; rather, we can determine its veracity on our own. All notions and ideas are posteriori, or derived from experience, according to empiricism. Knowledge must rely on sensory experience if all concepts are derived from experience.

Definitions

- "Empiricism is the view that knowledge of the world can be or should be acquired by sense experience." (**Cooper, 2019**)
- "Empiricism is the principle that the key to understanding new things is through systematic observation." (**McBride, Cutting & Zimmerman**)
- **Locke's** theory of empiricism is built on the idea that there is no knowledge innate to the mind. Because of this, sensory experience of the material world is how one must attain valid knowledge
- **Descartes**, the view that "what I know best is my own mind and its ideas".
- **Delanty and Strydom (2003)**. Empiricism: an anti-metaphysical doctrine stressing the experiential basis of all knowledge, which takes one of two possible forms -
i.e. either phenomenalism, in which case the emphasis is on the immediate experience of phenomenal or mental entities in the form of observables or sense data; or physicalism (or naturalism), in which case the emphasis is on perceptual or physical entities or common-sense things and events that can be inter subjectively verified by recourse to empirical evidence.

13.4 KEY INSIGHTS OF EMPIRICISM

- Empiricism held the idea that the only source of knowledge was experience, opposing the rationalists who considered what we perceive through our senses.
- Empiricists believed that everything that human beings learned was done through their senses, rejecting the idea of pre-established ideas in the human mind.

- Francis Bacon emphasised the importance of resorting to induction and observation to do science, highlighting the significance of carefully organized experiments and systematic observations.
- John Locke, known as the father of classical liberalism, was one of the most prominent representatives of empiricism.
- John Locke believed that all our knowledge was derived from what we observed in our environment, not from innate ideas.
- David Hume made a distinction between impressions and ideas, shedding light on the nature of human knowledge and experience.
- Empiricism is a philosophical current that believes knowledge comes from sensory experience and reason organizes it, opposing rationalism.
- Empiricism and rationalism were two philosophical currents that greatly contributed to the construction of modern philosophy and science, with the term "empirical" being used for centuries to refer to knowledge obtained through experience.
- Empiricism is the belief that all knowledge comes from external and internal experiences, and that the mind is a blank slate on which experiences are inscribed.
- Francis Bacon and Thomas Hobbes were important precursors of modern empiricism, emphasizing the importance of induction, observation, and systematic experiments in developing the scientific method.
- Fox believed all knowledge must be based on sensations, while John Locke was a prominent representative of empiricism and classical liberalism
- Sir Francis Bacon is considered the father of empiricism. Sir Francis Bacon is credited with establishing and popularizing the "scientific method" of inquiry into natural phenomena.

13.5 EMPIRICISM IN EDUCATION

An educational concept known as empiricism places a high value on experiential learning, real-world applications, and hands-on experience. This method places more emphasis on the benefits of learning from hands-on experience with the material than it

does on depending only on theoretical or abstract ideas. In education, empiricism promotes students' exploration, experimentation & knowledge discovery by personal experiences, investigations & observations. Empiricism is a form of teaching that is frequently linked to active learning techniques, including simulations, field trips, experiments & interactive conversations. These techniques are designed to improve students' comprehension by relating abstract ideas to real-world events. Empiricism is a philosophy that educators use to help students think critically, solve problems, and understand subjects more deeply by having them participate directly in the learning process.

13.6 CHECK YOUR PROGRESS

1. How does empiricism influence the methods used for teaching and learning in modern classrooms?
2. In what ways does empiricism shape curriculum design?
3. What are the strengths and limitations of an empiricist approach in addressing the affective and moral dimensions of education?

13.7 MEANING AND NATURE OF DIALECTICAL MATERIALISM

Karl Marx's dialectical materialism is regarded as a seminal work. It asserts that knowing something that accurately portrays the object is what constitutes the objective truth. Though solely in the ontological and epistemological sense, dialectical materialism views truth as objective. Marx emphasises that everything has the mark of inevitable negation and disappearance, and that the only things that can resist this are the unending process of rising above the lower and falling below the higher, as well as the process of arising and passing away itself. Negation is the process by which things constantly recreate themselves, with the old phenomena disappearing and the new one emerging. Natural processes also lead to the emergence of new phenomena in society and the natural ageing of existing ones. Dialectical materialism, the analytical approach used by Marx, is a repetitive process that progresses from holistic and concrete living events to a "number of determinant, abstract, general relations" Marxist theory is based on the fundamental tenets that humans must reproduce in order to exist, that meeting demands creates new ones, that individuals reproduce not just their own species but also themselves, and that social structures are in place to organise all of this activity based on the available means of production. Philosophy of science, philosophy of history, and other philosophical fields have widely adopted dialectical materialism, a

`materialist theory based on the works of Karl Marx and Friedrich Engels. Marxist dialectics, a materialist philosophy, stresses the significance of actual circumstances and the existence of functional contradictions in and between social relations.

13.8 Origin of Dialectical Materialism

The Marxist-Leninist party's perspective on the world is dialectical materialism. The reason it is named dialectical materialism is that, although its theory, idea, and approach to explaining, analyzing and understanding natural phenomena are materialistic, its techniques of investigating and understanding these interpretations and phenomena are dialectical. The study of social life and its history, as well as the manifestations of social life, are the subjects of historical materialism, which is the application of dialectical materialism's tenets to historical research. Marx and Engels typically credit Hegel, the philosopher, with formulating the fundamental ideas of dialectics when discussing their dialectical approach or methodology. The main tenets of dialectical materialism are that everything is material and descended from matter, that matter is always changing, and that all matter is interconnected and dependent on other matters. Therefore, it is impossible to analyse society arbitrarily. Rather, we should look at the rules that have guided the development of human society. Marxism aspires to a radical social revolution, which calls for an extremely thorough, clear-cut, and systemic set of intellectual principles. Rather than providing a predetermined theology, dialectical materialism provides a set of methods and overarching guidelines for materialistically and scientifically examining the cosmos. The philosophical perspective on reality known as dialectical materialism is based on the works of Friedrich Engels and Karl Marx. Marx and Engels understood materialism to indicate that there is an objective reality to the material world that is sense-perceived and unaffected by thought or spirit. While they acknowledged that thoughts could only emerge as by-products and reflections of material situations, they did not refute the existence of mental or spiritual processes. Materialism, according to Marx and Engels, is the antithesis of idealism; by this, they mean any philosophy that regards matter as either independent of mind or spirit or as reliant on them. They believed that throughout philosophy's historical evolution, the materialist and idealist viewpoints were incompatible. They took a fervently materialist stance, believing that any attempt to harmonize or reconcile idealism and materialism would inevitably lead to misunderstanding and incoherence. Marx and Engels' theory of knowledge was founded on the materialist tenet that all knowledge originates with the senses. However, in contrast to the mechanistic viewpoint, which emphasizes that knowledge is derived solely from sensory inputs, they emphasised the dialectical evolution of human knowledge, which is socially acquired via practical activity. The only way for people to learn anything is by their actual experience with it, allowing them to frame their ideas in relation to their practice. Social practice is the only way to determine whether a concept and reality, or truth, correspond. Hence the idea of dialectical materialism is a theoretical framework for an approach to thinking Laws of

Dialectics

Dialectical materialism, developed by Marx, emphasises the interconnectedness of nature and its constant transformation. It outlines three major laws:

The Law of Unity and Conflict of Opposites, the Law of Negation of Negation, and the Law of Transition of Quantity into Quality.

- **The Law of Unity and Conflict of Opposites** reveals that objects and phenomena have internal contradictions that lead to struggle and change.
- **The Law of Negation of the Negation**, introduced by Hegel, is an integral part of reality development.
- **The Law of Transition of Quantity into Quality** explains that change in nature occurs through quantitative advances, leading to qualitative changes when mature conditions are present. These laws can be applied to various aspects of life and development, such as the Indian national movement for freedom, human aging, and the birth of an infant.

Application of Laws of Dialectical Materialism

Laws of dialectical materialism are applied to understand the successive forms and modes of production and hence bring change in society. The principles or laws of dialectical materialism hold good for nature, world and society alike. When these laws are applied to the history of society they take the shape of historical materialism. Finally these successive forms of society would reach the stage of communism, as per the predictions of Marxian theory. The theory known as dialectical materialism uses four main forms of production-Asiatic, Ancient, Feudal, and Capitalist-to describe how human society has evolved. These social structures have undergone several stages of development, the most basic and base being the primitive-communal structure. Together with mutual aid and cooperation, this type of production involves a steady improvement in tools and abilities.

The community organisation fractured into families as production rose, resulting in the ownership of private property. Slavery came into being because of the primitive-communal system being rejected due to friction between exploitative classes and communal relations. With additional quantitative modifications to the forces of production, the slave-owning society evolved into a rejection of the primitive-communal system. Violent slave revolts were the outcome of the struggle between slave owners and slaves, so in short, due to the Laws following forms of society emerged:

- Primitive-Communal Form of Society
- Slave-Ownning Society
- Feudal Society
- Capitalist Society

The primitive-communal form of society was the simplest and lowest form of production, based on cooperation and mutual help. As productivity increased, the communal structure broke into families, leading to the emergence of private property and the transition to an ancient mode of production. This led to a conflict between communal relations and potential exploiting classes, resulting in the negation of the primitive-communal system and the emergence of slavery. The slave-owning society transitioned to social inequality, with the slave-owner's absolute ownership of both means of production and slaves themselves and their produce. This led to contradictions between slave-owners and slaves, leading to the negation of the slave-owning society and the transition into feudal society. The slave system was the first stage where relations of production were based on domination and exploitation by the slave-owner class. In the feudal stage, forces of production saw rapid quantitative change, with inanimate sources of energy being tapped.

13.9 LET US SUM UP

From the above literature, it is hence clear that the empiricism theory makes an effort to clarify how people learn & develop a better conceptual grasp of the universe. The use of experiments & observation to gather data & develop conclusions is strongly emphasized by empiricism in science. Applying theories to empirical observations, documenting the results as empirical data, and disseminating the results to the appropriate audience are the objectives of this kind of science. Besides this, the theory of Empiricism is also significant in all the streams, whether sciences or humanities, as it helps the students to think critically & solve problems related to the learning process. Marx's most intellectually significant contribution-dialectics and social change, was also covered in this subject. The idea of dialectics was introduced, and then the basic rules of dialectics and change were covered. The application of dialectical materialism's

rules to the various modes of production & the ensuing social transformation in society was then discussed. Therefore, we have examined these progressively more complex modes of production within the framework of Karl Marx's dialectical concepts in this course. Lastly, we talked about Marx's theories regarding social change and revolution.

13.10 SELF-ASSESSMENT QUESTIONS

- What is the basic idea of Empiricism?
- Name any two philosophers who follow and support modern empiricism?
- Define Empiricism as Western school of thought?
- Briefly define the role of Empiricism in Education.
- Briefly discuss Dialectical Materialism?
- Write down various laws of Dialectical materialism?
- Name some great Philosophers who follow the theory of Dialectical Materialism.

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CONTENT STRUCTURE

- 14.1 Introduction
- 14.2 Learning Objectives
- 14.3 Conception of Human Personality according to Aurobindo Ghosh
- 14.4 Check Your Progress
- 14.5 Conception of Human Personality according to Mahatma Gandhi
- 14.6 Let Us Sum Up
- 14.7 Self-Assessment Questions
- 14.8 Suggested Readings

14.1 INTRODUCTION

Contemporary philosophies are used by educators in educational teaching practices to define how and what they should teach. Contemporary philosophies used by educators are perennialism, essentialism, progressivism, and reconstructionism. Perennialism's goal is to make sure students understand Western civilisation culture and ideas. Essentialism's goal is to make sure students have a basic core of essential skills and knowledge. Progressivism's goal is whole child-centred, ensuring students learn through active experience and problem solving. Reconstructionism's goal is to make a better society and a worldwide democratic order by highlighting social reform.

14.2 LEARNING OBJECTIVES

After reading this lesson, you shall be able to:

- Describe different contemporary educational thoughts and Philosophies.
- Discuss the Philosophical conception of Human Personality according to Aurobindo Ghosh
- Analyse the Philosophical conception of Human Personality according to Mahatma Gandhi
- Comprehend the educational contribution of Aurobindo Ghosh and Mahatma Gandhi
- Explain philosophical conceptions of human personality about Sri Aurobindo Ghosh

14.3 CONCEPTION OF HUMAN PERSONALITY ACCORDING TO AUROBINDO GHOSH

Aurobindo occupies a pre-eminent position among contemporary philosophers of education in India. His knowledge of Eastern and Western educational thoughts is immense. His approach to philosophy of education is mainly value-based, and he wanted to look at education from an integral point of view. His ashram at Pondicherry has grown into an important place of learning. Even now, they are conducting experiments with a scientific approach to evolving an ideal system of education which gives equal importance to all aspects of education. His philosophy may be called as integral philosophy of education.

Human Nature

Unless we know about human nature, it is difficult to develop a proper educational philosophy. So, Aurobindo tried to analyse human nature. He wanted to know man and nature from all angles. This is an interdisciplinary approach to the problem of the analysis of human nature. Man, according to him, is a microcosm in the macrocosm. He says, "Society is only an enlargement of the individual". He further elaborates and says, man's personality has a triple perspective - individuality, universality, and transcendence.

Concept of Human Personality

Aurobindo's educational philosophy is based on his concept of man. It is unique and distinct from other thinkers. He goes deeper in to recesses of human-consciousness and unravels new facilities, progress, and forces. According to Aurobindo man is "a spirit using the mind, life and body for an individual and a communal experience and self-

manifestation in the universe". The inner structure of man is made of the self or spirit, the soul and the psychic being, physical, vital, psychological, and spiritual health's or bodies which enclose the physical body and the ego. Expect the ego all these are the projections of the self for its manifestation on the Earth. Aurobindo says, the mental being is concerned with 'cognition and intelligence', with ideas. With mental or thought Perceptions, the reaction of thought to things, with the truly mental movements and formations, mental vision and will etc..., that are part of intelligence. Aurobindo further says the vital being is the life. Nature made up of desires, sensations feelings, passions, and energies of action, will of desire reactions of the desire - soul in man and of all that play of possessive and other related instincts, anger, fear, greed, lust etc... That belongs to the field of nature¹⁸⁸. The soul according to Aurobindo is double. There is the surface desire soul and the subliminal Psychic entity. This Psychic entity is the real soul or caita purusha. This is the Jivatman, the self, the universal man.

Levels of Consciousness

There are different levels of consciousness according to Aurobindo. Besides the conscious level there is the inconsistent and sub-consistent, the super-conscious and the subliminal. The subconscious includes the unconscious as analyzed by Freud and Jung. It is a valuable level for the integration of human personality. It is indispensable for transformation of human nature. In the words of Aurobindo, "It sustains and reinforces all in us that cling most and refuses to change, our mechanical recurrences of unintelligent thought, our persistent obstinacies of feeling, sensation, impulse, propensity, our uncontrolled fixities of character.

Aims of Education

Aurobindo's philosophy of education is based on triple principles. They are, first the child should know and develop, and the teacher is merely a guide to help. This applies to every student without distinction of age and sex. Secondly education must suit the student to the qualities, capacities, ideas, and virtues. Aurobindo says that each individual and each community should have a system of education, suitable to its nature. The basic principle is to follow one's own SW adharma Education should help the growing soul to draw out what is best and make perfect. Aurobindo says, "The closer touch attempted with the psychical being behind the vital and physical mentality and an ever-increasing

reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and a conscious power of the divine and that the evocation of the real man within is the right object of education and indeed of all human life, if it would find and live according to the hidden truth and deepest law of its being". The third principle of Education, according to Aurobindo, "is to work from the near to the far, from that which is to that which shall be" this is a corollary of the second. Everything should be natural. To the students, the national system of education should be rooted in the national language. This does not mean any antagonism to foreign languages. According to Aurobindo, the aim and principle of a true national education is certainly not to ignore modern truth and knowledge but to take our foundation on our own belief, our mind, and our spirit.

Curriculum:

The following five principles should be followed.

- 1) The curriculum should be made interesting for the child.
- 2) A variety of subjects and activities should be included.
- 3) The curriculum must have a scope to motivate the child to learn.
- 4) Curriculum must promote creative potentialities.
- 5) Curriculum must ensure the attainment of up-to-date knowledge.

Different subjects for personality development is given below.

- 1) For physical development: Physical training, games, gymnastics & health education.
- 2) Vital development: Music, fine art, dance, drama, craft.
- 3) Mental development: Language, Mathematics, Social & applied sciences.
- 4) Moral Development: Noble habits, right emotions, associations & actions, training of Raja Yoga.
- 5) Psychic & spiritual development: Practice of values - love & truth and faith in God.
- 6) Vocational aspects: Arts, Painting, Drawing, Sculpture, Carpentry, Music, Nursing, Dance, Drama, Engineering.

- 7) International aspects: International understanding, fellow feeling, international love & sympathy.

Method of Teaching:

In a child - centric set - up, a child should be given full freedom with love and sympathy.

The following methods should be followed.

- 1) Self - learning & experiences should be encouraged.
- 2) Learning by doing should be followed.
- 3) Co - operative learning based on co - cooperative activities.
- 4) According to 3 A is i.e. age, ability, and aptitude of the child.

Discipline and Freedom:

The Mother has rightly said:

"No big creation is possible without discipline." Defining discipline in terms of the highest principle, Sri Aurobindo maintained that it is "to act according to a standard of truth or a rule or law of action or in obedience to a superior authority or the highest principle discovered by the reason or intelligent will. "The best way to impose discipline, according to Sri Aurobindo, is the atmosphere and the example by the teacher.

The following measures have been recommended by Sri Aurobindo and the Mother to inculcate discipline among the students:

- (a) The discipline should start at the age of twelve.
- (b) The most important measure is the example of the teacher. The teacher should be punctual, properly dressed, calm, methodical, orderly, sympathetic, and courteous. He presents high examples of sincerity, honesty, unselfishness, patience, and self-control. Nothing should be imposed from outside but suggested by examples.
- (c) The vibrations between the teacher and the taught should be favourable. There should be no use of force in discipline.

(d) Discipline is ultimately spiritual. This requires psychic realisation.

Role of the Teacher in Education:

Sri Aurobindo recognized the important role of the teacher in education.

He enumerated the following three basic principles of teaching to be effective, easy, and natural:

1. 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. Swami Vivekananda said the same. The teacher's work is to suggest and not to impose on the mind of the students.

His function is to perfect the mind of the student. He does not impart knowledge but shows the way how knowledge can be acquired. Swami Vivekananda also pointed out the same - "within man is all knowledge, and it requires only an awakening, and that much is the work of the teacher."

Knowledge is within the pupil and the pupil must help himself to bring it out, but he needs help. Somebody must tell him where it is and how it can be 'habituated to rise to the surface'. The teacher alone can do this work.

2. The second principle is that the mind should be constantly consulted in its growth. Swami Vivekananda said, "You cannot teach a child any more than you can grow a plant." So with Sri Aurobindo, who thinks that the human mind is like a plant.

It will develop and expand according to its nature. It is some inherent force within that must induce growth towards a certain fulfilment. It is erroneous to force adult will and belief from outside, and pressurise the natural, spontaneous growth.

If education is to bring to full advantage all that is in the individual child, we should first guarantee the safe custody of all that is in the individual. Nothing is to be lost or damaged, twisted or crushed. As Thoreau said: "If a plant cannot grow according to its nature, it dies and so a man."

Everyone has in him something divine, something his own, a chance of perfection. Divinity is the child's mind. That divinity has to be manifested through education. Education should help the growing soul to draw out the best that is within and make it perfect for a noble cause.

3. The third principle of teaching is to work from the near to the far, from the known to the unknown. Man's nature is moulded by his soul's past, his heredity and his environment. Everyone belongs to a particular country, is the inheritor of its past, possessor of the present and creator of the country's future.

The past is the foundation, the present is the material, and the future is the aim - each must find its due and natural place in any national system of education.

Sri Aurobindo emphasises the need for the perfection of the senses. Sense training is needed for successful teaching. Mental habits may be purified through "chitta-shuddhi" (purification of mind). In ancient India it was known as Chittabritti Nirodh (sense-control). The purification of the 'Chitta' (mind) is essential for the liberation, purification and perfect action of the intellect. The method of "yoga" is effective for Chitta Shuddhi.

Sense training starts with observation. The child has a natural urge to observe the nature around. Early education should start with a child's observation of nature under the guidance of the teacher. The power of observation should be developed correctly. For proper observation, concentration is needed. Attention to a single thing is called concentration.

Conclusion

Individual differences are the basis of the modern system of education. The educationist must develop the innate capacities and powers in the child. Each human being is a self-developing soul. Parents and teachers must help him with this development. True education should be considered not only for the individual but also for the nation and humanity. It must prepare the mind and soul of the individual and the nation to serve humanity. It must unfold the individual potentiality. At the same time, it must develop the right relation of the individual with life, mind and the community and humanity. India, according to Sri Aurobindo, is a nation which must fulfil a spiritual role in the community of nations. It is ideal for humanity is also spiritual. Therefore, Sri Aurobindo has called for the spiritual growth of humanity.

14.4 CHECK YOUR PROGRESS

1. What is the significance of integral education in Sri Aurobindo's educational philosophy, and how does it differ from conventional models of education?
2. How does Sri Aurobindo conceptualize the role of the teacher and learner in the process of education?
3. Discuss the importance of spiritual development in Aurobindo's philosophy of education. How can this be harmonized with modern secular education systems?

4. What are the educational implications of Aurobindo's idea of the 'evolution of consciousness'?
5. How can the principles of Aurobindo's educational philosophy be applied in today's classroom to nurture creativity and self-realization among students?

14.5 PHILOSOPHICAL CONCEPT: HUMAN PERSONALITY OF MAHATMA GANDHI

Gandhi's Philosophy of Education is a dynamic concept. He believed that education should bring about the development of the whole man. He was regarded as one of the masters of mankind, one of the great teachers of human society. His educational thought was severely relevant to the life, needs and aspirations of the emerging Indian society. He wanted all teaching to be carried on through concrete life situations relating to industry or social and physical environment, so that whatever the child learns becomes assimilated into his growing activity. A unique feature of Gandhi's educational philosophy was the "application of the law of non-violence in the training of the child as a prospective citizen of the world." He criticized the existing as a prospective citizen of the world." He criticized the existing British colonial system of education, determined the true nature of education and its purpose, suggested a new pedagogy, and build a comprehensive system of education suitable for the uplift of the masses which is known as "New education", "National education", "Basic education "or" the rural education" or" the Wardha scheme of education". The basic education system is the behavioural form of his educational philosophy. The word 'Basic' is derived from the word 'Base', which means the bottom or the foundation of a thing upon which the whole thing rests or is made.

Meaning of Education

Gandhi believed in the total development of the human personality through education. He advocated that education should start with the hand. His emphasis was more on 3H's (head, heart and hand) than on 3R's (reading, writing and arithmetic). His concept of education means "an all-round drawing out of the best in the child and man-body, mind and spirit." He viewed education as a quest for truth and non-violence. Gandhi emphasized craft-centred education. Gandhi said that "literacy should never be the end of education nor even the beginning. It is only one of the means whereby men and women can be educated." He felt that true education calls for proper exercise and training of the bodily organs and mental faculties. Gandhi gives importance to both of individual and society.

Immediate Aims of Education

1. Physical Development: According to Gandhiji, "Physical, handicraft drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in

them a real interest in their tuition." He firmly believes that the true education of mind and heart can come through a proper exercise of the bodily organs.

2. Mental and Intellectual development: According to Gandhi along with the development of body, mental and soul development is also being must. He said that as the mother milk is necessary for the of the mind. In his opinion, "Culture of the mind must be subservient to the culture of the heart."

4. Individual and Social Development: In Harijan of May 27, 1939, Gandhi wrote, "I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individualism to the requirements of social progress. Unrestricted individualism is the law of last resort."

5. Cultural aim: Gandhi considers that cultural aspect of education as more essential than its academic aspect. Culture is the main foundation and an essential spirit of education.

6. Character or moral aim: Gandhi wants the development of character by education. According to Gandhi, "I have always been given top position by education. According to Gandhi, "I have always given top position to culture, to heart and character development in the process of education. I consider character building as the main and essential basis of educational development".

7. Vocational aim: Education for self-reliance should be job-oriented to act as a safeguard against economic exploitation. They want all men to be self-supporting. So, they force in favour of craft-centered, self-supporting and industrial education.

Ultimate Aim of Education

On the solid ground of the aims or freedoms, we qualify ourselves for the highest freedom, which is called moksha (liberation) or spiritual freedom. According to him, Knowledge of God, self-realization, spiritualism, and oneness with God were the aim of education. Education should liberate the body, mind, and soul. By liberation, he meant liberation from economic, social, political, and natural slavery, as well as that of the soul from worldly pursuits to devote itself to higher forms of spiritual. He said that "True education should result not in material power, but in spiritual force."

Gandhi and Curriculum

Gandhi formulated a suitable curriculum which was intended for primary and junior Basic schools, i.e., up to class V. The same curriculum was meant for both boys and girls. This curriculum was mainly implemented in Basic education. This curriculum should be activity-centred. The brain must be educated through the hand. The content of this education was as follows:

- a) Basic craft for the local needs and conditions
- b) Mother tongue

- c) Arithmetic
- d) Social studies
- e) General science: including nature study, botany, zoology, philosophy, hygiene, chemistry, and physics
- f) Art work
- g) Music
- h) Domestic science for girls in place of general science after class-V.

Methods of Teaching

Teaching Gandhi advocated the activity method-' learning by doing'. Education is through the medium of and in correlation with productive work. The industry should be such that the child is able to achieve gainful work experience through practical work. He says "Child can take in much more and with less labour through ears than through their eyes. "Follow-up (anukaran), lecture, explanation, question-answer, discussion, experiment, project and Shravan, Manan, Nidhidhiyan (listening, thinking and practice) methods were given great importance by Gandhi in the craft-centred method.

Gandhi and Discipline

He believed discipline should not be imposed from without. There should be self-discipline or an inner urge of the individual to be the laws and regulations prescribed by the group, community, or society. He wanted the children to have sufficient freedoms so that they could develop and grow. But they accept that discipline and training will be a must if they want to develop their powers to the fullest. No school can be run without discipline. He opposed corporal punishment.

Gandhi and Teacher

Gandhi ji wanted the teacher to be a 'model of behaviour' an 'an image of society', 'a compendium of virtues'. He wanted teachers to teach by example rather than by precept.

Conclusion

Gandhi educational philosophy is found to be sound and scientific psychologically as well as sociologically. It is also quite adequate pedagogically and biologically. By emphasising craft

and manual work in his scheme of education, Gandhi felt the whole personality of the child can be improved. Any kind of productive craft would involve planning, experimenting, coordinating and evaluation. This would develop his intellectual powers along with physical ones. Learning by doing is immensely conducive to the coordinated development of the child. This is immensely conducive to the coordinated development of the child. This will enable students to fulfil many of their psychological needs and creative urges, like satisfaction, security, self-confidence, self-respect, and self-expression. The vital principle of correlation will promote a well-integrated and well-balanced education as well as an all-round development of the personality. Gandhi's educational philosophy was fully under his non-violence and democratic social order. Gandhi's democratic society will be a "Sarvodaya Samaj" in which there will be social justice, peace, non-violence, and modern humanism. "Gandhi's philosophy.

14.6 LET US SUM UP

From the above discussion, it can be concluded that educationists must develop the innate capacities and powers in the child. Each human being is a self-developing soul. Parents and teachers must help him with this development. True education should consider not only the individual but also the nation and humanity. It must prepare the mind and soul of the individual and the nation to serve humanity. It must unfold the individual potentiality. At the same time, it must develop the right relation of the individual with the life, mind and soul of the community and humanity. India, according to Sri Aurobindo, is a nation which must fulfil a spiritual role in the community of nations. It is ideal for humanity is also spiritual. Therefore, Sri Aurobindo has everywhere called for the spiritual growth of human personality.

Gandhi's educational philosophy is found to be sound and scientific psychologically as well as sociologically. It is also quite adequate pedagogically and biologically. By emphasising craft and manual work in his scheme of education, Gandhi felt the whole personality of the child could be improved. Any kind of productive craft would involve planning, experimenting, coordinating and evaluation. This would develop his intellectual powers along with physical ones. Learning by doing is immensely conducive to the coordinated development of the child. This is immensely conducive to the coordinated development of the child.

14.7 SELF-ASSESSMENT QUESTIONS

1. What is the concept of Personality according to Aurobindo Ghosh?
2. Discuss in detail the conception of Human Personality according to Aurobindo Ghosh.
3. Aurobindo Ghosh was a great educator. Discuss.
4. What is the concept of Education and Personality according to Mahatma Gandhi?
5. Explain in detail the contribution of Mahatma Gandhi to the field of Education.

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**PHILOSOPHICAL CONCEPTION OF HUMAN PERSONALITY IN
REFERENCE TO RABINDER NATH TAGORE**

CONTENT STRUCTURE

- 15.1 Introduction
- 15.2 Learning Objectives
- 15.3 Conception of Human Personality according to R.N. Tagore
- 15.4 Check Your Progress
- 15.5 Conception of Human Personality according to Swami Vivekananda
- 15.6 Let Us Sum Up
- 15.7 Self-Assessment Questions
- 15.8 Suggested Further Readings

15.1 INTRODUCTION

"The highest education is that which does not merely give us information but makes our life in harmony with all existence". - (Rabindranath Tagore)

As a humanist, he talks about human brotherhood and the spiritual bondage of the universe; education aims to develop all aspects of human personality, i.e. physical, intellectual, and spiritual.

As an individualist, Tagore talks about -Every child has his/her inborn abilities which make them unique and through the enhancement of these abilities, one would be able to achieve the state of perfection. As an idealist, he talks about tapasaya and sadhana.

As a naturalist, he talks about the subjects that should be taught through the utilization of the various elements which are present in a child's environment so that he or she would be able to understand the subject effectively. Education cannot flourish appropriately in a rigid classroom environment. It should be in an open environment, just like the Gurukul system, where learners learn subjects according to his or her experiences. He emphasised that a person learns through his or her own experiences from nature. God has created nature, and if one is in sync with nature means sync with God.

Freedom is necessary for the overall development of the Personality of the learner.

Thus, according to him, education means freedom of mind and spirit. It should be based on our tradition and culture.

15.2 OBJECTIVES

After reading this Lesson, you shall be able to:

- Describe different contemporary educational thoughts and Philosophies.
- Discuss the Philosophical conception of Human personality according to Rabindranath Tagore
- Analyse the Philosophical conception of Human Personality according to Swami Vivekananda
- Comprehend the Educational contribution of Rabindranath Tagore and Swami Vivekananda

15.3 PHILOSOPHICAL CONCEPTION OF HUMAN PERSONALITY ACCORDING TO R. N. TAGORE

For giving practical shape to his educational ideas, he has established two educational institutions named Shantiniketan and Vishwa Bharti. Shantiniketan has all characteristics like "Gurukul system of education", i.e. students and teachers live together far from a crowded city and have natural benefits of the field, trees, rivers, etc.

Aims of education according to Tagore:

1. Self-realization: It is the procedure of introspection and the potential to perceive oneself as an individual who is different from others. It is a way to understand one's existence with full awareness. In other words, to realise as one is thinking being, and to think about one's thoughts and channelize it according to demand of situation.

2. Intellectual development: It combines development of thoughts, creativity, curiosity, freedom, mindfulness through which learner can develop his/ her learning style and lead to perfection in life.

3. Physical development: Tagore gave importance on physical development of learners

and for physical development Yoga, games, sports are prescribed in Shantiniketan.

4. Love for humanity: It includes a sense of realization of oneness on the globe, international understanding, and brotherhood.

5. Natural growth in nature: Nature is the best teacher, according to Tagore. It provides such environment for learners in which they earn knowledge according to their pace.

6. Freedom: It includes three categories- freedom of heart, freedom of will and freedom of intellect so education should be imparted in a way that it would achieve these freedoms.

7. Moral and spiritual development: There should be adequate provision for development and enhancement of moral and spiritual development in education. It includes sharing, caring and cooperation etc.

8. Social development: It includes social characters which enables learners to live life worthy with maintaining social relationships.

Curriculum

Tagore emphasised on practicality of education, which enables learners to express their thoughts, ask questions, experiment, believe in their abilities and understand their uniqueness. He was a great supporter of a discipline-free environment. The aim of education can be achieved by a curriculum, that is why Tagore has organized his curriculum in a way that it would be able to achieve the aim of education, which he has defined. It includes subjects: mother tongue, other Indian Languages and some Foreign Languages, mathematics, natural sciences, health education, social-sciences, agriculture, technical subjects, some skill-oriented subjects, art, music, dance, philosophy, psychology, religion, excursions, yoga, etc.

Teaching methods:

It includes those methods which help enhance concrete knowledge, self-concept and are related to real-life situations, such as activity method, teaching while travelling, or by walking, discussion, question-answer technique, co-operation technique, etc.

Discipline

Tagore was a lover of children and an advocate of free discipline. He wanted to provide the child with an opportunity for the discovery of his innate potentialities in liberty. The education of the child should be carried on naturally in a natural environment.

Teacher

Though the education was learner-centered yet teachers had their own important place in education. Teachers can enhance the abilities of learners and create a sense among them to realize their (learner) uniqueness, move it towards perfection and live together in harmony. Tagore talks about the ideal teachers-students' relationship as

in "Gurukul education system", i.e. students and teachers live together far from a crowded city and have natural benefits of the field, trees, rivers, etc.

Conclusion

Freedom of mind & spirit, self-realisation, and living together with harmony are the main pillars of Tagore's education, in which every learner is unique and possesses some unique qualities; through this unique trait, one can handle the hurdles of life and achieve success in life.

15.4 CHECK YOUR PROGRESS

1. How did Rabindranath Tagore's concept of 'education through freedom' challenge the colonial system of education in India?
2. Discuss the role of nature in Tagore's educational thought. How can his vision be implemented in today's urban educational settings?
3. In what ways did Tagore's philosophy reflect a synthesis of the East and the West in educational ideals?
4. What is the role of arts, music, and literature in Tagore's concept of holistic education? How does it compare with today's STEM-centric education?
5. How relevant is Tagore's idea of education as a means of self-realization and social transformation in the 21st-century knowledge society?

15.5 CONCEPTION OF HUMAN PERSONALITY ACCORDING TO

SWAMI VIVEKANANDA

Life Sketch

Swami Vivekananda was a great social reformer and spiritual leader of India. His original name was Narendranath Datta. He was born in Kolkata on 12 January 1863. His father, Vishwanath Datta, was a successful practicing lawyer at the Kolkata High Court. His mother, Bhuvaneshwari Devi, was a very pious, kind-hearted lady devoted to the Hindu traditions.

Swamiji graduated from Calcutta University. He was deeply interested in philosophy and religion. His meeting with Ramakrishna Paramahansa in November 1881 proved to be a turning point in his life. He was a true follower of Ramakrishna Paramahansa. He acquired his new name Vivekananda, in 1886 when he took 'Sanyasa'.

He gained international attention in Chicago at the Parliament of Religions in 1893. On

May 01, 1897, he founded Ramakrishna Mission at Kolkata. On July 4, 1902, Swamiji left for the heavenly abode at the age of 39 years.

Vivekananda believes that a human being is not simply a composite of body and mind. He is something more. According to the Vedanta philosophy, a human being has five sheaths, or coverings: the physical sheath, the vital sheath, the mental sheath, the intellectual sheath, and the blissful sheath. Today's education can best touch the first four sheaths, but not the last one. Secular knowledge, skills and moral values may take care of the first four sheaths, but spiritual knowledge is essential for the fifth. Moreover, it should be noted that the fifth sheath is the reservoir of bliss, knowledge and strength, and all the other sheaths are activated by the fifth.

Personal magnetism

Like a general point of view that Personality is your effect on others, Vivekananda also supports this view. His observations regarding this are a clear indication of his agreement. "You see what is happening all around us. The world is one of influence. Part of our energy is used up in the preservation of our bodies. Beyond that, every particle of our energy is being used day and night being used in influence others. Our bodies, our virtues, our intellect, and our spirituality, all these are continuously influencing others; and so, conversely, we are being influenced by them. This is going on all around us. Now, to take a concrete example: a man comes, you know he is very learned, his language is beautiful, and he speaks to you by the hour, but he does not make any impression. Another man comes, and he speaks a few words, not well arranged, ungrammatical perhaps; all the same, he makes an immense impression. Many of you have seen that. So, it is evident that words alone cannot always produce an impression. Words, even thoughts, contribute only one-third of the influence in making an impression; the man, two-thirds. What you call the personal magnetism of the man is what comes out and impresses you.

He advocated his philosophy as under for the development of personality.

His General Philosophy

The following points reflect his general philosophy:

- All knowledge is in the human mind.
- God is the universal reality.
- God resides in every human heart.
- The best worship of God is service to mankind.
- Peace and harmony.
- Ethics and morality are the real basis of life.
- Atma is the true reality, and it is identical with God.

- Essential parts of all religions are the same.
- Religion means self-realisation through self-control.
- Karma yoga is needed for self-control and self-realization.
- Vedanta constitutes the essence of the highest spiritual and ethical values of mankind.

His Philosophy of Education

- Self-education
- Education for all
- Education is a continuous process
- Education for harmonious development
- Education according to the needs of the children
- Women's education for national growth
- National system of education

Concept of Education

Swami Vivekananda was not satisfied with the current system of education. He pointed out that such an education only brings about an external change without any profound inner force. His educational philosophy can be summarized in these words: "Education is the manifestation of divine perfection already existing in man."

Aims of education

The aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education.

1. **Self-realisation:** Swamiji laid emphasis on self-realisation as the main aim of education. self-realized man is an ideal man and has internalised the spiritual values. He is a liberated man because he finds the highest potentialities of the self.
2. **Formation of character:** Character formation is one of the most important aims of education, according to Swamiji. Character is the aggregate of a Man's tendencies. Education should aim at sublimating the evil tendencies of our mind. Education must build up character and manifest our real nature.
3. **Spiritual Development:** Swamiji laid emphasis on spiritual development in comparison with material attainments. Spiritual enlightenment helps the individual to realize and appreciate the higher values like truth, beauty and goodness in life. An individual practices intellectual, aesthetic and moral values through spiritual development of the mind.
4. **Physical Development:** Swamiji advocated physical development as the

aim of education. The physical well-being of the individual is essential for their growth and development. He believed that without physical fitness, spiritual values cannot be pursued. He advocated the development of the spiritual and physical aspects of human personality.

5. **Promotion of Universal Brotherhood:** Swami Vivekananda had a broader vision of mankind. His love for mankind is beyond geographical boundaries. He always pleaded for the harmony and good relationships among all nations. He believed that the idea of universal brotherhood could be achieved through education.
6. **Religious education**
7. **Unity in diversity:** The true aim of education is to look for unity in diversity. He said that the spiritual and material worlds are one; their distinction is an illusion. Education should enable man to find unity in diversity.
8. **Service of man:** He aimed at the cultivation of service to mankind by education. He said, "If you want to find God, serve man." It is not God in symbols and images but in the sick, the poor, the miserable, the ignorant and the downtrodden that we should worship.

Curriculum

With the aim of education as man-making, Vivekananda developed a curriculum which could lead to multi-sided and all-around development of the child. He advocated:

1. **Science and Vedanta:** Swami Vivekananda tried to synthesize Science and Vedanta in the curriculum. He stressed the harmony between Western Science and Indian Vedanta. He emphasized scientific education on the one side and the teaching of Vedanta on the other.
2. **Training in art:** Swami Vivekananda considered art an integral part of the curriculum. Education in science must be supplemented by training in art. He claimed that Asian art and Western science are necessary for modern man.
3. **Physical education:** Physical education builds stamina, physical and mental strength among the students. Students should participate in riding, wrestling, swimming, running, jumping etc. to keep their body fit and healthy.
4. **Vocational subjects:** Swami Vivekananda advocated vocational subjects in the curriculum. He favoured the inclusion of self-supporting education, agriculture, technical education, physical education, etc. in the curriculum.
5. **Academic subjects:** He advocated the teaching of academic subjects like mathematics, languages-mother tongue, Sanskrit and English in the curriculum. Besides mother tongue, he stressed the need for a common language which is necessary to keep the country united.

6. **Religious education:** Swami Vivekananda was not in favour of preaching any religious dogmas. He considered the study of Gita, Upnishads, and Vedas as most important to fill courage among young women and men. He pleaded for the education of unity of world religions.

Methods of Teaching

He briefly recommended the following methods of teaching for the development of personality.

1. **Concentration method:** He considers concentration of mind as the royal road for the acquisition of knowledge. A person's efficiency of learning is based on their power of concentration of mind.
2. **Gurukul method:** Swami Vivekananda ji advocated the gurukul method of education. He believed in the close and intimate relationship between teacher and taught. This method promotes complete development of the learner.
3. **Yoga:** He considers yoga an important factor in the concentration of the mind. Yoga helps to control and train the sense organs to acquire knowledge.
4. **Lecture method:** He advocated lecture method to explain various concepts to the students. It helps in removing doubts in teaching learning process.
5. **Discussion and contemplation method:** He laid emphasis on discussion and contemplation to enlighten the minds of the learners. Ignorance can be removed through discussion.
6. **Activity method:** Swami ji supported the activity method of teaching. Activities provide direct experience to children. He advocated activities like singing, storytelling, drama, excursions, etc., in the teaching and learning process.
7. **Question-answer method:** He advocated the question-answer method of teaching to remove the doubts of the students. It develops thinking, reasoning, judgment etc. among the students.
8. **Inductive-deductive method:** Swami ji supported inductive-deductive reasoning to explore various facts of nature. Students should be encouraged to find the cause-and-effect relationships for better understanding.
9. **Self-education and creative self-expression:** He laid special emphasis on self-education and creative self-expression in the teaching-learning process. He advocated self-education for self-expression.
10. **Group work:** Group work proves an effective method to motivate students and encourage active learning. It helps in developing critical thinking, communication, and decision-making skills among the students.

Role of Teacher

Swamiji assigns an important role to the teacher. He regards the teacher as a maker of men and nations. The role of a teacher is summarised as under:

1. The teacher is the true textbook for the pupils.
2. He trains the mind, cultivates the manners and shapes the morality of the child.
3. He should be a role model for the students.
4. A teacher should be liberal minded and impartial in actions.
5. He should be a man of strong moral character.
6. A teacher should be a tyagi (man of renunciation).
7. The teacher should be sympathetic to their students.
8. He is the pulse of the whole education system.

Discipline

Swami Vivekananda was a strong opponent of strict and rigid discipline. His idea of discipline is summarized as below:

1. No rigid discipline should be imposed on the child.
2. Emphasis should be laid on inner and self-discipline.
3. Concentration of mind is key to cultivating a sense of discipline.
4. Strict observance of Brahmacharya is essential for self-discipline and purity of life.
5. The natural impulses of the child ought to be directed and disciplined through physical activities.

15.6 LET US SUM UP

Freedom of mind & spirit, self-realization, and living together with harmony are the main pillars of Tagore's education in which every learner is unique and possesses some unique qualities; through this unique trait one can handle the hurdles of life and achieve success in life.

Swami Vivekananda's ideas on the various aspects of education are more relevant today. He was a great social reformer and spiritual leader of India. He devoted his life for the welfare of humanity. He was not satisfied with the current system of education. He believed in man making education.

15.7 SELF-ASSESSMENT QUESTIONS

1. How does Swami Vivekananda define the ultimate aim of education, and how is it different from modern utilitarian views of education?
2. What is the role of character building and moral development in Swami Vivekananda's educational thought?
3. Explain the importance of spiritual education in Vivekananda's philosophy. How can it be harmonized with secular curriculum today?
4. Discuss Swami Vivekananda's views on teacher-student relationship. How does this reflect the Guru-Shishya tradition?
5. In what ways did Vivekananda advocate for women's education and national reconstruction through education?
6. Compare the educational philosophies of Vivekananda and Tagore.

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CONTENT STRUCTURE

- 16.1 Introduction
- 16.2 Learning Objectives
- 16.3 Conception of Human Personality according to Constructivism
- 16.4 Check Your Progress
- 16.5 Constructivism in Education
- 16.6 Let Us Sum Up
- 16.7 Self-Assessment Questions
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16.1 INTRODUCTION

Constructivism is a term that should be used with care. It is widely used in many disciplines, and even in the more limited area of education, it is obvious that the term is used with very different meanings. It takes a historical perspective, based on the influence of Jean Piaget and traces its development from the early emphasis on his stages of development to the more recent stress on children's construction of concepts (and misconceptions). The epistemological and individual/personal nature of Piaget's research program has later widened and now embraces more social and cultural perspectives on learning.

• LEARNING OBJECTIVES

After studying this lesson, you shall be able to:

- Understand the concept of constructivism.
- Describe the role of constructivism in development of Human Personality.

- Explain the role of constructivism in education.
- **Philosophical conception of Human Personality in reference to Constructivism**

Meaning

Constructivism is basically a theory -- based on observation and scientific study -- about how people learn. It says that people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences. When we encounter something new, we must reconcile it with our previous ideas and experience, maybe changing what we believe, or maybe discarding the new information as irrelevant. In any case, we are active creators of our own knowledge. To do this, we must ask questions, explore, and assess what we know.

Jean Piaget (1896-1980) is considered the father of the constructivist view of learning. As a biologist, he was interested in how an organism adapts to the environment and how previous mental knowledge contributes to behaviour.

Basically, learners use their previous knowledge as a foundation and build on it with new things that they learn. So, Constructivism is crucial to understand as an educator because it influences the way all your students learn. Teachers and instructors that understand the constructivist learning theory understand that their students bring their own unique experiences to the classroom every day. Their background and previous knowledge impacts on how they can learn. Educators can use constructivist learning theory to help their students understand their previous knowledge. If you're a current or aspiring educator, it's important to get the education and credentials you need. But it is also important to understand learning theories and how they impact you and your students. This guide will tell you more about the constructivist learning theory and how it helps you as a teacher.

Principles of constructivism.

There are many specific elements and principles of constructivism that shape the way the theory works and apply to students. Learn about the different principles of constructivism and how they make up the whole theory.

- Knowledge is constructed. This is the basic principle, meaning that knowledge is

built upon another knowledge. Students take pieces and put them together in their own unique way, building something different than what another student will build. The student's previous knowledge, experiences, beliefs, and insights are all important foundations for their continued learning.

- People learn to learn, as they learn. Learning involves constructing meaning and systems of meaning. For example, if a student is learning the chronology of dates for a series of historical events, at the same time they are learning the meaning of chronology. If a student is writing a paper about history, they are also learning principles of grammar and writing as well. Each thing we learn gives us a better understanding of other things in the future.
- Learning is an active process. Learning involves sensory input to construct meaning. The learner needs to do something to learn, it's not a passive activity. Learners need to engage in the world, so they are actively involved in their own learning and development. You can't just sit and expect to be told things and learn, you need to engage in discussions, reading, activities, etc.
- Learning is a social activity. Learning is directly associated to our connection with other people. Our teachers, our family, or peers, and our acquaintances impact our learning. Educators are more likely to be successful as they understand that peer involvement is key in learning. Isolating learnings isn't the best way to help students learn and grow together. Progressive education recognizes that social interaction is key to learning and they use conversation, interaction, and group applications to help students retain their knowledge.
- Learning is contextual. Students do not learn isolated facts and theories separate from the rest of our lives-we learn in ways connected to things we already know, what we believe, and more. The things we learn and the points we tend to remember are connected to the things going on around us.
- Knowledge is personal. Because constructivism is based on your own experiences and beliefs, knowledge becomes a personal affair. Each person will have their own prior knowledge and experiences to bring to the table. So, the way and things people learn and gain from education will all be very different.

- Learning exists in the mind. Hands-on experiences and physical actions are necessary for learning, but those elements aren't enough. Engaging the mind is key to successful learning. Learning needs to involve activities for the minds, not just our hands. Mental experiences are needed for retaining knowledge.
- Motivation is key to learning. Students are unable to learn if they are unmotivated. Educators need to have ways to engage and motivate learners to activate their minds and help them be excited about education. Without motivation, it's difficult for learners to reach into their experience and make connections for new learning.

Types of constructivism

There are different types of constructivism that educators can use to find success with this learning theory.

- Cognitive. Cognitive constructivism focuses on the idea that learning should be related to the learner's stage of cognitive development. These methods work to help students learn new information by connecting it to things they already know, enabling them to make modifications in their existing intelligence to accommodate the new information. Cognitive constructivism comes from the work of Jean Piaget and his research on cognitive development in children.
- Social. Social constructivism focuses on the collaborative nature of learning. Knowledge develops from how people interact with each other, their culture, and society at large. Students rely on others to help create their buildingblocks, and learning from others helps them construct their own knowledge and reality. Social constructivism comes from Lev Vygotsky, and is closely connected to cognitive constructivism with the added element of societal and peer influence.
- Radical. Radical constructivism is very different from cognitive and social constructivism. It focuses on the idea that learners and the knowledge they construct tell us nothing real, only help us function in our environment. The overall idea is that knowledge is invented, not discovered. The things we bring to the table make it impossible for us to have truth, only interpretations of knowledge. This theory was developed by Ernst von Glasersfeld in 1974.

16.4 CHECK YOUR PROGRESS

1. Who are the key theorists associated with the constructivist approach to learning?
2. What is the central idea of constructivism in education?
3. Which concept in Vygotsky's theory highlights the role of social interaction in learning?
4. Name one instructional strategy that reflects constructivist principles.

16.5 CONSTRUCTIVISM IN EDUCATION

It's important to understand how teachers can apply constructivism inside their classroom to create a unique learning environment for students. In constructivist classrooms, the teacher has a role to create a collaborative environment where students are actively involved in their learning. Teachers are more facilitators of learning than actual instructors. Teachers must work to understand the preexisting conceptions and understanding of students, then work to incorporate knowledge within those areas.

The 5E Instructional Model is a constructivist model with 5 stages: Engage, Explore, Explain, Elaborate, and Evaluate.

Constructivism promotes social and communication skills by creating a classroom environment that emphasizes collaboration and the exchange of ideas. Students must learn how to articulate their ideas clearly as well as to collaborate on tasks effectively by sharing in group projects.

Constructivist classroom emphasizes active learning, collaboration, viewing a concept or problem from multiple perspectives, reflection, student-centeredness, and authentic assessment to promote meaningful learning and help students construct their understanding of the world.

Teachers will also need to adjust their teaching to match the learners' level of understanding.

Constructivist classrooms rely on four key areas to be successful:

- Shared knowledge between teachers and students.
- Shared authority between teachers and students.
- Teachers act as guides or facilitators.
- Learning groups consist of small numbers of students.

Role of the teacher in a constructivist classroom

Constructivism is a way of teaching where, instead of just telling students what to believe, teachers encourage them to think for themselves. This means that teachers need to believe that students are capable of thinking and coming up with their ideas. Unfortunately, not all teachers believe this in America.

The primary responsibility of the teacher is to create a collaborative problem-solving environment where students become active participants in their learning.

From this perspective, a teacher acts as a facilitator of learning rather than an instructor.

The teacher makes sure he/she understands the students' pre-existing conceptions and guides the activity to address them and then build on them (Oliver, 2000).

Scaffolding is a key feature of effective teaching, where the adult continually adjusts the level of his or her help in response to the learner's level of performance.

In the classroom, scaffolding can include modelling a skill, providing hints or cues, and adapting material or activity (Copple & Bredekamp, 2009).

Constructivist classrooms are often very different from normal classrooms in many ways. Constructivist classrooms focus on student questions and interests, they build on what students already know, they focus on interactive learning and are student-centered, teachers have a dialogue with students to help them construct their knowledge, they are rooted in negotiation, and students work primarily in groups.

Constructivist classrooms often have teachers who do small group work, collaborative and interactive activities, and open dialogues about what students need to find success.

Disadvantages of constructivist methods.

The biggest criticism of constructivist learning is its lack of structure. Some students need highly structured and organized learning environments to thrive, and constructivist learning focuses on a more laid-back method to help students engage in their learning.

Grading is often removed from constructivist classrooms and places more value on student progress, which can lead to students falling behind and not meeting standardized grading requirements.

If you are hoping to become a teacher, a degree is crucial to getting on the right path. Additionally, it is valuable for teachers to understand different learning theories and how they impact their classroom and their students.

16.6 LET US SUM UP

The constructivist approach is, in fact, one of the best philosophical approaches that helps us in understanding the complexities and multiplicity of phenomena, especially in this 21st century, where creative ideas and inventions marking novelty are earnestly sought through our research and education. The researchers thus recommend that researchers and educational experts, curriculum planners, as well as instructors, must utilize the ideals of this philosophical approach in their research and teaching and learning activities, since it's a powerful tool in constructing concrete and composite meanings of phenomena around us.

16.7 SELF-ASSESSMENT QUESTIONS

1. What is the central idea of constructivist learning theory?
2. Name two instructional strategies that align with constructivist principles.
3. List the five phases of the 5E instructional model.
4. In which phase of the 5E model do learners connect prior knowledge with new experiences?
5. How can Vygotsky's concept of the Zone of Proximal Development (ZPD) be effectively used in designing learner-centric classroom activities?
6. Critically analyze the challenges teachers may face while implementing constructivist approaches in large or diverse Indian classrooms.
7. Compare and contrast Piaget's and Vygotsky's views on the role of social interaction in learning. How do these perspectives inform constructivist pedagogy?
8. How does constructivism support inclusive education? Provide examples of teaching strategies that address diverse learning needs.

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SOCIAL PHILOSOPHY OF EDUCATION

CONTENT STRUCTURE

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- 17.2 Learning Objectives
- 17.3 Social Philosophy of Education
- 17.4 National Values
- 17.5 Check Your Progress
- 17.6 Democracy in the New Socio-Economic and Political Order
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17.1 INTRODUCTION

Education is not an isolated or neutral activity; it is deeply embedded within the social, political, and economic fabric of a nation. The social philosophy of education seeks to interpret and guide educational processes in the light of societal needs, values, and aspirations. In contemporary times, the evolving socio-economic and political landscape demands that education serve as a transformative force, fostering critical consciousness, national integration, and democratic participation.

This chapter explores the social dimensions of education through the lens of philosophical thought, focusing particularly on how education can uphold national values such as justice, equality, liberty, and fraternity. It examines the role of democratic ideals in shaping educational goals and practices, especially in the context of India's changing socio-political scenario. Emphasis is laid on the interconnectedness between education and society to empower learners to become informed, responsible, and active citizens.

Through this lesson, learners will be introduced to key themes in the social philosophy of education, its relevance to nation-building, and the role of education in promoting democracy, equity, and social justice in a rapidly transforming world.

17.2 LEARNING OBJECTIVES

After reading this lesson, the learner shall be able to:

- Understand the concept of Social Philosophy of Education.
- Describe the meaning of National Values.
- Explain the National Values enshrined in the Constitution of India.
- Discuss the role of Democracy in the new socio-economic and political order

17.3 SOCIAL PHILOSOPHY OF EDUCATION

Concept of Social Philosophy of Education

Social Philosophy of Education is a branch of philosophy that critically examines the relationship between education and society. It investigates how educational processes are influenced by social structures, values, and institutions, and in turn, how education contributes to shaping social ideals, norms, and transformations. Rooted in the broader domain of social philosophy, it emphasizes the role of education in creating a just, equitable, and progressive society.

Meaning and Definition

Social Philosophy of Education refers to the study of educational practices and principles from the standpoint of their social implications and responsibilities. It deals with fundamental questions such as:

- What kind of society do we want to build through education?
- What values should education transmit?
- How does education contribute to social cohesion or change?

According to Ross (1952): *"Social philosophy is concerned with the development of the good society. Social philosophy of education, therefore, is the application of philosophical methods to examine and direct educational practice in ways that contribute to the welfare and progress of society."*

Key Features

1. **Interdependence of Education and Society:** Education is both a product and a producer of society. Social philosophy views education as a dynamic agent that not only reflects societal values but also reforms them.
2. **Value-Oriented Approach:** It emphasizes the inculcation of social values such as justice, equality, democracy, cooperation, and secularism through education.
3. **Focus on Social Transformation:** Social philosophy of education seeks to use education as an instrument for social change, particularly in addressing issues like inequality, casteism, gender disparity, and economic exploitation.
4. **Democratic and Humanistic Orientation:** It upholds the principles of participatory learning, respect for diversity, and the development of responsible citizenship.
5. **Cultural and Contextual Relevance:** Social philosophy stresses that education must

be rooted in the local socio-cultural context and responsive to the unique needs of diverse communities.

Objectives of Social Philosophy of Education

- To promote social justice, equity, and inclusion through education.
- To prepare individuals for active participation in a democratic society.
- To develop a sense of social responsibility and ethical citizenship.
- To encourage critical thinking about social structures and power relations.
- To align educational aims with national and global goals of peace, sustainability, and human development.

Educational Implications

- **Curriculum Design:** Emphasizes civic education, environmental education, and moral education.
- **Teacher's Role:** Viewed as a social reformer and ethical guide.
- **Learner's Role:** Encouraged to be reflective, socially aware, and action-oriented.
- **Pedagogical Approaches:** Favours dialogue, collaboration, community engagement, and experiential learning.
- **Policy Framing:** Educational policies are expected to address issues like digital divide, gender parity, rural-urban disparity, and inclusive education.

The Social Philosophy of Education is not merely concerned with individual development but with nurturing socially conscious and morally responsible citizens. In an era marked by global crises, social unrest, and technological transformation, its relevance has grown manifold. By foregrounding the social purpose of education, this philosophy serves as a compass for educators, policymakers, and institutions in shaping education that truly serves humanity.

17.4 NATIONAL VALUES

Values are important and lasting beliefs, standards, ethics or ideals shared by members of the same community, same culture, same society, same nation or same country. Values are morals and standards of what is good or bad, and what is desirable or undesirable. Values have a major influence on a person's behaviour and attitude and serve as broad guidelines in an individual's conduct in all situations. National values are beliefs of a nation guiding the attitudes, actions, and behaviour of its citizens.

The longest written Constitution in the world lays down the basic structure and the framework of India's polity. It is built on the foundations of certain fundamental values that have been embedded in it by the makers of the Constitution to ensure that there should be fairness and justice for every citizen of India. The inclusion of the Fundamental Rights in the Constitution is in furtherance of the same thought.

The Indian Constitution is the result of a constant struggle. After the Indian Independence Act, which came into force on August 15th, 1947, the long period of British rule was finished. After a long struggle, the new constitution of India was adopted on November 26, 1949, and came into force on January 26, 1950.

Article 10(2) of the constitution highlights the following National Values:

1. Patriotism.

Patriotism refers to love, loyalty and devotion shown to one's country. As patriotic Kenyans, we should love our motherland by paying taxes, protecting our national resources, and working hard to build Kenya. We should be Proud of our brand, Kenya and protect it.

2. National Unity

National Unity is a cohesion which results from shared values, vision purpose and aspirations irrespective of the ethnic, cultural, economic, religious or any other super visual status in a unitary state, while recognizing diversity. It is a choice to work as a team in tackling the challenges that face us as a nation. "One Kenya, One People, One Destiny."

3. Sharing and Devolution of Power

Sharing and Devolution of Power is a governance environment in which power, political, economic, and social resources are distributed between the national and county levels of government.

4. Rule of Law

Rule of law refers to the legal maxim that each citizen and person within the state should respect and observe the law. We must all observe the law for an orderly society.

5. Democracy and Participation of the People

Democracy is a political culture in which all citizens exercise direct and equal participation in the running of the affairs of their country. Participation is the practice of involving all people in making decisions, which ensures mutual respect and encourages shared responsibilities.

6. Human dignity

Human dignity refers to the honour bestowed on individuals and people and the upholding of their rights as spelt out in the Constitution and the Bill of Rights, regardless of one's status.

7. Equity

Equity refers to fairness, impartiality, justice, and provision of equal access to national resources and opportunities regardless of gender, disability, age, race, ethnicity, religion, or status.

8. Social Justice

Social Justice Refers to the enjoyment of the rights that enhance the well-being of an individual in all aspects of their interaction with one another and

promotes solidarity. It is the fairness in the service delivery, distribution of wealth, opportunities, and privileges within a society by the Government. "Huduma Bora Ni Haki Yako".

9. Inclusiveness

Inclusiveness refers to giving all people an opportunity to participate in activities, including decision-making, that affect their lives.

10. Equality

Equality refers to the treatment of everyone with equal measure irrespective of their status, such as gender, religion, social class, tribe or race. It also refers to being regarded as equal status in all matters involving the rights of individuals and people groups.

11. Human Rights

Human rights refer to God-given, inherent, inalienable liberties and entitlements to be enjoyed by all people and the upholding of their rights as spelt out in the constitution. They include: The right to life, freedom of expression, the right to health, housing, freedom from hunger, social security, education, the right to development and self-determination.

12. Non-discrimination

Non-discrimination refers to offering services and taking care of all people without bias.

13. Protection of the marginalised

Protection of the marginalised refers to safeguarding the livelihood of those who have challenges or those who do not have a voice in society. National Cohesion and Integration Act No. 12 of 2008 outlaws' marginalization. Equalization Fund (Article 204), YEF, Uwezo Funds, AGPO are some of the key initiatives in Kenya to address the issue.

14. Integrity

Integrity refers to adherence to virtuous moral and ethical principles. This includes honesty, truthfulness, consistency, and moral character both in private and public life. It also refers to the quality of being steadfast and consistent about what is right.

15. Transparency and Accountability

Transparency refers to the requirement to share information and act in an open manner.

16. Accountability

Accountability refers to being held responsible for one's actions, conduct and management of resources.

17. Sustainable Development

Sustainable development refers to the pattern of resource use that meets the

needs of the present without compromising the ability of future generations to meet their own needs.

17.5 CHECK YOUR PROGRESS

1. How does the Social Philosophy of Education contribute to the promotion and preservation of national values such as democracy, secularism, and social justice?
2. In what ways can educational institutions act as agents of social change while upholding constitutional values and national identity?
3. Discuss the role of teachers in transmitting national values through the lens of social philosophy.
4. How can curriculum and pedagogy be designed to reflect the ideals of social equality, unity in diversity, and respect for pluralism as envisioned in Indian national values?
5. Critically examine the challenges faced by the Indian education system in integrating social philosophical ideals with the practical teaching of national values.

17.6 DEMOCRACY IN THE NEW ECONOMIC AND POLITICAL ORDER

Economic democracy (sometimes called a Democratic Economy) is a socioeconomic philosophy that proposes to shift ownership and decision-making power from corporate shareholders and corporate managers (such as a board of directors) to a larger group of public stakeholders that includes workers, consumers, and suppliers.

Democratic regimes revolve around institutions and policies which lay the foundations, through which principles of liberty and equality are designed and followed, thus directly or indirectly affecting firms or individuals who benefit from the directives and increase their growth, which in turn has a positive impact on the economy of the country.

Concept of economic democracy

Inevitably, and just like socialism, communism and anarchism, economic democracy is both a political and an economic concept. As a political concept, economic democracy not only indicates a higher degree of state intervention into, and state control of, economic processes

- Democratically chosen and legitimized governments have done that already for ages in many parts of the world. It does not mean somewhat more elementary rights for workers, not even in an extended way, including the incorporation of representatives into the official political decision-making process. If that were all that economic democracy means, countries with a strongly entrenched corporatism, like Austria or the Netherlands, would have been considered fully entrenched economic democracies for many decades.

Social movements throughout the world, old and new, and the left in general, are deeply convinced of the intrinsic value of democracy. But the restriction of democracy as a principle and as an order to the realm of politics and politics alone is not generally embraced on the left. On the contrary, changing societal order and changing the world economy, the world of the markets and the rule of capital, is regarded as a democratic process, even the highest possible achievement of democracy. Democracy as a process

involves the quest for and the conquest of power as well as the use of political power, state power in particular, as the primary lever to change the structure of society and to overcome capitalism as an economic order. Today, on the left, nearly everybody agrees that the transformation of capitalism into a good and just economic order will only be possible through democratic means. At least in Europe and North America, the left has given up all aspirations to benevolent dictatorship, even for short transition periods. The anti-capitalism of the social movements and the left in general today is skeptical of the new capitalist world order and its neoliberal message. Implicitly, sometimes explicitly, anti-capitalist movements refuse the claim that the free market itself constitutes an economic democracy - and the best and only form of economic democracy that is or could remain viable. In criticizing the structures of contemporary capitalism, today's social movements focus on the rising power of the financial markets. Concerning the tremendous power of contemporary financial capital, they have revived an ancient debate: whether capitalism and political democracy are indeed reconcilable, whether they can and will be compatible in the long run. If your answer to this old question is no, if you see capitalism as it is, as a threat to, rather than a prerequisite or stable base for, democracy, and if you hold democracy to be more important for a good society than capitalism, you have a clear political argument against capitalism, one that can easily become an argument in favour of another economic order, economic democracy: To preserve democracy, we must get rid of capitalism and replace it, if possible, not just with something nicer but with something that is and will be compatible with political democracy - that is, economic democracy.

17.7 LET US SUM UP

We discussed the values enshrined in the Constitution of India. Our Constitution is a rich source of values, and our existence in the absence of the Constitution is almost impossible. The Indian Constitution also incorporates fundamental duties of its citizens. Both these rights and duties are closely connected to one another. Every right implies a corresponding duty.

The values in the Preamble are expressed as objectives of the Constitution. These are: sovereignty, socialism, secularism, democracy, republican character of the Indian State, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation.

Economic democracy (sometimes called a democratic economy) is a socioeconomic philosophy that proposes shifting ownership and decision-making power from corporate shareholders and corporate managers (such as a board of directors) to a larger group of public stakeholders that includes workers, consumers, and suppliers.

17.8 SELF-ASSESSMENT QUESTIONS

Q1. What are the core principles of Social Philosophy of Education, and how

do they influence educational aims and practices in a democratic society like India?

Q2. Identify and explain any three national values enshrined in the Indian Constitution. How can these values be promoted through classroom practices?

Q3. Reflect on your current teaching or learning environment. To what extent are social justice, equality, and cultural pluralism integrated into your institution's educational practices? Provide examples.

Q4. How has the concept of democracy evolved in the context of current socio-economic and political challenges? What role should education play in sustaining democratic values in this changing landscape?

Q5. How can a teacher, guided by the principles of social philosophy and national values, contribute to building a more inclusive, participatory, and democratic educational environment in the 21st century?

17.9 SUGGESTED READINGS

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