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EDUCATION **IDE**
Rajiv Gandhi University



MAEDN-401

Philosophical Perspectives of Education

MA EDUCATION

1st Semester

Rajiv Gandhi University

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**PHILOSOPHICAL
PERSPECTIVES OF EDUCATION**

**MA [Education]
First Semester**

MAEDN - 401

RAJIV GANDHI UNIVERSITY

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Authors

Prof. J. Sahoo
Dr. C Siva Sankar

SYLLABUS

Objectives :

1. To acquaint the students with the educational philosophy, philosophical attitude, values and issues
2. To familiarize the students with Indian philosophical traditions
3. To make the students understand contributions of Indian thinkers
4. To make the students analyze western school and philosophical approaches

Course Content :

UNIT-I. Educational Philosophy

- Concept , nature and scope of Educational Philosophy.
- Aims of Educational Philosophy.
- Relationship between Philosophy and Education.
- Philosophical Attitude and Value of Philosophy.
- Philosophical issues: Metaphysical, Epistemology and Axiology

UNIT-II. Indian philosophical traditions:

- Purusartha, Dharma, Katha, Kama, Mokhya: Concept and Educational Importance of Purusartha.
- Vedanta, or Upanishadic Philosophy and Education.
- Sankhya Philosophy and its Educational implication.
- Buddhism-The concept of reality, Knowledge and values with special reference to their educational importance for aims, contents and methods.

UNIT – III. Contribution of Indian Thinkers:

Educational contribution of-

- M.K. Gandhi
- Vivekananda
- R.N.Tagore
- Aurobindo and integral Education.

UNIT-IV. Western Schools and Philosophical Approaches.

- Idealism, Naturalism, Pragmatism and with respect to theory and Practice of Education.
- Progressivism, and Existentialism-Their contributions towards modern theory and practices of Education.

INTRODUCTION

Philosophy, science and education have been very important components to develop and enrich the personality of individuals and citizens of a country. Philosophy develops a high degree of control over own powers and actions. Philosophers have, therefore, earned much respect and credibility throughout history.

Philosophical and Sociological Perspectives of Education is divided into two parts—one that deals with the philosophical perspectives and the second which examines the sociological perspectives.

Sociology, according to Duncan, is the scientific study of dynamic processes of interactions of person and the patterns these form in relation to biological, psychological and cultural influences. Thus, sociology studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern social relations and the forces that develop the personality of the individual.

As you know, the book is divided into two parts. The part concerning sociological perspectives deals with various aspects of educational sociology—the social context of education, agents of socialization, the impact of social groups on education systems, the close relationship between education and culture, social stratification and the function of education as an instrument of social change. Social interaction is the foundation of society. The book discusses the development of groups and the characteristics of group dynamics. Numerous thinkers have put forward various theories of socialization; some of the important theories are discussed in this book.

This book—*Philosophical and Sociological Perspectives of Education*—has been designed keeping in mind the self-instruction mode (SIM) format and follows a simple pattern, wherein each unit of the book begins with the **Introduction** followed by the **Unit Objectives** for the topic. The content is then presented in a simple and easy-to-understand manner, and is interspersed with **Check Your Progress** questions to reinforce the student's understanding of the topic. A list of **Questions and Exercises** is also provided at the end of each unit. The **Summary**, **Key Terms** and **Activity** further act as useful tools for students and are meant for effective recapitulation of the text.

This book is divided into two parts. A and B. Each part contains 4 units:

Part A : Philosophical Foundations

Unit 1 : Explores educational philosophy, including the concept, nature and scope. It also explores the aims of educational philosophy and elucidates the features of philosophical attitude and value of philosophy.

Unit 2 : Traces the Indian philosophical traditions, highlighting some key philosophical schools of thought such as Vedanta, Sankhya and Buddhism.

Unit 3 : Analyses the contribution of Indian thinkers—Mahatma Gandhi, Rabindranath Tagore, Aurobindo Ghosh and Swami Vivekananda—to the education systems of the country.

Unit 4 : Examines the Western schools of philosophy and their approaches. Some of the schools of thought covered are idealism, naturalism, pragmatism, progressivism and existentialism.

Unit 5 : Describes the social context of education and meaning, nature and scope of educational sociology.

Unit 6 : Establishes the link between education and socialization. It covers the agents of socialization, such as family, school, community and peer groups.

Unit 7 : Analyses the impact of culture on education through a study of dimensions of culture and their importance and concepts like culture lag, diffusion and integration. It also discusses the important aspect of social stratification.

Unit 8 : This is the last unit and is dedicated to the close relationship between education and modernization. It includes concept, factors and constraints to social change, meaning of modernization and role of education in modernization.

PART A: PHILOSOPHICAL FOUNDATIONS OF EDUCATION

UNIT 1 PHILOSOPHY AND EDUCATION

Structure

Introduction

Unit Objectives

Concept, Nature and Scope of Educational Philosophy

Concept and Basic Characteristics of Philosophy

Scope of Philosophy

Introduction to Science

EDUCATION: Meaning of Education

Aims of Educational Philosophy

Relationship between Philosophy and Education

Philosophical attitude and Value of Philosophy

Philosophical Issues: Metaphysical, Epistemology and Axiology

Summary

Key Terms

Answers to ‘_Check Your Progress‘

Questions and Exercises

Further Reading

INTRODUCTION

Broadly speaking each academic discipline (say history, politics, economics and even sciences) have their own philosophy or general guiding principles and theoretical frame works. Education as liberal arts subjects is no exceptions. There is indeed a rich philosophical traditions relating to education in both east and west. Every post-graduate students of education need to be familiar with the theories and philosophy of education. Educational practices and planning in all parts of the world are influenced by theories and philosophy of education and values the state and society desires to promote through education. In this unit we shall attempt to familiarize you with philosophy of education.

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human

beings to know themselves and the world in which they live and move and have their being. Philosophy basically means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences. It is achieved by enquiring into the why of things rather than into their how or what. ‘_Why this world came into existence?’ and ‘_Why we have come to this world?’ are the examples of such inquiry. It is the critical analysis of fundamental assumptions or beliefs of life and the world. In other words, it is the rational investigation of the truths and principles of being, knowledge and conduct.

Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects. Educational philosophy is one branch of the study of philosophy and concentrates on the application of various philosophical theories in the field of education, and their various merits and demerits.

In order to understand the concept of Philosophy of education it is necessary to first understand the meaning of the two terms; Philosophy and Education.

In this unit, you will learn about the concept, nature and scope of educational philosophy, aims of educational philosophy, relationship between philosophy and education and the philosophical attitude and values of philosophy. Additionally, you will learn about philosophical issues such as metaphysics, epistemology and axiology.

Unit Objectives

After reading this unit you will be able to :

- Discuss the meaning of philosophy of education,
- Explain the unlimited scope of philosophy of education.
- Discuss the concept, nature and scope of educational philosophy
- Enumerate the various functions of philosophy of education.
- Identify the aims of educational philosophy and education
- State the relationship between philosophy and education
- State the various methods of Philosophical inquiry
- Analyse the philosophical attitude and value of philosophy
- Discuss the philosophical issues such as metaphysics, epistemology and axiology

CONCEPT, NATURE AND SCOPE OF EDUCATIONAL PHILOSOPHY

Philosophy

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

Philosophers always ask these questions: Who we are? Is there a higher existence that determines our existence? What is the relationship between nature and human beings? What is the meaning of life? Are our senses reliable in telling us about the truth of the universe? How do we get to know about the world? What is the relationship between the mind and the body? They further ask these questions: What is happiness? What is virtue? What is the relationship between individuals and the collective? How can we organize a society and an economy that promote the common good? What methods should we employ to find out truth from false statements? Can we ever hope to find out the truth of our existence?

Philosophy is reflection of the above questions. Hence, philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, truth, beauty, law, justice, validity, mind, and language. Moreover, philosophy is rationally thinking, of a more or less systematic kind about the general nature of the world – metaphysics or theory of existence, the justification of belief - epistemology or theory of knowledge, and the conduct of life – ethics or theory of value.

Meaning of Philosophy

The word *philosophy* literally means *love of wisdom*. Etymologically the term philosophy is derived from Greek word –φιλοσοφία i.e. –philosophia **literally** means "love of wisdom". The Greek φιλοσοφία / philosophia consisting of the two Greek words **“*phylos / philein*”** meaning "to love" and **–*sophie/ Sophia*** meaning "wisdom". Thus, Philosophy stands for –The love of wisdom. Philosophers are –Lovers of wisdom. Philosophers use techniques for clarifying arguments. Sorting out definitions is an important part of what philosophers do. **Philosophy** is the study of general and fundamental questions about existence, knowledge, values, reason, mind, and language. Philosophy had a "wholeness" approach to life in antiquity.

This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation.

The philosophical inquiry involves the disciplines comprising logic, ethics, aesthetics, metaphysics and epistemology. From a few definitions of philosophy, you will be able to decipher all these concepts precisely:

- Philosophy is the study or creation of theories about basic things such as the nature of existence, knowledge, thought, or about how people should live. - Oxford Collins Cobuild Dictionary (2006)
- –Philosophy is the ability to feel at ease in any society. -**Aristipus (435-356 B.C)**
- –Philosophy is the science which investigates the nature of being, as it is in itself. - **Aristotle**
- Philosophers are those who are lovers of the vision of truth. - Socrates.
- He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied; may be justly termed as a philosopher. - Plato.
- –Philosophy may be defined as the attempt to think truly about human experience as a whole and to make our whole experience intelligible. -**Brightman**
- * Philosophy is an interpretation of the world in order to change it. - Karl Marx.
- Philosophy is the acquisition of knowledge. - Plato.
- * Philosophy is nothing but the study of wisdom and truth. - George Berkeley.

- * ‘Philosophy is the art which teaches us how to live.’ - Michel De Montaigne.
- ‘The point of philosophy is to start with something so simple as to seem not worth stating, and to end with something so paradoxical that no one will believe it.’ - Bertrand Russell.
- Philosophy is a logical inquiry into the nature of reality. - **Dr. Radhakrishnan (1888-1975)**
- ‘Philosophy probes problems. It tries to show what a problem is in the sense of what is problematic about it. It explores alternative possibilities of dealing with the problem.’ - Nietzsche.
- Philosophy is persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflections. - **R. W. Sellar**
- ‘The object of philosophy is the logical clarification of thoughts. Philosophy is not a theory but an activity. A philosophical work consists essentially of elucidations. The result of philosophy is not a number of ‘philosophical propositions’, but to make propositions clear. Philosophy should make clear and delimit sharply the thoughts which otherwise are, as it were, opaque and blurred.’ - Ludwig Wittgenstein.



LET US KNOW

— The word ‘philosophy’ comes from the Greek word ‘philosophia’, which combines the words ‘philos’ meaning ‘love of’ and ‘sophia’ meaning ‘wisdom’.

— Philosophy is a form of inquiry – a process of analysis, criticism, interpretation and speculation.

MODES OF PHILOSOPHY

Philosophy as a discipline is more of an activity rather than a body of passive knowledge. In other words, we learn philosophy by doing it, i.e. by philosophizing. So philosophy is an activity. We can identify three modes of philosophy. These modes are the speculative, the prescriptive and the analytic.

(a) Speculative Philosophy

In the first place, speculative philosophy is the mode of philosophy, which systematically speculates about and upon all things. This mode of speculation is limitless as it deals with the real as well as the abstract. Primarily therefore, speculative philosophy is interested in the search for order, wholeness and linkages in the realm of experience. For instance, let us look at the investigation started by the Milesian philosophers. They wanted to discover the laws that governed the universe.

They also searched for explanations of life and creation. What method did they use? They made use of pure reasoning. This was a typical example of speculation. They wanted to understand the mystery of creation through speculation. This mode can be sub-divided into Metaphysics and Epistemology.

(b) Prescriptive Philosophy

In the second place, prescriptive philosophy seeks to set standards, grounds or criteria for the judgement of values, conduct and art (Kneller, 1964). It seeks to establish the objectivity or subjectivity of concepts such as good and bad, right, and wrong, beautiful and ugly e.t.c. In other words, do these qualities adhere in things or are they mere projections of the individual mind? Prescriptive philosophy also seeks to establish some fundamental laws for judging which actions are worthwhile and which are not. For instance, why should education be concerned with judgement

of values?

Education is a value-laden enterprise, as such values abound everywhere in educational practice. These are the basis of any choice and decision making in all matters of education. It will be worth a teacher's time to be familiar with the value basis of the education, which he imparts to the child.

(c) Analytic Philosophy

In the third place, analytic philosophy is concerned with the meaning of words. It analyses the meaning of words such as education, teaching, learning, intelligence, indoctrination, freedom, authority, curriculum, e.t.c In order to separate them into components. It endeavours to show where appropriate and how inconsistencies may come into logical presentation of matter through the use of certain words. Analytic philosophy also examines issues and problems, which are discussed in the world of education. As we are aware, education is a public enterprise, which attracts debates on burning national issues. J.A. Akinpelu (1981) in his well known book An Introduction to Philosophy of Education, identified educational problems such as; falling standard of education, equal educational opportunity, bridging the gap between educationally advantaged and disadvantaged states of the federation. As it were, these issues are debated with a lot of prejudices and biases thereby beclouding the issues at stake. More often, they find political manifestation especially in a democratically elected government as Nigeria's Fourth Republic. A professional philosopher, armed with the tool of philosophical analysis is expected to throw more light logically rather than heat up the debate. In this way, educational issues have the hope of being put in clearer perspective with a view to proffering solutions and the way forward.

TWO SENSES OF PHILOSOPHY

(i) Common/Popular Senses

It is in an attempt to clarify our minds about what philosophy is that Akinpelu (1981) identified two senses in which the term can be used. These are the common and technical senses. Popularly, philosophy is taken to refer to one's attitude to life, which is as a result of one's assumptions, beliefs, attitudes and prejudices to things. In this sense, everyone has his own likes, dislikes, prejudices as a result of one's own experiences, upbringing and background. In this sense, everyone has his own philosophy of life, which guides and directs how he conducts himself. Statements like: -Honesty is the best policy; Punctuality is the soul of business; -No condition is permanent e.t.c embody personal philosophy or common sense philosophy.

Philosophy in general or common sense, is also equated vaguely with —theory or reasons or general objectives (Jaeas, 1960,p. 10). Such meanings could lead to questions like: -what is the philosophy of your school? or what could be the philosophy of his actions?

(ii) Professional/Technical Sense

In its technical sense, Akinpelu (1981) sees philosophy as an academic discipline in which scholars devote their time and energy. It is characterized by logical, consistent, and systematic thinking, so as to reach conclusions that are sound, coherent and consistent in all their parts. To philosophize, therefore, is to engage in a strenuous activity of thought and to pursue it with no other aim than to satisfy the questioning of human mind.

Under this technical sense of the word, philosophy is conceived as *action*; as *content* and as *attitude*. As activity, it involves analyzing, speculating, synthesizing, prescribing or even criticizing issues. As content it involves those issues that make up a course of study and as attitude, it refers to the distinctive attributes or dispositions, which are often required in doing philosophy. These attitudes include, logical consistency, being critical, tentativeness and comprehensiveness.

CHECK YOUR PROGRESS

Q.1: State the meaning of Philosophy.

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.....

Q.2: Give a suitable definition of Philosophy.

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FEATURES

- 1. Philosophy is a set of views or beliefs about life and the universe, which are often held uncritically.**

We refer to this meaning as the informal sense of philosophy or –having a philosophy. Usually when a person says —my philosophy is, he or she is referring to an informal personal attitude to whatever topic is being discussed.

- 2. Philosophy is a rational attempt to look at the world as a whole.**

Philosophy seeks to combine the conclusions of the various sciences and human experience into some kind of consistent world view. Philosophers wish to see life, not with the specialized slant of the scientist or the business person or the artist, but with the overall view of someone cognizant of life as a totality.

- 3. Philosophy is a process of reflecting on and criticizing our most deeply held conceptions and beliefs.**

This is the formal sense of –doing philosophy. These two senses of philosophy—having and –doing— cannot be treated entirely independent of each other, if we did not *have* a philosophy in the formal, personal sense, then we could not *do* a philosophy in the critical, reflective sense.

Philosophers are reflective and critical. Having a philosophy, however, is not sufficient for doing philosophy. A genuine philosophical attitude is searching and critical; it is open-minded and tolerant-willing to look at all sides of an issue without prejudice. To philosophize is not merely to read and know philosophy; there are skills of argumentation to be mastered, techniques of analysis to be employed, and a body of material to be appropriated such that we become able to think philosophically. To philosophize also means to generalise.

- 4. Philosophy is a group of perennial problems that interest people and for which philosophers always have sought answers.**

Philosophy presses its inquiry into the deepest problems of human existence. Some of the philosophical questions raised in the past have been answered in a manner satisfactory to the majority of philosophers. Many questions, however, have been answered only tentatively, and many problems remain unsolved. What are philosophical questions? The question —Did Ram make a false statement on his income tax return?— is merely a question of fact. But the questions –What is truth?— and –What is the distinction between right and wrong?— have philosophical importance.

- 5. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.**

Certainly this is one function of philosophy. In fact, nearly all philosophers have used methods of analysis and have sought to clarify the meaning of terms and the use of language. Some philosophers see this as the main task of philosophy, and a few claim this is the only legitimate function of philosophy. Such persons consider philosophy a specialized field serving the sciences and aiding in the clarification of language rather than a broad field reflecting on all of life’s experiences. This outlook has gained considerable support during the twentieth century. It would limit what we call *knowledge* to statements about *observable facts* and their interrelations i.e. to the business of the various sciences.

LET US KNOW

— Philosophy is an attempt to answer all the ultimate questions of life. What is self? What is mind? What is ethics? What is the true nature of the universe? What are the qualities of truth, goodness and beauty?

Philosophy is regarded more as an interpretation of human life, its sources, value, meaning, and destiny than as an enquiry into the nature of the World, Soul and God.



_ Philosophy explores all the major questions of human activity concerning art, morality, religion, science. Thus, the scope of philosophy is very broad and it includes- knowledge, metaphysics, logic, ethics, aesthetics etc.

Basic Characteristics of Philosophy

In the light of the abovementioned introduction and definitions of philosophy, certain basic characteristics of philosophy may be derived to have an easy outlook of the system of philosophy. These are as follows:

- The word philosophy means _love of wisdom.’
- Philosophy is systematic enquiry about the ultimate reality of the universe.
- Philosophy asks ultimate questions regarding the ultimate truth, knowledge, essential nature of things and good life.
- Philosophy is study of general principles & understanding of all that comes in the range of human experience.
- It is the oldest and original discipline of thought.
- Philosophy seeks understanding in defining terms such as principles, maxims and regulations.
 - It is logical in its approach.
- Philosophy is a living force.
 - It is a way of life.
- Philosophy helps society and culture to be self-critical.
 - Philosophy is related to condition of life and society.
- Philosophy develops an ideology to guide people and society.
- Philosophy is not a synonym for religion.
 - It is flexible in its approach.
- Philosophy does not remain unchanging but develops with the emergence of novel thoughts.
 - Philosophy is a product of time and circumstances.
- Philosophy brings forth the unchanging nature of the changing world.
- Happiness is the ultimate goal of life and the ultimate happiness is philosophy.
- It is a search for truth and reality.
- It is the study of metaphysics beyond one physical world and its relation with the physical world.
 - It is based on enquire about life and existence.
- It is ever growing and developing.
- Philosophers try to see life as a whole.
 - Seeks the knowledge of whole
 - Science of knowledge
 - Methods of philosophy include logic, symbolism, reflections, science and reason.

1.2.2. Scope of Philosophy

The study of philosophy is vast and cannot be gone through in all inclusive modes. Hence, we need to devise ways to know all spheres of the study effectively. Secondly, a philosophy has

certain steps which lead the explorer from verbal or superfluous maxims to the intellectual or emotional experiences of the philosophy. Therefore, it is wise to march step by step to find the virtual depth of the philosophy.

The definition by Anthony Quinton is all suitable to present the meaning and areas of contemplation by the three branches of philosophy. It says—‘Philosophy is rationally critical thinking, of a more or less systematic kind about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value). Each of the three elements in this list has a non-philosophical counterpart, from which is distinguished by its explicitly rational and critical way of proceeding and by its systematic nature.

Everyone has some general conception of the nature of the world in which they live and of their place in it. Metaphysics replaces the un-argued assumptions embodied in such a conception with a rational and organized body of beliefs about the world as a whole. Everyone has occasion to doubt and question beliefs, their own or those of others, with more or less success and without any theory of what they are doing. Epistemology seeks by argument to make explicit the rules of correct belief formation. Everyone governs their conduct by directing it to desired or valued ends. Ethics, or moral philosophy, in its most inclusive sense, seeks to articulate, in rationally systematic form, the rules or principles involved.’

CHECK YOUR PROGRESS

Q.3: What are the branches of philosophy?

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Q.4: Define Epistemology.

.....

Q.5: Write the derivative meaning of the word Metaphysics.

.....

Q.6: Write the branches of Metaphysics.

.....

Q.7: What is the difference between ethics and morality?

.....

Q.8: How do you define logic?

.....

Q.9: Write the meaning of aesthetics.

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Relationship between Science and Philosophy

Introduction to Science

Before analysing the relationship between science and Philosophy, it is essential to know the meaning of science. Literally the word —Sciencell is derived from a Latin word —Scientiall meaning

knowledge. When we use the word –Sciencell, it also refers to scientific knowledge, scientific methods and different branches like physical science, biological science and social science.

Science is the systematic observation of natural events and conditions in order to discover facts about them and to formulate laws and principles based on these facts. It is the organized body of knowledge that is derived from such observations and that can be verified or tested by further investigation. In the views of Aristotle, scientific knowledge was a body of reliable knowledge that can be logically and rationally explained. Amazingly, the word ‘science’ was first known as ‘natural philosophy’ and was considered as the distinct enterprise of defining and studying systematically the laws of nature such as laws of Kepler, Galileo and Newton.

In the eighteenth century the term science expanded its meaning and got to be known as the cumulative term for the disciplined study of the natural world including physics, chemistry, geology and biology. In the nineteenth century, the word science became increasingly associated with the study of human thought and society as social science.

Sheldon Gottlieb explained science as an intellectual activity carried on by humans to discover information about the natural world in which humans live and to discover the ways in which this information can be organized into meaningful patterns. The primary aim of science is to collect facts and interpret them in a systematic way. An ultimate purpose of science is to discern the order that exists between and among the various facts.

Definition

In the effort of finding out an all pervasive definition, scientists have found that there cannot be any complete definition of science. Science is generally defined as –a systematic body of knowledge relating to a definite department of nature.¶ The dimensions of science as an activity and as an area of study are so vast and varied that any fix definition may curtail its entirety. Therefore, it is said that science **consists of a body of knowledge about the natural world**. The facts that make up this knowledge are derived from accurate observations and experiments. These facts can be checked or verified by anyone through replicating and repeating the experiment and as time goes on scientific knowledge steadily progresses.

This description is obviously tough to understand, especially, for neonates. Hence, it would be appropriate at this point to go through few simple definitions given by scientists or dictionaries. It would certainly be helpful to clarify the meaning, scope and dimensions of science. Some such definitions are mentioned hereunder:

* ‘Science consists simply of the formulation and testing of hypotheses based on observational evidence; experiments are important where applicable, but their function is merely to simplify observation by imposing controlled conditions.’ –Robert H. Dott and Henry L. Batten

* ‘Science is the most subversive thing that has ever been devised by man. It is a discipline in which the rules of the game require the undermining of that which already exists, in the sense that new knowledge always necessarily crowds out inferior antecedent knowledge’ –Philip Morris Hauser.

* ‘Science is an **intellectual** and **practical** activity that through **observation** and **experiment**, involves the **systematic study** of the structure and behavior of the physical and natural world.’ –Oxford Dictionary

* ‘Science is knowledge or system of knowledge.....Science is the state of knowing’ – Merriam Webster dictionary.

* Science is the process by which humans **question, investigate, explore** and improve the world around them‘.

* Science is the identification, description, experimental investigation, and theoretical explanation of phenomena.‘–American Heritage Dictionary

* Science is the process of finding-out. It is the art of interrogating nature, a system of inquiry that requires curiosity, intellectual honesty, skepticism, tolerance for ambiguity, openness to new ideas and the sharing of knowledge.‘–Roerta H. Barba

* Science is forming questions about the way things work and trying to answer those questions through experimentation and observation. It is having an open mind and rejoicing when the outcome is a surprise.‘–Mery Rosenblum.

Nature of Science: Some of the distinguishing nature of science can be stated as below:

- 1) Science is based on observations and experiments.
- 2) Scientific knowledge is objective knowledge.
- 3) Causation is an important concept in science.
- 4) Science is based on reason.
- 5) Science is a systematic study of knowledge.
- 6) Science yields quantitative results.
- 7) Scientific knowledge is claimed to be exact and certain.

8) Its methods are generally accepted as analytic.

On the other hand, philosophy tries to study and understand the fundamental nature of two things: the existence of man and the relationship between man and existence. Philosophy is based on reason. Its methods are logical argumentation. Philosophy uses arguments of principles as basis for its explanation. Philosophy entertains both subjective and objective types of questions. Philosophy is mostly involved with thinking and to create knowledge.

The relation between science and philosophy is mutual and characterised by their ever deepening connection. All the outstanding theoreticians have themselves been guided by philosophical thought and critically analysing all the principles and systems known to science, discovering their contradictions and overcoming them by means of new concepts. The connection between science and philosophy has endured for thousands of years. Philosophy and science are interconnected, particularly in the work of Galileo, Descartes, Kepler, Newton, Einstein among others. Philosophical training gives the scientist breadth and penetration, a wider scope in posing and resolving problems. Philosophy is comprehensive ***synthetic*** science. It is concerned with everything as a universal science. Like science, philosophy consists of theories of insights arrived as a result of systematic reflection.

<i>Synthetic:</i> (of a proposition) having a truth-value that is not determined solely by virtue of the meanings of the words.
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Thus the relationship between science and philosophy can be stated in the following ways:

- 1) Both, Science and philosophy are engaged in the search of truth.
- 2) Philosophy examines scientific method.
- 3) Both philosophy and science are critical in nature.
- 4) Philosophy integrates science and examines scientific assumption.
- 5) Scientific research influences philosophical progress.
- 6) Philosophy guides future course of scientific process.
- 7) Philosophy provides a constructive criticism of sciences.
- 8) Philosophy creates knowledge by thinking. On the other hand, science does the same thing by observing.

9) Philosophy entertains both, subjective and objective type of questions. It raises questions and processes before finding out the answers. Science tries to explain the answers from experimental results. So both the studies try to explain situations and find answers.

10) Philosophy provides a constructive criticism of sciences.

From the above discussion, we can say that both philosophy and science grew out of the reflective thinking and are promoted by an impartial love of truth. Both attempt at understanding the world. Prof. John Dewey said that the roots of philosophy and science are the same. But their approaches are different. Science has its goals-description, prediction, experimentation and control while philosophy aims at interpretation, in finding the purpose and value in life. Philosophy works by using reason-based logical analysis. Science is different because it makes use of hypothesis testing that is empirically based. This difference in process enables both to work independently. Bertrand Russell said that the difference between philosophy and science is of the degree, not of kind. Though philosophy is opposed to science in some respects, they are inter-dependant on each other in certain aspects. Philosophy without science is inadequate. Sciences, too, are incomplete without philosophy. Philosophy examines the popular and scientific concepts, and systematizes and organizes them. It is the integration of scientific knowledge.

ACTIVITY 1.1

Do you think Philosophy and Education is really interrelated? If yes, justify it with your own words with the help of an example.

EDUCATION:

Meaning of Education

Generally speaking, 'Education' is utilized in three senses: Knowledge, Subject and a Process. When a person achieves degree up to certain level we do not call it education. As for example if a person has secured Masters degree then we utilize education in a very narrower sense and call that the person has achieved education up to Masters Level. In the second sense, education is utilized in a sense of discipline. As for example if a person had taken education as a paper or as a discipline during his study in any institution then we utilize education as a subject. In the third sense, education is utilized as a process. In fact when we talk of education, we talk in the third sense i.e. education as a process. Thus, we talk what is education as a process? What are their importances etc.?

Etymologically, the word education is derived from *educare* (Latin) "bring up", which is related to *educere* "bring out", "bring forth what is within", "bring out potential" and *ducere*, "to lead". **Education** in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Webster defines *education* as the process of educating or teaching (now that's really useful, isn't it?) *Educate* is further defined as "to develop the knowledge, skill, or character of..." Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students.

In ancient Greece, Socrates argued that education was about drawing out what was already within the student. (As many of you know, the word *education* comes from the Latin *e-ducere* meaning "to lead out.") At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions with the city-state.

In Indian language education means –Sikshā which has been derived from Sanskrit verbal root —Shashl. —Shashl means to discipline, to control, to order, to direct, to rule etc. Education in this sense means controlling or disciplining the behavior of an individual. In Sanskrit –Shikshā is a particular branch of the Sutra literature, which has six branches –Shiksh, Chhanda, Byakarana, Nirukta, Jyotisha and Kalpa. The Sutra literature was designed to learn the Vedas.

Siksha denotes rules of pronunciation. There is another term in Sanskrit, which throws light on the nature of education. It is –Vidyā which means knowledge. The term –Vidyā has originated from –Vid which means knowledge / to know/ acquire knowledge. Hence education in broader sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

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In the modern times it has acquired two different shades of meaning namely:

- (1) an institutional instruction, given to students in school colleges formally ; and
- (2) a pedagogical science, studied by the student of education.

Hence, the term education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers from Socrates to Dewey in west and a host of Indian philosophers have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by a mature through instruction and discipline. It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group. Broadly we can say, Education is a social process that intends to modify the behavior of the pupil in a social desirable direction through learning.

Our discussion of the concept of education and the concept of philosophy form the basis of arriving at the definition of philosophy of education.

NARROWER MEANING

In its narrow sense, school instruction is called education. In this process, the elders of society strive to attain predetermined aims during a specified time by providing pre-structured knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school. To make of narrow meaning of education more clear, the following opinions of some other educationists are being given-

- Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded. - *Drever*
- The influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude. - *G. H. Thompson*
- The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained. - *John Stuart Mill*
- In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers. - *S. S. Mackenzie*

Education, in the narrower sense, is regarded as equivalent to instruction. It consists of the —specific influences| consciously designed in a school or in a college or in an institution to bring in the development and growth of the child.

Wider Meaning

In its wider sense, education is the total development of the personality. In this sense. Education consists of all those experiences, which affect the individual from birth till death. Thus, education is that process by which an individual freely develops his self according to his nature in a free and uncontrolled environment. In this way, education is a lifelong process of growth environment.

- □ Education in its widest sense includes all the influences, which at upon an individual during his passage from cradle to the grave. - *Dumville*
- Education, in its broadest sense, is the means of the social continuity. - *John Dewey*
- By education, I mean the all-round drawing out of the best in child and man's body, mind and soul. - *M. K. Gandhi*
- □ In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life. - *S. S. Mackenzie*

Education in the wider sense is a life-long process. It begins with the birth of a child and ends with his death. It is a continuous process. Continuity is the law of life. Education is not limited to the classroom only; it is also not limited to a particular period of life. Education is a life long process and goes on from birth to death. Throughout life one goes on learning to adjust oneself to the changing patterns of life.

From the discussion of philosophy and education we can conclude that the fact that the common subject of both the philosophy and education is –Man. So, the study of man and life is more important than the study of any other organisms in the earth.

Definitions of Education

- –Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the lust and gives us the wealth, not of things but of inner light, not of power but of love, making this truth its own and giving expression to it. - **Tagore**
- Education is –helping the growing soul to draw out that is in itself - **Aurobindo**
- –By education, says **Mahatma Gandhi**, –I mean, an all round drawing out of the best in child and man-body, mind, and spirit
- –Sa Vidya Ya Vimukteya - *Bishnupuran*
- Education is enfoldment of what is already enfolded in the germ. It is the process through which the child makes the internal-external. - *Froebel*
- Education is the influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude. - *G. H. Thompson*
- Education is the conscious and deliberate process in which one personality acts upon another in order to modify the development of the other by the communication and manipulation of knowledge. - *J. Adams*
- Education is something, which makes a man self-reliant and self-less. - *Rigveda*
- Education is the development of valuable personality and spiritual individuality. - *Ross*
- Education is the child's development from within. - *Rousseau*
- *Education is the realization of self.* - *Sankaracharya*
- Education means the bringing out the ideas of universal validity, which are latent in the minds of every man. - *Socrates*
- Education is complete living. - *Spencer*

Nature of Education

Following natures of education emerge from the various definitions:

The natures or characteristics or salient features of education can be described as follows:

(1) Education – A lifelong process: Education is a continuous process of development from ‘womb to the tomb’. Several thinkers feel that education starts even before birth. e.g. Mahabharata, wherein Abhimanyu learns the skill of breaking the ‘Chakravyuha’ in his mothers’ womb..

(2) Education - A bipolar process: John Adams stated 'Education is a bipolar process in which one personality acts upon another in order to modify the development of the other'. It includes two fundamental poles known as teacher and the pupil and their interaction is education.

(3) Education – A tri-polar process: Jhon Dewey opined Education is a tri-polar process. It involves interaction between the pupil (educand), the teacher (educator) and the social environment (social forces). The teacher tries to develop the personality of the pupil in the light of the needs of the society.

(4) Education – A multipolar process: Now days it has been realized that education is not to be monopolized by school or by teacher as disseminator of learning. Rather so many informal and non-formal agencies provides education to the learners such as newspaper, T.V, Radio, Club, Internet, Family etc.

(5) Education – A purposeful process: Education is a purposeful process. Both the pupil and teacher make efforts for achieving purpose or destination.

(6) Education – A continuous process: Education is a continuous process. It starts when the child is born and continues up to the last moment of death.

(7) Education – A deliberate process: the process of education is not only conscious but also deliberate. The educator is fully aware of the fact that his aim is to develop the personality of the child along definite lines through the modification of his behavior.

(8) Education – A psychological process: According to the psychological perspective, the educator must understand the nature, interests, capacities and limitations of the child.

(9) Education – A sociological process: According to the sociological perspective the educator must interpret and develop the capacities of the child in a social setting. A child is a social being and as such must be educated in such a way that he becomes a useful member of the society.

(10) Education – A process of individual development: Education is a process of individual development which includes physical, intellectual, aesthetic, moral, social and spiritual development of individual.

(11) Education – A dynamic process: Education is a dynamic and progressive process. It reconstructs a new and better social pattern according to changing needs of time, place and society. Thus, education is related to time, place and social change.

(12) Education - A process of individual adjustment: Education is a process of individual adjustment. It helps in individual in making adjustment with self, with parents, relatives, friends, teachers or members of society.

(13) Education – Theoretical as well as practical process: Education is not just theoretical but also a practical process. Theoretical and practical knowledge of education broadens the intellectual horizon of the child, deepens his insight, enhances his efficiency, and helps him in solving educational problems.

(14) Education – A child-centered process: Modern education considers child as the 'hero' in its drama wherein he takes central place on centre stage. The subject matter, the teacher and the environment are all for him and not he for them. The child-centered process signifies that the educator must study each child carefully and attend the individual needs.

(15) Education – Not mere information and knowledge: A.N. Whitehead states, 'A merely well-informed person is the most useless bore on earth'.

Thus, education is not synonymous with information and knowledge. Teacher are not information mongers or walking encyclopedias. Information and knowledge should lead to constructive thinking, creativity and wisdom.

(16) Education – A Science: Education is a pure science due to following aspects:

(a) It undertakes systematic and methodological study of certain facts.

(b) It employs scientific methods of observation and experimentation.

(c) It discovers, establishes, and formulates generalizations, about its methodology, learning, memory, attention, interest, motivation, curriculum, construction, methods of teaching and evaluation.

(17) Education – An art : Education is a true art due to the following aspects:

- (a) Educator is an artist who moulds the raw material of a child into a better, pure and noble person.
- (b) Educator has a practical inspiration of helping the child in acquisition of knowledge, integrated growth, social and vocational efficiency.

Focus of Education in 21st Century:

UNESCO has defined the goals of education during the last 50 years through various reports. We can draw a report —Learning: The Treasure Within published by UNESCO under the chairmanship of Jacques Delors in the year of 1996 which mention the four pillars of education for holistic development are discussed below.

1. Learning to Know

Learning to know means having the ability to direct and take responsibility for one's own learning, for keeping one self up-to-date, for knowing where to look for knowledge. It is particularly to scientific awareness.

2. Learning to Do

This pillar of learning implies in the first place for application of what learners have learned or known into practices; it is closely linked to vocational-technical education and work skills training.

3. Learning to Be

Learning to be means the discovery of true human nature, and encounter with the essence of oneself, which goes beyond the psychic apparatus of thoughts and emotion. It is learning to belong to the whole. It is the discovery of our universal dimension, where genuine human values, not individual human values, reside.

4. Learning to Live Together

This means learning to live responsibly, respecting and cooperating with other people and, in general, with all the living organisms on the planet. Learning must overcome prejudice, dogmatism, discrimination, authoritarianism and stereotypes, and all that leads to confrontation and war.

Aims of Educational Philosophy

Quest for Aims of Education

The quest for aims in education has been made since times immemorial. History bears out the truth that the quest acquired momentum with the birth of a great philosopher, or that of an educator or a great thinker. Similarly, the trial of a new educational experiment gave momentum to this quest. The quest for aims has also received a spurt with the sudden emergence of a political or social revolution or with the onslaught of religious upheaval. Emphasis on the nature of aims of education reflects the needs of the times.

Clark has expressed, -No writer on education, however much he may strive after universality of thought, can wholly shape himself free from the influence of time and place. |

Education Related to Time and Space

Worthy aims are related to situations of life. Any organised system of education must meet the real situations of a community. It must be in accordance with the physical and social needs of the community. The intrinsic needs and activities of the child are closely related to the needs of the community. A child is not to be educated in a vacuum. He is a member of the community in which he lives and education must help him to become a useful member of that society. Of course, in the process of making him a useful member of the society, he should not be overburdened with do's and dont's.

Since physical, social and economic needs differ from place to place, from time to time and

Check Your Progress- I

1. The term 'education' is derived from _____ language
2. English, (b) French, (c) Latin, (d) German
3. Educare means: (a) to train, (b) to bring up, (c) to lead out, (d) to nourish
4. List down Indian synonyms of education and its meaning.
5. Column "A" represents the root words from which the term "Education" -might have been derived while column "B" represents the meanings of these root words. Match the *root* words in Column A with heir meaning in Column B.

<u>Column A</u>		<u>Column B</u>	
i)	Educare	a)	To draw out
ii)	Educatum	b)	To bring up
iii)	Educere	c)	Act of teaching

country to country, the educational system, its curriculum, syllabi, methods and techniques must also be more or less different in different countries at different places. Changes in the ideals and values accepted by a society, will call for corresponding change in the system of eudcation. Nothing is held as true and valuable for all times.

Education in Primitive Times

In ancient times men needed training in the use of bows and arrows for their safety. Their needs were simple and few. The process of production, consumption, distribution and exchange was quite simple. Thus, the educative needs were also simple and could be met by a process of education which was also very simple.

Aims of Education in Sparta

The surrounding and situations in which the Spartan state existed and grew up demanded that their educational system must enable the individual to serve the interests of a strong militaristic state.

Aims of Education in a Totalitarian State

The aims of education are determined by political ideologies. J. F. Brown says -Education in any country and at all periods reflects on the ruling class.¶ There are many instances in the history of the world when persons with different ideologies from their rulers were threatened, sacked, and even assassinated. In Russia, the individual was to be trained in a way so as to become a Communist, in Germany a Nationalist Socialist, in Italy a Fascist. The aim of education is to force upon every individual an ideology which he must not question. The creed will be reflected in the curriculum, syllabi, methods and techniques of education.

Individual and Social Aims of Education

Educational aims are correlative to the ideals of life. Educational aims in any country have varied with its political, social and economic conditions. The educational System of Greece and Rome raised an issue that is still very important in education today. Should education train good

individuals or good citizens? Are the social needs of education more important than the needs of the individual? An individual is born with certain potentialities and natural endowments. It is the task of the educator to develop him into a distinct individual. But personality development does not take place in a vacuum. Thus, we have to decide whether the individual or the society should occupy the first place in education.

Educators Who Emphasises Individual Aims of Education

1. To enable men to release, to mature, to discipline the human mind and spirit. this most influential of all the varieties of energy has always been the task of education.
2. Schools exist to help children succeed.
3. Therefore, we would ask education to give us men with taste, respect for intelligence, and independence of judgement that will give them confidence to approach the public for what it is a group of distinct individuals, not a lump of reflexes waiting to be conditioned.
4. The object of education assumed here is development of the individual.
5. In *Rigveda*, education has been defined as something, which makes a man self-reliant and selfless.
6. According to Sir Percy Nunn, -Nothing good enters into the human world except in and through the free activities of individual men and women, and that educational practice must be shaped to accord with that truth.||
7. Mahatma Gandhi, the father of basic education, considers education as a means to develop man. He said, -By education I mean an all-round drawing out of the best in child and man—body, mind and spirit.||
8. The University Education Commission (1948) speaks about education in these words: -Education according to Indian tradition is initiation into the life of spirit, a training of human soul in the pursuit of truth and the practice of virtue.||
9. Aristotle thinks that —education is the creation of a sound mind in a sound body||.
- 10, In the words of Kant, -Education is the development in the individual of all the perfection of which he is capable.||
11. According to Pestalozzi, -Education is the natural, harmonious and progressive development of man's innate powers.||
12. Froebel regards education -as the process through which the child makes internal external.||

Why Stress on Individual aims

1. *The biologist's support to individual aims of education.* According to Prof. G. Thompson, -Education is for the individual: its function being to enable the individual to survive and live out its complete life. Education is given for the sake of the

individual to save him from destruction. Community exists for the individual, not the individual for the community. Community being the means and individual being the end, education should not set means over the end. Individual and not society, therefore, should be the centre of all educational efforts and activities.¶

2. *The naturalists' support to the individual aims of education.* The naturalists like Nunn and Rousseau are of the view that the central aim of education is the autonomous development of the individual. According to Rousseau, -Everything is good as it comes from the hands of author of Nature, but everything degenerates in the hand of man. God makes all things good, Man meddles with them and they become evil.¶ Therefore, education should be in accordance with the nature of the individual
3. *The psychologists' support to individual aims of education.* The psychologists regard each individual as a unique one. According to them no two children are identical. The function of education should be to develop the innate powers of the individual so that his maximum development may take place.
4. *The spiritualists' support to individual aims of education.* The spiritualists are of the view that every individual is a separate entity and is responsible for his own actions. Therefore, the main function of education should be to lead the individual to self-realisation. Swami Vivekananda stated, -Man is potentially divine. The goal is to manifest this potentiality from within, by controlling nature-external and internal through education.¶
5. The progressivists' support to the individual aims of education. The progressivists hold the view that the progress and advancement of the world is due to great individuals born in different periods of history. They thus believe that the education process should secure conditions for the complete development of individuality so that each individual may make his original contribution to human life.

Criticism of individual aims of education

1. According to Raymont, an individual is only a figment of imagination. An individual cannot be conceived in isolation from society.
2. The critics of individual aims believe that individual left to himself is an animal, selfish and undisciplined. The animal instinct of man, if given a free reign, is sure to lead him to the state of primitive barbarism where the law of jungle prevailed.
3. Absolute freedom to the individual should not be given. The individual may begin to assert that I must have what I want.
4. The exaggerated claim of the individual may have an adverse effect on the politics and economy of a country. The policy of Laissez faire is not conducive to national interests in the modern times.

Social Aims of education

The individual is regarded as endowed with a social nature; he is social by instinct. An individual seems always to be caught up in an intricate web of social relations. Without them the newborn baby would almost perish. The social process are essentially one and the same.

Curriculum is the social stuff out of which the individual realises itself.

Narrow interpretation of social Aims of Education

The protagonists of this view think that state is an –idealized metaphysical entity over and above individual citizen, superior in every way. Hence the individual exists for the society. It is, therefore, the state that should decide the aim, mode and type of education or training which an individual should receive for its welfare. The Spartan system of education in ancient times and the Nazi system of the recent past reflect this tendency. Undoubtedly such nations played a major role in the world conflicts which led to the two world wars in 1914 and 1939.

Broader Interpretation of the Social Aims of Education

1. The primary purpose of the public schools is development of effective citizens—citizens who uphold American ideals and who act in accordance with the social and moral standards that characterise democracy.
2. The basic purpose of school is to develop in all people the skill, understanding, beliefs, and commitments necessary for government of and by the people.
3. The large function of education is to realise the ideals of manhood and the kinds of relationship between man that it cherishes.
4. The distinctive function of education must inevitably involve the giving of direction to the social reconstruction that we so desperately need if we are going to solve our social problems and realise our ideals.
5. Education means the culture which every generation purposely gives to its successors in order to qualify, to keep and to improve the level attained. —*Brown, F.J.*
6. The teacher's aim is not to educate his pupils in the abstract, but for life in any existing society. —*Bruebaker, J.S.*
7. Education is the process of reconstruction or reconstitution of experience, giving it a more socialised value through the medium of increased social efficiency. —*Dewey*
8. Education cannot be considered in isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic and political change and will, therefore, have to be related to the long-term national development in which the country is engaged and the difficult short-term problem it is called upon to face.—*Education Commission, 1964–66.*
9. Education is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life.—*James Welton*
10. An adequate educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life including in a democratic country a full share in the active

management of group affairs. such an adequate programme will besides go on further to an active effort to improve the group culture.–*William Kilpatrick*

11. True education involves three things: a sincere appreciation of the social and cultural achievements of one's country, a readiness to recognise its weaknesses frankly and to wish for their eradication and an earnest resolve to serve it to the best of one's ability, harmonising and subordinating individual interest to broader national interests. The school must address itself to building up this rich, three-fold concept of patriotism.

Why Social Aims of Education?

1. The supporters of these aims believe that an individual cannot live and develop in isolation from society. Raymond says that the isolated individual is –a figment of the imagination. The individual being a social animal, will develop through social contacts.
2. According to John Dewey, social aims are stressed as education should make each individual socially efficient and this social efficiency must be achieved by the positive use of individual power and capacities in social occupations. A socially efficient individual is able to earn his livelihood. He also conforms to moral and social standards of conduct.
3. Gandhiji formulated the basic scheme with the objective of making people realise that education was not merely for the benefit of the individual but for the needs of a predominantly rural and agrarian population.

Limitations of Social Aims of Education

1. Social aims of education envisage the individual as a non-entity and leave little scope for his personality and unique characteristics to flourish.
2. Aggression and violence against neighbouring countries have resulted in educational aims of this variety. Militant nationalism –my country, right or wrong, are attitudes which may develop in tender minds.
3. In recent years there has been a tendency in western countries among the young people to rebel against the cult of –social efficiency. Many students prefer the development and growth of individuality and want to give up the struggle for social efficiency.

Definitions stressing Individual and Social Objectives of Education

1. Education is that which increases our ability to enjoy things more, to live more richly, more creatively, and in greater harmony with ourselves, our environment and our fellowmen.
2. The main objectives of general education should be two-fold: first to help the students develop those qualities and abilities that will serve him and the community well, no matter what his calling or status in life, and second to foster in him those interests or abilities that enable him to continue to grow—to learn by himself and in whatever joint activity he may be engaged.
3. The goals are to enable each child to play a constructive, respected role in society and to lead to life which to him will be satisfying.

Social and Individual Purposes of Education not Incompatible

‘Social purpose’ of education and ‘individual purposes’ of education are not incompatible terms. The Education Commission, 1964-66, has explained the position as, ‘One of the important principles to be emphasised in the socialistic pattern of society which the nation desires to create is that individual fulfillment will come, not through selfish and narrow loyalties but through wider loyalties of national development in all its parameters.’

According to Ross, ‘Individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and manifest. Self-realisation can be achieved only through social service, and social ideas of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken.’

The individual and the society both are to be regarded as realities, neither of the two being absolutely independent of the other. Instead of being regarded as isolated entities, the individual and the society should be considered as functionally related to each other, the individual acting on the society, and the society reaching on the individual. The individual is the product of society and the society in its own turn finds its advancement in the development of its individual members. In the words of John Adam, ‘Individuality requires a social medium to grow. Without social contacts we are not human.’

Knowledge Aim

Both Bacon and Comenius wanted ‘all knowledge for all’. Socrates said, ‘Knowledge is power by which things are done.’ He also said, ‘One who had true knowledge could not be other than virtuous.’ Cicero puts it as, ‘As a field, however fertile, cannot be fruitful without cultivation, neither can a mind without learning.’ It is stated by the advocates of this aim that the function of the school is the communication of knowledge of all subjects. The acquisition of knowledge is regarded as the test of successful schooling. Examination is considered as the end and teachers take pride in turning out ‘prodigies of learning.’ Herbart declared that character and personality are also developed through the implanting of ideas.

A.N. Whitehead has severely criticised the knowledge aim. He states, ‘A merely well informed person in the most useful bore on God’s earth.’ Lee Farrar has observed, ‘Knowledge without commonsense is folly; without method it is waste; without kindness, it is fanaticism; without religion, it is death. With commonsense it is wisdom; with method, it is power; with charity, it is beneficence; with religion, it is virtue and life and peace.’

Acquisition of knowledge is sometimes confused with information gathering. the cult of knowledge aim, as Adams observed, has made the schools into ‘knowledge shops’ and teachers ‘information-mongers’.

Knowledge cannot be considered as an end in itself. It is and should be a means to other ends.

Moral and Character Formation Aim

Money is not needful; power is not needful; cleverness is not needful; even health is not needful but character alone is the most needful and education must develop it. Gandhi has observed, ‘All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character.’ Raymont states, ‘The

teacher's ultimate concern is to cultivate, not wealth of muscle, nor fullness of knowledge, nor refinement of refinement of feeling, but strength and purity of character.¶ According to Vivekananda, -The end of all education, all training, should be man making.¶ Johan Dewey has said, -All education forms character-mental and moral.¶ The Secondary Education Commission has observed, -Education s the training of character to fit the students to participate creatively as citizens.¶

Character has two faces: the one which is personal, and the other which manifests itself in our relationship with society. Both these aspects should be pure and unsullied. Right from the ancient seers down to the great personalities of our modern time, all those whom we consider as standard bearers of our philosophy and culture have been pure-their thought, word and deed all in tune with the highest truths.

Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others struggles against temptations. What is character without elementary personal purity?

Character is the product of innate endowment, influence of environment and constant introspection. Good acts and habits are the basis of good character and therefore character formation is a continuous process from life to death. Gandhiji has observed, Character-building must come within yourself.

The Secondary Education Commission has very emphatically stated, Character is forged on the anvil of action-of every kind of action, academic, social, manual or moral-and the way in which the student performs his manifold duties in school or at home leaves an indelible impression on him. The Secondary Education Commission calls upon the teachers to realise that they cannot train character or inculcate discipline in the students unless they set before them an effective example of personal integrity, social sense and discipline. The Commission also states that the example of the teachers will only point the direction and the goal. The actual process of training will consist in the students discharging all other duties in such a way that it will irresistibly build up the requisite ideals and qualities of character. The Commission points out that the students will not remain pinned to the wall but will find hour to hour practical expression in the way they carry their studies, play their games, organise their social activities and perform all their tasks in and out of school. It is only when this supreme purpose inspires their hearts and minds and enters into everyday activities that character can be build on enduring foundations and stand the strain and stress of life.

Indira Gandhi in her convocation address at Vishwa Bharati in 1966 remarked: Let us not measure the quality of our education by the statistics of pass, failure and wastage, however important these figures may be as official records. The quality of education must be reflected in the quality of life, in its value and grace.

John I Goodland has also pleaded, -The central task of education-and, therefore, for elementary schools is to develop men of goodwill who do not cheat, or steal, or kill; universal individuals who value as one both self and mankind.“

R.W. Emerson has described the man of character as:

Not gold, but only men can make

A people great and storng----

Men who for truth and honour's sake
Stand fast and suffer long
Brave men, who work while others sleep
who dare while others sleep
They build a nation's pillars deep,
And lift them to the sky.

Moral or character formation aim of education is also one-sided. An individual must be prepared to earn his livelihood otherwise he will not be a happy man. Of course, values of life must not be sacrificed for bread and butter.

Religious Aim

It is argued that the basis of good citizenship is character and the character depends upon man's beliefs. Kant is of the opinion that a life without religion is incomplete and so is morality. E. D. Burton states, -Religion and education are natural allies. Both recognise and have to do with spiritual as over against an exclusive attention to the physical and material. Both seek to emancipate man." A.N Whitehead explains religious education as, -Religious education is an education which inculcates duty and reverence." Radhakrishnan has also said, -Education, according to Indian tradition, is not merely a means to earn a living, nor it is only a necessity of thought or a school of citizenship. It is initiation into a life of spirit, a training of human souls in the pursuit of truth and the practice of virtue." James Ross points out, -Today it is the conviction of an increasing number of thoughtful people that education, if it is to produce and maintain a high degree of civilisation and to safeguard against political lapses into barbarism, it must be based on religion." Tagore writes, -Teaching of religion" can never be imparted in the form of lessons; it is there where there is religion in living Religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects. It is the truth of our complete being, the consciousness of our personal relations with the infinite. It is the true centre of gravity of our life." Swami Vivekananda has declared, -Unselfishness is the test of religion. He who has more of this unselfishness is nearer to Shiva. And if a man is selfish even though he has visited all temples, seen all the places of pilgrimage...he is still farther from Shiva." Maharishi Ved Vyasa explains the spirit of religion, -we should not do unto others what we may resent, if done to ourselves. It short, that is religion; all other creeds have some selfish motive behind them.¶

Education for religious upliftment should build into the character of children, the power to organise their life energies for the realisation of the growing body of ideal value to which they become committed. The ability to act decisively, effectively and courageously on behalf of tested ideals is the ultimate test of religious devotion to them. Religious strength of character includes humility, which recognises one's inevitable fallibility and submits to the corrective process of group thinking and cooperative action.

Gandhi states, -For me morals, ethics and religious are convertible terms. A moral life without religion is like without reference is like a house built upon sand. And religion divorced from morality is like -sounding brass good only for making a noise and breaking heads.¶ According to Gandhi the best way for imparting religious and moral training is for the teachers rigorously to practise virtues of truth and Ahimsa in their own person. This very association with

the students, whether on the playground or in the class room will then give the pupils a fine training in these fundamental virtues.

In the end, it may be stated that religious education of the child is not merely concerned with religious or moral virtues. It must concern itself with the whole child. Education to be complete must have five principal aspects relating to the five principal activities of the human being the physical, the vital, the mental, the psychic and the spiritual.

Two Most Important Aims of Education Relevant to Indian Society:

Character Formation and Vocational Efficiency

Character Development Aims of Education: Individual Character as weak as social Character

A man of character is bound to be liberal, appreciative of his duties and responsibilities, above sectarian, regional and religious considerations. He follows the values of secularism, socialism and democracy. Therefore, Character formation is the first aim of education in India.

In India today we find lack of character at various levels so much so that the actions of the V.I.P.s also create doubts in the mind of the common man. State of affairs is very shocking. The present saying is ‘As the ruler, so the people.’ Perhaps after Independence, morality or character has been the greatest casualty. Education, therefore, must be devoted to character building activities.

Vocational Aims of Education

Moral or character formation aim of educational is one-sided. An individual must be prepared to earn his livelihood otherwise he cannot be a happy man. Of course, values of life must not be sacrificed for ‘bread and butter.’

Gandhi has also supported the vocational aim true education aim is also called the bread and butter aim’. It can train individuals to become socially efficient. They will, therefore, neither be drags nor parasites on the society. They will contribute to increase production and national wealth. The advocates of the pupil acquires in the school will be of no use, if he cannot make both ends meet.

Synthesis of Character Formation and Vocational Aim of education

Vocational aim in education has its own importance but man does not live by bread alone. Education must take into consideration the entire personality of the pupil and not one segment of it. Man has to develop himself aesthetically, intellectually, morally, physically, socially and vocationally. The University Education Commission, 1948- 49 , has very rightly observed, –if we wish to bring about a savage upheaval in our society, a *Rakshas Raj*, all that we need to do is to give vocational and technical education to starve the spirit. We will have number of scientists without conscience, technicians without taste, who find a void within themselves, a moral vacuum and a desperate need to substitute something, anything for their lost endeavour and purpose.¶ This underlines that vocational aspect should not be at the cost of character aspect. This statement does not reject the vocational aim. It emphasises that character aim should not be ignored.

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

RELATIONSHIP BETWEEN PHILOSOPHY AND EDUCATION

Meaning of Philosophy

The term philosophy has a Greek origin. It 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. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth led to the origin of philosophy. A love of wisdom is the essence for any philosophic investigation.

Philosophy has been defined by various scholars from various angles. It started from the time when Greek civilisation was at its zenith. The stoics raised a number of questions about the origin of the universe, life and creation. Philosophy, according to them, is nothing but an endeavour to bring about a consistent explanation of the different realities around us. It is an enthusiasm, a love for the truth which is nothing but consistency.

Coleridge defined philosophy as the science of sciences.

Cicero called it the mother of all arts, and the true medicine of mind.

According to Bramold, -Philosophy is a persistent effort of both ordinary and persistent people to make life as intelligible and meaningful as possible.¶

Aristippus thinks that philosophy is —the ability to feel ease in any society.¶

According to Carlis Lamont, Philosophy is the tenacious attempt of reasoning men to think through the most fundamental issues of life, to reach reasonable conclusions on first and last things, to suggest worthwhile goals that can command the loyalty of individuals and groups.¶

Philosophy has also been defined as an attempt to explain and appreciate life as a whole. A philosopher, therefore, has got the chief aim of life and action, in word and in piecemeal but always takes them as a systematic whole. The outlook of a philosopher is, therefore, wide and comprehensive.

There is some controversy about the definition of reality and a philosopher is greatly concerned with the ultimate reality. The attitude of a philosopher is to take universe as a systematic whole.

Some people think that philosophy is the revelation of some truth through everyday experience.

According to Alexander, philosophy means metaphysics. Philosophy, he thinks, is an attempt to study such comprehensive topics like reality and universe. His conception of philosophy tries to combine the two concepts of metaphysics and criticism.

Kant's conception of philosophy as the metaphysics of experience is closely allied to the preceding concept. According to him, philosophy should give up the futile attempt to know ultimate realities like God and the self and limit itself to the world of experience.

According to the revolutionary school of thought, philosophy is neither metaphysics of experience nor realities beyond sense experience nor is it concerned with the knowledge of transcendence. The proper function of philosophy is a logical analysis of the proposition of science.

Plato states that the knowledge of reality is a knowledge of the universal unchangeable and eternal. And such knowledge cannot be given by sense perception which does not reveal the reality of things but gives a mere appearance.

Need for Philosophy

Philosophy gives a direction to life. Philosophy in India emerged as a result of reflection over the experiences and problems of life. Radhakrishnan, the great Indian philosopher, has suggested this meaning of philosophy through the titles of two of his books, „*The Indian View of Life*” and „*The Idealist View of Life*”. Human life is always purposeful. The purpose of life is determined by the philosophy of life.

We need philosophy to take decisions wisely and to act consistently. One needs wisdom to distinguish between two extremes—falsehood and truth, ugliness and beauty, and right and wrong. Philosophy enables us to live by values for we do not live only by bread, vitamins and technological discoveries.

Social Action and philosophy

Philosophy furnishes the basis for social action as well as for personal conduct. In the words of A.C. Ewing (1964), „Unless we suppose that material wealth is the only thing of value, the inability of philosophy to contribute to this would not mean that it was of no practical value. We value material wealth not for itself, but for its contribution to happiness. Now there is no doubt that one of the most important sources of happiness for those who can enjoy it at all is the search for truth and the contemplation of reality and this is the aim of philosophers.”

Philosophers have been instrumental in revolutionary political and social reforms. For example, the American constitution is to a very considerable extent an application of the political ideas of the philosopher Johan Locke. The ideas of Rousseau played an important role in the French Revolution.

Philosophy can be materialistic or spiritualist. In ancient Sparta, the philosophy of life was to defend the country from foreign aggression and thus the aim of life was to become a soldier. The ideal Spartan was an ideal soldier. In Nazi Germany, the philosophy of life was determined by racial superiority and an individual was meant for the state. Similar was the case in communist countries. In ancient India attainment of „*Moksha*” or „*Nirvana*” was the guiding philosophy. In theory at least, „simple living” and „high thinking” is the philosophy of life in the present day India.

Scope of Philosophy: Different Areas of Philosophy

Scope of philosophy is so vast that Cicero (106-43) B.C., a Roman scholar called it 'the mother of all arts' and 'the true medicine of mind'. Francis Bacon (1561-1626), an English philosopher regarded philosophy as, 'the great mother of the Sciences'. Coleridge (1772-1834) a noted poet, considered it as the 'science of sciences'.

Broadly speaking, following types of problems come under the scope of philosophy.

1. Problems of reality
2. Problems of knowledge
3. Problems of value

1. *Problems of reality*—'Metaphysics' is the branch of philosophy which deals with this problem. Questions usually discussed are—what is the nature of the universe we live in? What is reality? Such questions have been raised in the Upanishads. Mahatma Buddha called the universe 'Maya'.

2. *Problems of knowledge*—This area of philosophy is known as 'epistemology'. Questions discussed are: How do we get knowledge? How does a man know what is real? Different philosophers have provided different answers.

3. *Problems of value*—The branch of philosophy which deals with this problem is 'axiology'. The problem of values include such questions: What are the principles of life? How do they support the view of reality? Problems of values include standards or norms of conduct.

The special branches of philosophy are called *ethics* and *aesthetics*. Ethics is concerned with morality and aesthetics with tastes and appreciation.

Methods of philosophy can be divided into four heads: (a) speculation, (b) description, (c) analysis, (d) prescription.

Relationship between Philosophy and Education:

Philosophy and education are closely inter-related and inter-dependent. Philosophy points out the ways and education follows it. Without philosophy education would be a blind effort and without education, philosophy would be crippled. In the words of Ross, 'philosophy and education are two sides of the same coin; the former is the contemplative side while the latter is the active side.'

Education is the process and philosophy is the product. All educational problems are questions of philosophy. In other words we can say that the application of philosophical principles in the field of education to solve various educational issues is regarded as educational philosophy. In fact, educational philosophy is that philosophy which provides answers to the educational issues of why to educate (aim), whom to educate (child), who to educate (teacher), where to educate (school), what to educate (curriculum), how to educate (methods), when to educate (motivation) and so on. Further, a sound philosophy of education is based on an adequate philosophy of life. Philosophy and education are reconstructive; they give to and take from each other in ebb and flow of thought and action; they are means to one another, and ends. Thus it is the application of general philosophical positions to educational problems is known as *philosophy of education*. The following are a few viewpoints that establish the relationship between philosophy and education:

View of John Dewey: John Dewey endorses the viewpoint of Ross when he says, 'Philosophy is the theory of education in its most general phase.'

Fichte's view: 'The art of education will never attain complete clearness without philosophy.'

Spencer's view: 'True education is practicable to true philosophers.'

Gentile's view: 'Education without philosophy would mean a failure to understand the precise nature of education.'

John Adams : Education is the dynamic side of philosophy.

Their Interdependence

Education and philosophy are two sides of the same coin—life. Sir Johan Adams said that education is the dynamic side of philosophy. Ross put it thus, –Education is the active aspect of philosophical belief, the practical means of realising ideals of life.¶

T.P. Nunn has said, –Educational aims are correlative to ideals of life.¶

Henderson has expressed similar views, –Educational aims cannot be determined apart from the ends and aims of life itself for educational aims grow out of life’s aims. To determine what constitutes worth living has been one of the chief tasks of philosophy.¶

Great Philosophers as Great Educators

A close analysis of the concept of education as given by various philosophers and educators will make clear that their views on education are based on their varying concepts of reality of knowledge and of values.

The great philosophers of all times have also been great educators. Most of the educational movements were the expressions of their philosophical beliefs. Views of great thinkers like Socrates, Plato, Aristotle, Comenius, John Locke, Rousseau, Froebel, Dewey, H.G. Wells, Bertrand Russell, A. N. Whitehead and Aldous Huxley offer an interesting example of the intimate connection between philosophy and education. The ancient sages in India were all educational philosophers. In recent times, this is fully illustrated in the case of Swami Dayananda, Swami Vivekananda, Sri Aurobindo, Tagore, Radhakrishnan and Gandhi.

Interdependence of Philosophy and Education

Education is a growing science and its foundations are to be explored for a study of the subject as an interdisciplinary approach. Philosophy is the corner-stone of the foundations of education. But this does not mean that education should be enslaved to philosophy or some set of values created by human society. Philosophy should be interpreted as a vision in a wider perspective. This being so, education should be wedded to some philosophy in general. We need some frames of reference in which education has to fit. There have been various schools of philosophy presenting their views with much optimism.

Education is the process of enabling people not merely to live but to live adequately. There are various facets of education: academic, aesthetic, moral, physical, social and spiritual. Theories of education have been formulated and different values emphasised.

Philosophy and Education

While the goal of philosophy is to explain the baffling mysteries of universe, the place of man in the universe and variegated problems created out of his wisdom and folly, the chief means of philosophy is ‘education’, which has been correctly described as the ‘dynamic side of philosophy’. Education is a practical activity of philosophical thought. Every educational practice is illumined with the backdrop of philosophy. The speculative, normative and critical function of philosophy affects not only the direction of moral guidance that the teacher gives but also effects the direction and the emphasis of the curriculum, the colour of the teacher’s attitudes from day to day, even from hour to hour. No practice is good and scientific unless rooted in philosophical thought which gives logic, rationale, sequence and system to education. Since

philosophy speaks the language of analysis and reason, there is hardly any problem of education which is not solved by the calm lights of philosophy.

Fichte, therefore, very rightly observed, –The art of education will never attain complete clearness without philosophy.¶ Gentile stated, –Education without philosophy would mean a failure to understand the precise nature of education.¶ Dewey said, –Philosophy is the theory of education in its most general phases.¶ If education is a set of techniques for imparting knowledge, skills and attitudes, philosophy is the foundation to vitalise these. Philosophy is the foundation and education is the superstructure.

Without philosophy, education would be a blind effort and without education, philosophy would be a cripple.

Dependence of Philosophy on Education

Education is the dynamic side of philosophy: Education can be defined as the strongest instrument for the achievement of the ideals of life and civilized attempt to bring about the balanced and proper development of human personality. The plant of education draws its nourishment from the soil of philosophy.

In the words of Adams: “Education is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the ideals of life. Philosophy is the theory of education while education is practical thereof. Education is the best means for the propagation of philosophy. Education cannot even be imagined without philosophical principles likewise philosophical principles are lifeless without the help of education. Example- the introduction of the 10+2+3 system of education and craft education are the consequence of philosophical views. Thus philosophy equips us with thoughts and these thoughts are put into practice by education.

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

Contribution of Philosophy to Education: Significance of Philosophy in Understanding Education Practices and Undertaking Them

The gifts of philosophy to education are :

1. Philosophy assists education in understanding man, his life, his actions, ideals and problems.
2. Philosophy assists the educator in formulating beliefs, arguments, assumptions and judgements concerning learning and teaching, character and intellect, subject-matter and skill, desirable ends and appropriate means of schooling.
3. Philosophy assists education in the determined effort to find out what education should do in the face of contradictory demands of life and factors arising out of experience which brings meaning and direction to thinking.
4. Philosophy assists education in giving unity of outlook to the diverse interests of the individual, his family, community and the state.
5. Philosophy provides logical vigour envisaging transcendence and disciplined imagination which when taken out from the person will find him a barren mass of flesh.
6. Philosophy provides reasons with faith.

With these endowments, philosophy creates responsibility, effort and faith in a teacher. It creates that sense of 'commitment' which builds in him the value-system to respond to the challenges which face him in the discharge of his duties.

Dependence of Education on Philosophy

Philosophy determines the real destination towards which education has to go:

Philosophy has always inspired educational theory as well as practice. It determines the real destination towards which education has to go. In the words of Dewey: —Education is laboratory in which philosophic distinctions become concrete, and are tested. Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content of instruction. Philosophy embodies a way of life; education is the preparation for life. Philosophy is the knowledge obtained by natural reason; education is the development of that reason and other powers of mind.

Philosophy determines the various aspects of education: All the problems of education are the problems of philosophy. That is why, Gentile says, —Education without philosophy would mean a failure to understand the precise nature of education —. It is because philosophy determines both aim of life and the aim of education. Every aspect of education has a philosophical base. There is no aspect of education — aims, curriculum, methods, text books, discipline, teacher etc. which is not influenced and determined by philosophy. Height and breadth of education is probed by philosophy. It is philosophy which provides aims to education and these aims determine the curriculum, the methods of teaching, the text books, the role of the teacher and the school discipline. It helps to construct curriculum according to the needs of the individual and the society. J. S. Ross remarks, —From every angle of the educational problems comes the demand for philosophical basis of life and education.

Philosophy and Aims of Education

Philosophy of education provides original ideas regarding all aspects of education particularly educational aims, method of teaching, curriculum, teacher, 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 need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. (e.g- Self-expression is the aim of education under naturalism, where as 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.

In the words of Bode, —Unless we have some guiding philosophy in the determination of objectives we get nowhere at all. Robert Rusk corroborates this by saying, —Philosophy formulates what should be the end of life while education offers suggestions how this end is to be achieved. It is in this sense that philosophy becomes handy to the teacher for formulating his objectives in education.

Philosophy means looking at the question at the question as a whole without restriction or simplification, looking at aims and purposes. It implies a skepticism and has nothing to do with compromise. A philosophy of education, therefore, should take into account the conflicting notions of life and education.

It is through philosophy that one's outlook broadens. Without the help of philosophy education proves very weak. The modern philosophy in education builds up with the development of critical thinking and reason. It involves a rational outlook which takes into consideration the entire problem before finding its conclusion.

Aristotle noted the conflict in educational practice and questioned as to whether the curriculum should be chosen for its pragmatic values, as one can see that educational practice is perplexing. But how to find out a solution ? This search for principle is in a nutshell the mainspring of study of philosophy.

The philosophical outlook results from giving thinking much greater scope and also from making it much more logical. A philosophic method of extending and refining commonsense moves in a direction different from the scientific one. It aims not at a solution of a limited number of factors but also aims at other remote objectives.

‘No system of education’, says Acharya J.B. Kripalani, the noted Gandhian philosopher, can be properly appraised and appreciated, unless it is studied in connection with the ideas and ideals which it represents. The soviet system of education can properly be understood only in the light of the philosophy of Marxism and Leninism. To gain insight into the British system of progressivism and conservatism which the Butler Act tried to achieve. The Chinese, with their natural distrust of present-day education in the West, emphasise that it is the paramount duty of the state to train the people for the purpose of the state.

In ancient Sparta, the ideal was to defend the country’s honour and, hence, the aim of the Spartan system of education was to prepare citizens to be soldiers and patriots. On the other hand, the Athenian system of education aimed at the cultural development of each individual, in conformity with the Athenian philosophy of that era.

Philosophy and 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. Thus it helps curriculum designer to construct curriculum according to the need, ability and interest of the child.

The need of philosophy of education is felt very seriously in the area of curriculum planning. The philosophical approach to life is the guiding factor in the choice of studies to be included in the curriculum. Mahatma Gandhi’s scheme of basic education was an expression of his philosophy. The scheme of studies, therefore, is related to the interests of the rural population: spinning, weaving, village-art and crafts.

To fulfill the needs of a technological society, the high schools of the USA stressed the study of automobile repair, electronics and aeronautics in the school curriculum. Similarly, the use of calculators and computers forms an important part of the school curriculum. from the ninth grade in many schools in the USA. IN India, Ishwar Bhai Patel Committee (1977) and the Adishesiah Committee (1978) laid great stress on the inclusion of socially useful productive work as an integral part of the school curriculum. It is felt that basic understanding of philosophical themes on the part of a teachers regarding ancient and contemporary philosophical systems of thought will enable them to formulate their own philosophy and beliefs, help them to understand the problematic situations in their classroom discipline, under-achievement of students and many other such problems and ultimately enable them to determine the manner in which they will handle these problems.

Methods of teaching

Educational philosophy is very much helpful to adopt suitable methods of teaching and make 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 are able to choose the suitable methods of teaching according to the nature of the subject and school environment.

Philosophy and Discipline

Concept of discipline changes with the changes in the outlook of life. In other words, discipline reflects the philosophy of life. Idealism advocates strict discipline and self control whereas naturalism emphasises 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.

In a democratic set up, discipline is viewed as inner discipline as well as social discipline based on group work. In the totalitarian state, discipline is regimented and assumes the form of a military discipline, and is based on fear of the teacher. There is little concern for the individuality of the child for the individuality of the child in a totalitarian type of discipline. The idealists emphasise the impact of impression of the teacher on his students. ‘Free discipline’ is the slogan of the naturalist.

Teacher & Student

It is the educational philosophy which determines the role and quality of teacher as well as the student in diversified society. With the help of educational philosophy, we get knowledge pertaining to the role of the teacher as well as student in the school and relationship with each other. Students get secondary importance in idealism whereas they get primary importance in naturalism. Similarly there is a close relationship between the teacher and students in pragmatism and idealism whereas it is limited in naturalism.

Philosophy and Educational Organisation, Administration and Supervision:

The knowledge of what kind of school administration we should adopt is determined by educational philosophy. Educational philosophy helps to establish a school in democratic or totalitarian system. Now days we are following democratic principle for administering the educational institution. This is based on educational philosophy.

Democratic philosophy lays emphasis on the participation of the staff and the students in running some programme of the educational institution. Philosophy of communism provides little scope for such involvement and the head decides everything.

Thus, we find that the formation of aims, the choice of a suitable curriculum or even textbooks, the use of proper methods and devices, the decision about the type of discipline to be maintained and how to maintain it, the creation of a general tone in the school are ultimately questions of philosophy and a knowledge of all these is very essential to make education purposeful, inspirational and effective.

Idealism has given us an all-inclusive view of education. It has led to the promotion of self-realisation as an aim of education. Naturalism has paved the way for the psychological and scientific trends in education, Realism emphasises the content value and gives an important place to diversified curricula. Pragmatism stresses the practical and social aspects. Humanism extols human values and thoughts and respects human personality. Existentialism stresses the values free thinking .

Teacher's Role and Knowledge of Philosophy

A basic understanding of philosophical themes on the part of all teachers regarding ancient and contemporary philosophical systems of thought will enable them to reorient their own philosophy and beliefs, help them to understand the problematic situations in the classroom

discipline, under- Achievement of students and many such other problems, and ultimately enable them determine the manner in which they will handle these problems.

The following points should help the teachers to understand the relationships between education and philosophy.

Why to educate? This is concerned with the aims of education as determined by philosophy. The teacher and the taught must be very clear about the aims of education so that right efforts are made in the right direction. In fact this is the most important aspects of education which is based on philosophy. All other aspects of education, i.e., the curriculum, the methods of teaching and the type of discipline etc. are dependent on the aims. The entire educational systems is subservient to the fulfillment of these aims. In this sense, it is sometimes stated that the most important contribution of philosophy to education is in the domain of determining aims of education.

Whom to educate? The teacher must understand that child is a living being and he is to be enabled to understand the philosophical values enshrined in the constitution of a country.

What are the contents of education? This leads to the contents of the curriculum. The contents are to be taught in accordance with philosophical thought.

Who is to educate? The teacher is to educate and he must understand himself in the context of the philosophical of the society in which he lives.

Where to educate ? The teacher must understand that school is a place where the principal of philosophy are put into use. Besides, school is not the only agency for this purpose. There are other agencies also to translate philosophical thought into practice. The teacher should keep this aspect in view.

How to educate? This involves the technique of imparting information and knowledge so that children acquire wisdom to make their lives worth living. This also relates to type of discipline needed.

Indian Teacher and the philosophy. For a teacher working in India in any type of educational institution at every level, the philosophical values as enshrined in the constitution of India should be the guidelines.

The naturalists insist that the teacher should never interfere with the free activities of children. He is simply to set the educational environment. The idealists advocate that the teacher's role should be that of the head of a family. Pupils should be inspired by his personality and develop full faith in him. According to pragmatists, the teacher is not to impose anything on the pupils. He is simply to provide opportunity to his pupils for activity and learning. However, a teacher should not be wedded to any of these philosophies. He should derive inspiration from all the philosophies and try to imbibe the best features of every philosophy.

OBJECTIVES OF STUDYING EDUCATIONAL PHILOSOPHY

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the *study of questions*.

1. To find out the solution for various educational issues.
2. The purpose of studying educational philosophy is to make education according to the need based life and society.
3. To determine the aim of human life, aim of survival.

4. To produce better citizen by fostering democratic attitude in behavior.
5. To make teaching learning process more effective and attractive according to the need, interest and ability of child.
6. To discern the different philosophies and choose any one of them to lead a fruitful life in the society.
7. To expand our knowledge and experiences and implement them in the educational practices.
8. To bring out all round personality development in child and prepare him to stand\ on his own feet.
9. To make education flexible in order to achieve the goals of a country-national integration, international understanding and globalization.
10. To develop education as a powerful instrument to bring about social, cultural, political and economical change in society.

SCOPE OF EDUCATIONAL PHILOSOPHY

The scope of educational philosophy is the study of all those aspects or schools of philosophy, which are important from the educational point of view. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include –

- interpretation of human nature, the world and the universe and their relation with man,
- interpretation of aims and ideals of education,
- the relationship of various components of the system of education,
- Relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- educational values,
- Theory of knowledge and its relationship to education.

The relationship between philosophy and education can be summed up as follows:

- _ Philosophy determines what constitutes a life worth living. The main task of education is to make life worth living.
- _ Philosophy tells us the goal and essential of good life. Education tells us the means to achieve those goals and learn those essentials of good life.
- _ Philosophy is the theory, education is the practice.
- _ Philosophy is the contemplative side and education is the active side.
- _ Philosophy deals with ends, education with the means and techniques of achieving those ends.
- _ Philosophy deals with abstract, education deals with the concrete.
- _ Philosophy is always in the background for shaping things in education.
- _ Philosophy answers thousands of questions pertaining to the whole field of education.
- _ Philosophy sets ultimate values on the basis of which aims of education are determined.
- _ The truth and principles established by philosophy are applied in the conduct of education process._ Philosophy is in reality the theory of education and education is the application of the fundamental principles of philosophy.

CHECK YOUR PROGRESS

Q.10: Define Science.

.....

Q.11: State three characteristics of science.

.....

Q.12: Give some definitions stating the relation between philosophy and education.

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PHILOSOPHICAL ATTITUDE AND VALUE OF PHILOSOPHY

It is said that one day Gautam Buddha went out in the city and saw first a dead body, then a patient and subsequently, an old man. He was much perturbed to see their miserable condition. His thinking was disturbed and he felt that the world is momentary and full of misery. His faith in life was almost eliminated. He began to meditate upon the cause of misery in the world. He deliberated on various alternatives in this connection. For years together he wandered in the forests, meditating on the causes of misery and the ways to remove it.

Though in the beginning he was much disturbed at the state of misery in the world but while meditating on its causes he became detached and unemotional. His mind was open and his views comprehensive.

The abovementioned situation shows the fundamental characteristics of philosophical attitude. It is not necessary for one's philosophical attitude to be similar to that of Buddha. It could be widely different also. For example, when the ancient sages of Vedas wondered at the phenomena of nature, their philosophical attitude was that awe and wonderment.

On the other hand, the philosophy of the French thinker Descartes began with doubt. He doubted the efficacy of his sensations and perceptions. How can I know that my senses are not deceiving me? What is the proof that I exist? How can I be sure about the existence of the world around me? Thus, failing to find any solid proof of the existence of things around him and also of his own, Descartes' mind was full of doubt. This doubt was fundamental to his philosophical theories.

Characteristics of philosophical Attitude

The above mentioned examples of the philosophical attitude of Gautam Buddha, the seers of Vedas and Descartes, the father of modern Western philosophy, show the following chief characteristics of philosophical attitude:

(1) *Sense of Wonder*: Most of us are so used to the world around us and take it for granted that we do not wonder even at things which are actually marvelous. The philosopher is a man who has a childlike sense of wonder. He wonders at the system, sequence, variety and mutually contradictory phenomena in the world around him and tries to find out the cause behind it all. This was the beginning of philosophical thought in India and elsewhere.

(2) *Doubt*: Philosophical attitude is against dogmatism. It examines every belief; it doubts everything not because doubting is a philosophical habit but because the philosopher is in search of some solid proofs for the existence of things around him and also that of himself.

(3) *Criticism*: The philosophical attitude is critical. The philosopher does not accept a thing as it is but examines it and arrives at his own rational conclusion.

(4) *Reflection*: Critical thinking involves reflection. Hence, the philosophical attitude is reflective.

(5) *Tolerance*: The philosopher is prepared to see every aspect of a problem. His mind is open and his standpoint liberal and tolerant.

(6) *Acceptance of the guidance of experience and reason*: The philosopher thinks in the light of his experience and with the help of his reasoning. He has no prejudice and preconception of his own. He is prepared to get to whoever his reason might take him; however, this may hit at these hitherto held beliefs. It is hence, that the great social reformer Shankaracharya of India declared the world as Maya.

(7) *No haste in arriving at the conclusions*: The philosopher does not arrive at any conclusions unless he has some solid proofs for them. He does not worry about the amount of time involved in the process as he is in no hurry to reach the conclusions.

(8) *Detachment*: The philosopher is neither a skeptic nor a dogmatist. He reflects with a detached and unemotional attitude.

(9) *Persistence*: The philosopher ceaselessly persists in his thinking unless he arrives at some satisfactory conclusion. And because his conclusions are never final his search continues throughout his life.

To conclude, the philosophical attitude invokes sense of wonder, doubt, criticism, reflective thinking, tolerance, and acceptance of guidance if experience and reason, lack of haste in arriving at the conclusions, a detached attitude and a persistent effort for the search of truth.

As a comprehensive science, philosophy has two aspects – it is critical and synthetic. This synthetic aspect of philosophy is known as speculative aspect because the philosopher has to take recourse to speculation in his philosophical synthesis. The philosophical synthesis is not merely a putting together of bits of knowledge. It involves speculation. It is how the philosopher arrives at new truths and sees further than the scientist. The key to critical aspect of philosophy is that it examines the postulates and conclusions of different science.

On the other hand, synthetic philosophy presents a world-view by a synthesis of the conclusions of different sciences. The former type of philosophy is inadequate without the latter. The critical philosophy is discursive. Synthetic philosophy is constructive.

Critical philosophy finds out validity of the postulates of different sciences and examines their conclusions. It solves the problems which fall in the field of more than science. On the other hand, the synthetic philosophy presents a total picture of the world arrived at by a synthetic of the conclusions of science. Thus, it synthesizes various sciences and also points out to those fields of knowledge where no research has been made so far. It leads to the birth of new sciences.

It is not that the critical philosophy examines the postulates and conclusions of sciences only; the philosopher also examines theories and conclusions of other philosophers and presents a more comprehensive world-view through a synthesis of different philosophies.

Value of Philosophy

Philosophy influences both the personal and social aspects of human life. Most of the Western philosophers have considered the goal of philosophy to be the achievement of knowledge, but the aim of philosophy is not merely intellectual.

It is true that philosophy gives us knowledge but, as Aurobindo has pointed out, ‘_Still the truth once discovered must be realizable in our inner being and our outer activities; if it is not, it may have an intellectual but not an integral importance; a truth for the intellect, for our life, it would be no more than the solution of a tough puzzle or an abstract reality or a dead letter’.

The existentialist school of our time has emphasized the life of the individual, his feelings, expectations and frustrations, in philosophical thinking. It is a revolt against logical and naturalistic building, analytic intellect and dead thought which make philosophy a useless search for the ideas which are entirely unconnected with our practical life.

Therefore, the contemporary school of pragmatism emphasizes the pragmatic value of truths. Humanism lays emphasis upon the *Protegorian principle of Humo Mensura*. You have already learnt about pragmatism earlier in the unit. The instrumentalism of John Dewey explains knowledge and intelligence as instruments for success in life. Hence, philosophy and life are closely connected. This can be seen particularly in the following points:

(1) Value of philosophy in personal life. In our personal life we daily come across problems where we have to decide between right and wrong. This decision requires the parameters for judging of right and wrong or good and ultimately the good to present such a parameter is the job of moral philosophy.

Thus, it is clear that we are in need of philosophy at every step of our life. Man cannot live a thoughtless life. He has to always think over many types of problems. It is not strange that though many people think, few know the laws and the ways of thinking?

The laws of thought and the ways of thinking form the subject matter of an important branch of philosophy known as 'logic'. A man may sometimes think properly even without any knowledge of logic will definitely make his thinking better and more valid.

In the modern times, everywhere in urban areas one hears talk about art. Many want to refine their lives. Many want to live amid beautiful things and beautify their surroundings. But how many persons think about the basic questions as to what is beauty? Or, what is art? These questions are raised by an important branch of philosophy known as aesthetics.

Many people are prepared to sacrifice their lives for the sake of their values. What is this value? These questions are answered by axiology. Every man, sometime or the other, tries to know what will happen to him after death? Is there a world other than our own? What happens to the man when he dies? These questions are raised in eschatology, an important branch of philosophy.

Again, some thoughtful persons, at some crossroads in their life, think as to where they have to go? Why have come to this world? What is the aim of life? Who am I? These questions are raised in philosophy of self. When man looks at the towering tops of the mountains, murmuring sounds of the forests, pitch-dark nights, roaring and ferocious earthquakes and other peculiar natural phenomena a question arises in his mind as to what is their world? What is its nature? How has it been made? Who made it? Why did he make it? All these questions are discussed in Cosmology and Cosmogony.

Thus, numerous types of questions that are raised in our everyday life fall beyond the scope of common sense because they are basically philosophical questions. The value of philosophy in a man's life is, therefore, quite clear.

(2) ***Value in behaviour towards others.*** Whereas philosophy influences personal life, it influences social life as well. Our behaviour towards others is determined by our philosophies. If a man considers others as ends in themselves, his behaviour will be different from that of those person who consider others as mere instruments to achieve their own selfish ends. Every man has divine elements in him, this is a philosophical attitude. It can be easily understood that these different philosophical attitudes will lead to different types of behaviour towards others.

In fact, it will not be an exaggeration to say that at the root of the behaviour of different persons, there are some philosophical difficulties. For example, the hatred of a communist towards a capitalist is the result of Marxist philosophy.

(3) ***Value in Political life.*** Philosophy also influences political life. Various types of political philosophies such as democratic socialism, communism, totalitarianism, anarchism etc., lead to different types of Governance and state and to a lot of differences concerning human rights and the different aspects of political life.

(4) ***Value in economic life.*** Everyone has to earn money in order to fulfill the basic needs of food, clothing and shelter. The question is as to what is the aim of life. Is money an end or merely a means to it? This is a philosophical question and on the answer to it, depend not only the economic activities of the individuals but also the of nations.

The form of production, consumption and exchange very much depends on the answer to this philosophical question. According to Gandhi, capitalists are the trustees of capital of society. On the other hand, according to Karl Marx, the capitalists are the exploiters of the proletariat. These two different philosophical attitudes have widely influenced economic life.

(5) ***Value in social life.*** Society is a web social relationship. These relationships are found in different institutions such as family, marriage, business etc., and in thousands of associates. All these are influenced by philosophy. For example, whether marriage is a religious sacrament, this is a philosophical question on the answer to which depend the form, stability and result of marriage in a particular society.

Similarly, the relationships between parents and their children in a family do not depend on the biological and psychological attachments alone but also on their philosophical attitude towards life. Whether the children should be brought-up as ends in themselves or whether they are mere instruments for the progress of the family, this is a philosophical question the answer to which determines many important issues in a joint family. Similarly, what are the rights of society over the individual and do these rights have a limit? How far should the individual accept social control and how far can he evade it? All these are philosophical questions which have important social influence.

(6) ***Value in cultural life.*** The philosophy of a nation is the index of its cultural progress. Thus, philosophy influences each aspect of culture. The forms of dance, music, art, literature, etc., are very much influenced by philosophy. A healthy philosophy will lead to a healthy attitude towards all these. To illustrate, Indian philosophy is mainly spiritual, therefore, one finds the stamps of spirituality of Indian dance, music, art, literature, etc.

On the other hand, Western philosophy is materialistic and, therefore, Western culture bears the stamps of materialism. To quote John Dewey, ‘Thus philosophy makes a change of culture. In forming patterns to be conformed to in future thoughts and action it is additive and transforming in its role in the history of civilization.’

This is expressed in even more clear terms by Archie. J. Bahm when he says, ‘without philosophy then there would be no civilization and civilizations differ from one another as romantic, rationalistic, pacific, aggressive, mystical and mundane, partly because of their philosophical difference.’

The philosophy of a nation represents the infancy, adolescence and maturity of a nation’s. Philosophical progress manifests cultural progress. In a nation where is no philosophical progress, its culture is dead. Cultural revolutions have also coincided with philosophical crises. In Greece when Socrates was made to drink hemlock, it was because of the enmity of people against him only also because of his opposition to philosophy of the community of his time.

Similarly, many other great men have sacrificed their lives for challenging the philosophies of their contemporary philosophers and thus changing it through their blood.

(7) Value in Education field. Though now-a-days, the numbers of students of philosophy and departments of its teaching in Indian universities is gradually becoming less and less, no thoughtful person denies the value of philosophy in field of education.

In the words of Blanchard and others, ‘The function of philosophy in universities is properly the same as its function of philosophy in universities is properly the same in the cultural development of a society to be the intellectual conscience of the community.’

The most fundamental questions in the field of education is concerning its aims. This question raises another question as to what is man, because what he is not, he cannot become only that what is already implicit in him. Man’s nature is therefore, a philosophical questions on the answer to which have developed so many philosophies of education which are the foundations of different modern methods of teaching.

(8) Value in the field of knowledge. In the modern times, many educated persons who swear by science, consider philosophy to be useless because they are ignorant of the function of philosophy in the field of science. It can be without exaggeration that without a philosophical basis, any knowledge is imperfect, because no total picture can be presented without the synthetic function of philosophy. Without this total picture there will always be tension in the field of knowledge which leads to philosophical activities. As Aristotle has said, ‘whether we philosophies or not, we must philosophies.’

This has been expressed by Perry in somewhat different terms when he says, ‘Philosophy is neither accidental nor supernatural, but inevitable and normal.’ Besides its synthetic function another important function of philosophy is the criticism of the postulates and conclusions of different sciences. Whenever a scientist delves deeper in his own particular field, he reaches a depth where the process of his thinking is not scientific but philosophical. This can be seen in the thinking of many a great scientists of the world. The importance of philosophy in the field of knowledge is, therefore, quite clear.

From the point of view of different aspects of the individual and social life and in different fields of knowledge, the discussion of the value of philosophy shows the utility of its study. In

the words of J.W. Cunningham, ‘philosophy, thus, grows directly out of life and its needs. Everyone who lives, if he lives at all reflectively, is in some degree a philosopher’

In the words of Chesterton, ‘the most practical and important thing about a man is his view of universe- his philosophy. The employee is at the mercy of the philosophy of his employer and the employer and the employer stakes his business on the philosophy of his employees.’

PHILOSOPHICAL ISSUES; METAPHYSICAL, EPISTEMOLOGY AND AXIOLOGY

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the *study of questions*. Van Cleve Morris has noted that the crux of the matter is asking the *-right* questions. By *-right* he meant questions that are meaningful and relevant- the kind of questions people really want answered and that will make a difference in how they live and work. Study of philosophy is vast and cannot be covered in inclusive modes. Hence, we need to devise ways to study it effectively. Secondly, a philosophy has certain steps which lead the explorer from verbal or superfluous maxims to the intellectual or emotional experiences. Therefore, it is wise to proceed step by step to find the virtual depth of the philosophy. These steps and Philosophical content has been organized around three fundamental categories and explained as the branches of philosophy are as follows:

- **METAPHYSICS:** It is the study of the nature of reality and involves the study of the relationship between mind and body, substance and accident as well as events and causation. Metaphysics is the study of questions concerning the nature of reality or existence. It is the theory of the ultimate nature of reality.

Metaphysics is the branch of philosophy that studies the ultimate nature of reality or existence. It asks questions such as ‘What exists?’ or ‘What is real?’ Metaphysicians seek an irreducible foundation of reality or ‘first principles’ from which absolute knowledge or truth can be induced and deduced. The term *metaphysics* is derived from the Greek words “*meta*” means (–beyond, –upon or –after) and *physika*, means (–physics). Literally it refers ‘those things after the physics.’ Aristotle’s writings on ‘first philosophy’ came after his treatise on physics, therefore, Aristotle’s editor, Andronicus of Rhodes, named them metaphysics.

Typical Metaphysical questions It asks:

What is reality? Does God exist, and if so, can we prove it? The problem of evil.

Are human actions free, or are they determined by some forces outside of our control?

Do minds/souls exist, or are humans’ simply complex physical objects? What is time?

What is the meaning of life? Is there life after death? etc.

Another word for metaphysical ‘theory’ might be metaphysical ‘belief’, since ones metaphysics or fundamental world view is only an assumption and it cannot be proven. It is simply a belief held by a person as being the best explanation of what is reality is and what it means, in that persons view.

Metaphysics & Education

Even a cursory study of either historical or contemporary societies will reveal the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions. There is no escape from metaphysical decisions; unless one chooses to vegetate and even that choice would be a metaphysical decision about the nature and function of humanity. Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school (or family or church) to be

based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education.

Why do Adventists and other Christians spend millions of dollars each year on private systems of education when free public systems are widely available? This is due to their metaphysical beliefs regarding the nature of ultimate reality, the existence of God, the role of God in human affairs, and the nature and role of human beings as God's children. At their deepest levels, men and women are motivated by metaphysical beliefs. History demonstrates that people are willing to die for those convictions, and that they desire to create educational environments in which their most basic beliefs will be taught to their children.

- **EPISTEMOLOGY:** The study of the nature of knowledge and how these are attained and evaluated. It deals with the nature and scope of knowledge and explores the possibility of the acquired knowledge. Epistemological beliefs influence teaching methods. “How we know” is closely related to how we learn and therefore, how we should teach.

Epistemology is the branch of philosophy concerned with the nature and scope of knowledge and is also referred to as —theory of knowledge. Etymologically the word epistemology has been derived from the Greek words *episteme*, meaning —knowledge, understanding, and *logos*, meaning —study of. In other words we can say that Epistemology is the study of the nature, source, and validity of knowledge. It seeks to answer of the basic questions as —What is true? and —How do we know? Thus epistemology covers two areas: the *content* of thought and *thought* itself. Or in educational terms: *curriculum* and *instruction* or *content* and *method*. The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information.

Typical Epistemological questions:

What is knowledge and how does it differ from belief or opinion?

What is truth, and how can we know if a statement is true? What are the sources of knowledge?

Do absolutes exist, and if so, can we know them? What is the relationship between faith and reason? etc.

Epistemology & Education

Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

- **AXIOLOGY:** The study of the question of value. This issue is primarily concerned with the question of the best way to live, and secondarily, with finding answers of the questions in life. Axiology is further subdivided into the branches of ethics and aesthetics. Axiology answers the question: “What is value?” It is normal for a student to absorb the teacher's value and start considering it his own.

Axiology, which stems from two Greek words- —Axios means —value, worth and —logos means —reason / theory/ symbol / science /study of. Hence, Axiology is the philosophical study of value and —value originally meant the worth of something. Axiology asks the questions: What is a value? Where do values come from? How do we justify our values? How do we know what is valuable?

What is the relationship between values and knowledge? What kinds of values exist? Can it be demonstrated that one value is better than another? Who benefits from values? etc.

Axiology Deals with issues of value in the following areas: Axiology has two main branches- *ethics* and *aesthetics*. *Ethics* is the study of moral values and conduct. —How should I behave? is an ethical question. Ethical theory seeks to provide right values as the foundation for right actions. What is good and evil, right and wrong? *Is it ever right to take something that does not belong to you?* In many ways, ethics is the crucial issue of our times.

Ethics - the study of moral principles, attempts to establish rational grounds for good conduct

Typical Ethical questions:

What is good/bad? What is right/wrong? What is the foundation of moral principles?

Are moral principles universal?

Social/Political Philosophy - the study of the value judgments operative in civil society

Typical Social/Political Philosophy questions:

What form of government is best? What economic system is best? What is justice?

Are we obligated to obey all laws of the State? What is the purpose of government?

Aesthetics - the study of the nature and value of works of art and the aesthetic experience

Typical Aesthetic questions:

What is a work of art?

What is artistic creativity and how does it differ from scientific creativity?

Why are works of art considered to be valuable? What do works of art communicate (if anything)?

What is beauty? Does art have any moral obligations or constraints?

Axiology and Education

As we have seen earlier, axiology is the study of value and value in turn is what we want, cherish, desire, need, appreciate or our preference. Viewed in this perspective, education is a value, both intrinsic and extrinsic. It is intrinsic because it is preferred rather than lack of it. It is positive and implies a positive state of mind, it is commendatory. To say that one is educated is to imply that one has attained high position of honour and respect not for any material thing or instrumental thing. Education is also a value extrinsic when viewed for its material end. It elevates one, gives recognition, prestige, provides avenue for social mobility, status, fat salary and a host of material benefits associated with education. The most important however, is the intrinsic value of education for according to R. S. Peters (1966) it is a worthwhile activity. The importance of education to man cannot be over emphasized. This explains why it is linked with human survival, as man cannot survive without some form of education. One of the distinguishing features of man from other lower animals is the acquisition of education as man is the only animal that receives education. Man has so many attributes, which include being a social animal, a rational being which has implications for axiology.

Ethics and Education

Ethics as we have seen earlier is concerned with the study of human conduct, human behaviour and action. It is concerned with what is good as distinct from what is bad, what is right and what is wrong? What is duty and what is obligation? How are all these related to education? Firstly, let us begin with the popular saying of Plato that knowledge is virtue and ignorance is vice. We educate man to enable him understand the positive and negative aspects of life and be responsible for choosing any. This is because Socrates and Plato argue that evildoers are suffering from ignorance. Knowledge helps to unveil us of darkness of ignorance. Man, as we saw earlier in this unit is the most favoured of all creatures because he is the only one that receives education. This makes him more to live by certainty than by chance. Knowledge enables man to control his environment through his interaction to suit his purposes.

Aesthetics and Education

This component of axiology as we saw earlier, attempts to evaluate the various criteria of beauty that are our justification for preferring certain works of art to others. How is this component of axiology applied to education? As we all know, our degree of appreciation of beauty differs from person to person depending on the quality of perception of the individual. The quality of education, to a large extent, gives meaning to our appreciation of a piece of work of art or culture for example. For instance, the colonial masters and indeed writers did a great deal to project the superiority of their works of art and culture to the detriment of African works of art and culture. However, since independence in 1960, there has been a commensurate effort to reconstruct Africa's past glory, works of art and culture. This has gone a long way in injecting renewed hope and appreciation in the African works of art, culture and beauty.

However, ultimately a person's values depend on his upbringing, education and heredity. Plato's famous saying that *-knowledge is virtue and ignorance is vice* is worth revisiting here to buttress the importance of the study of ethics for the upliftment of high moral standard. He who knows is more likely disposed to doing the right thing than he who does not know. Also, each person's value system is different and that is why there may be a clash when an individual starts to find the differences between his innate values and values that the teacher or other external influences have taught him.

As you know, the two main branches of axiology are aesthetic. While ethics include the study of moral values and conduct, aesthetics deal with the theoretical aspects of art. Most of us believe and in fact, recognize that actions should be based on right ethics. However, science and technology are neutral and sometimes facts may turn out to be unethical but cannot be denied because they are facts. An educator has to tread the fine line between neutrality and the right ethics when determining educational practices so that education remains constructive for society.

Activity

Compile a report on the elements of education that ensure that social aims are fulfilled.

Did you Know

Karl Marx never wrote anything directly on education- yet his influence on writers, academics, intellectuals and educators who came after him has been profound.

SUMMARY

- Philosophy is a comprehensive system of ideas and it is at the root of all knowledge. It is a continuous seeking of insight into basic realities the physical world, mind, society, knowledge and values.
- Philosophy also varies from individual to individual, from place to place, and from time to time.
- Philosophy seeks to provide a complete account of man's world. It is reflective and critical in nature. Philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems of human life.
- The scope of philosophy, as commonly understood, ranges from God to the electrons and from Meta-mathematics down to gymnastics and advertisements. Philosophy is a reasoned pursuit of fundamental truths, a quest for understanding, a study of principles of conduct.
- Philosophy basically means the love of wisdom. The wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences. It is achieved by enquiring into the why of things rather than into their how or what.

- Study of philosophy is vast issues and cannot be gone through in all inclusive modes. Hence, we need to devise ways to know all spheres of the study effectively. Secondly, a philosophy has certain steps which lead the explorer of the philosophy.
- The quest for aims in education has been science times immemorial. History bears out truth that the quest acquired momentum with the birth of a great philosopher, or that of an educator or a great thinker. Similarly the trial of a new educational experiment gave momentum to this quest. The quest for aims has also received a spurt with the sudden emergence of a political or social revolution or with the onslaught of religious upheaval. Emphasis on the nature of aims of education reflects the needs of the times.
- Science physical, social and economic needs differ from place to place, from time to time and country to country, the educational system, its curriculum, syllabi, methods and techniques must also be more or less different in different countries at different places. Changes in the ideals and values accepted by a society, will call for corresponding change in the system of education. Nothing is held as true and valuable for all times.
- Educational aims are correlative to the ideals of life. Educational aims in any country have varied with its political, social and economic conditions. The educational system of Greece and Rome raised an issue that is still very important in education today. Should education train good individuals or good citizens? Are the social needs of education more important than the needs of the individual? An individual is born with certain potentialities and natural endowments.
- The individual regarded as endowed with a social nature; he is social by instinct. An individual seems always to be caught up in an intricate web of social relations. Without them the newborn baby would almost perish. The social process and the educational process are essentially one and the same.
- ‘Social purpose’ of education and ‘individual purpose’ of education are not incompatible terms. The education Commission, 1964-66, has explained the position as, ‘One of the important principles to be emphasized in the socialistic pattern of society which the nation desires to create is that individual fulfillment will come, not through selfish and narrow loyalties but through wider loyalties of national development in all its parameters.’
- -A man of character is bound to be liberal, appreciative of his duties and responsibilities, above sectarian, regional and religious considerations. He follows the values of secularism, socialism and democracy. Therefore, character formation is the first aim of education in india.
- Philosophy has also been defined as an attempt to explain and appreciate life as a whole. A philosopher, therefore, has got chief aim of life and action, in word and in piecemeal but always takes them as a systematic whole. The outlook of a philosopher is, therefore, wide and comprehensive.
- There is some controversy about the definition of reality and a philosopher is greatly concerned with the ultimate reality. The attitude of a philosopher is to take universe as a systematic whole.
- While the goal of philosophy is to explain the baffling mysteries of universe, the place of man in the universe, the place of man in the universe and variegated problems created out of his wisdom and folly, the chief means of philosophy is ‘education’, which has been correctly described as the ‘dynamic side of philosophy’. Education is a practical activity of philosophical thought.
- The philosophical attitude involves a sense of wonder, doubt, criticism, reflective thinking, tolerance, and acceptance of the guidance of experience and reason, lack of haste in arriving at the conclusions, a detached attitude and a persistent effort for the search of truth.
- Philosophy influences both the personal and social aspects of human life. Most of the western philosophers have considered the goal of philosophy to be the achievement of knowledge, but the aim of philosophy is not merely intellectual.
- Epistemology encompasses the nature of concepts, the constructing of concepts, the validity of the senses, logical reasoning, as well as thoughts, ideas, memories, emotions, and all things mental. It analyses the nature of knowledge and how it relates to similar notions such as truth, belief and justification.

- _ Metaphysics answers questions like what is the nature of reality of this universe? What is the source of this world? Is it something real or it just appears to be real? What reality lies beneath the origin, nature and destiny of man?
- _ Ethics is not limited to specific acts and defined moral codes, but encompasses the whole of moral ideals and behaviours, a person's philosophy of life. They affect how people make decisions and lead their life.
- _ The term –logicl is derived from the Greek word –logiell, which has a variety of meaning like word, thought, idea, argument, account, reason or principle. Logic is the study of reasoning, or the study of the principles and criteria of valid inference and demonstration.
- _ Aesthetics is sometimes considered to be of a larger philosophy category called Axiology. Axiology is an area of philosophy that studies values and value judgements.
- _ The relation between science and philosophy is mutual and characterised by their ever deepening connection. All the outstanding theoreticians have themselves been guided by philosophical thought, critically analysing all the principles and systems known to science, discovering their contradictions and overcoming them by means of new concepts. The connection between science and philosophy has endured for thousands of years. Philosophy and science are interconnected, particularly in the work of Galileo, Descartes, Kepler, Newton, Einstein among others.
- _ A sound philosophy of life results into a sound philosophy of education. Philosophy is the foundation out of which comes the objectives of education and education tries to achieve those objectives and acquaints philosophy with new problems to solve.

KEY TERMS

- **Philosophy:** It means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences.

-**Science:** It is the systematic observation of natural events and conditions in order to discover facts about them and to formulate laws and principles based on these facts .

- **Idealism:** It considers the human personality to be of supreme value and contends that it constitutes the noblest work of God.

- **Pragmatism:** It advocates the importance of ‘_experience’ as over through and beliefs.

- **Humanism:** It is a rationalistic outlook or system thought attaching primary importance to human beings rather than the divine or the supernatural.

ANSWERS TO „CHECK YOUR PROGRESS“

1. The word ‘_philosophy’ means ‘_love for wisdom’

2. Two of the characteristics of philosophy are that:

- Philosophy seeks understanding in defining terms such as principles, maxims and regulations.

- Philosophy helps society and culture to be self-critical.

3. The spiritualists are of the view that every individual is a separate entity and his responsible for his own actions. Therefore, the main function of education should be to lead the individual to self-realization.

4. The two types of problems are: problems of reality and problems of value.

5. The chief representatives of idealism are Socrates, Plato, Johann Gottlieb Fichte, Hegel, Hume, Kant, T. P. Nunn and Ross.

6. The pragmatic approach can be traced back to Protagoras, a sophist philosopher of ancient Greece who said ‘man is the measure of all things’.

7. Scientific humanism is an offshoot of the scientific progress of the nineteenth century. Scientific humanism rejects all supernatural powers, fatalist theories and gives primary importance to reasoning.

8. French thinker Descartes philosophy concerned doubts. He doubted the efficacy of his sensations and perceptions.

9. As a comprehensive science, philosophy has two aspects -- it is critical and synthetic. This synthetic aspect of philosophy is known as speculative aspect because the philosopher has to take recourse to speculation in his philosophical synthesis. The philosophical synthesis is not merely a putting together of bits of knowledge. It involves speculation.

1.12 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Philosophy is a study that seeks to understand the mysteries of existence and reality. It tries to discourse the nature of truth and knowledge and to find what is of basic value and importance in life.

Ans. to Q. No. 2: a) Plato: Philosophy aims at the knowledge of the eternal, of the essential nature of the things.¶

b) V. R. Taneja: —Philosophy, being a mother discipline, all arts and sciences look to it for the solution of their problems.¶

Ans. to Q. No. 3: The various branches of philosophy are: Epistemology, Metaphysics, Ethics, Logic and Aesthetic.

Ans. to Q. No. 4: Epistemology is the study of knowledge. It is that branch of philosophy which studies the origin or sources, types, structure, methods and validity of knowledge.

Ans. to Q. No. 5: The word metaphysics is derived from the Greek —meta ta physikal (after the things of nature) referring to an idea, doctrine, or posited reality outside of human sense perception.

Ans. to Q. No. 6: Aristotle originally split his Meta-physics into three main sections and these remain the main branches of metaphysics: _ Ontology. _ Natural Theology. _ Universal science.

Ans. to Q. No. 7: Ethics differ from morals and morality in the sense that ethics denotes the theory of right action and the greater good, while morals indicate their practice. Ethics is not limited to specific acts and defined moral codes, but encompasses the whole of moral ideals and behaviours, a person’s philosophy of life.

Ans. to Q. No. 8: Logic is the study of reasoning— the nature of good (Correct) reasoning and of bad (incorrect) reasoning. Logic is the attempt to codify the rules of rational thought.

Ans. to Q. No. 9: Aesthetics is the branch of philosophy concerned with the nature of art, including both the performing arts and painting sculpture and literature. It has also been defined as –critical reflection on art, culture and nature.¶

Ans. to Q. No. 10: When we use the word –Sciencell, it also refers to scientific knowledge, scientific methods and different branches like physical science, biological science and social science. Science is generally defined as –a systematic body of knowledge relating to a definite department of nature.¶

Ans. to Q. No. 11: Three distinguishing nature of science can be stated as below:

- 1) Science is based on observations and experiments.
- 2) Scientific knowledge is objective knowledge.
- 3) Causation is an important concept in science.

Ans. to Q. No. 12: Definitions are given below:

Herbert opines —Education has no time to make holidays till all the philosophical questions are one for all cleared up.¶

Adam has rightly said,¶ Education is the dynamic side of philosophy. It is the active aspect of philosophical belief.¶

QUESTIONS AND EXERCISES

Short - answer questions

What is the meaning of the term philosophy?

1. Define the scope of philosophy.
2. List the basic characteristics of philosophy.
3. Briefly discuss the social aims of education.
4. Write a note on the religious aim of education.
5. What are the educational implications of humanism?
6. What are the Fundamental principles of idealism and how do they influence the aims of education.
7. Give definitions of epistemology, metaphysics and axiology.

Long Answer Questions

1. List the characteristics of a philosophy attitude.
2. Explain the value of philosophy.
3. Discuss and elucidate, "All educational questions are ultimately questions of philosophy"-Ross.
4. Explain the contribution of philosophy to education .
5. Why should a teacher study philosophy of education ?
6. Define education in your own words based on the various definitions of educational thinkers.
7. The scope of philosophy of education is unlimited¶ Critically evaluate this statement.

Further Reading

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VVVVVVVVVVVVVVVVVVVVV

UNIT 2 INDIAN PHILOSOPHICAL TRADITIONS

Structure

Introduction

Unit Objectives

Dharma, Aartha, Kama, Moksha/Mokhya: Concept and educational Importance of Purusartha

Introduction to the Indian Schools of philosophy

Vedanta or Upanishadic philosophy and education

Sankhya Philosophy and its Educational Implications

Sources of information

Objective of the Sankhya Philosophy

Salient Features of the Sankhya Philosophy

Introduction to the padarthas

Basic Characteristics of the Sankhya philosophy

Buddhism: The Concept of Reality, Knowledge and Values

The Four Noble Truths

Asta Marg

Modified Aims of Buddhist Educational Philosophy

Summary

Key Terms

Answers to ‘_Check Your Progress‘

Questions and Exercises

Further Reading

.....

INTRODUCTION

The study of Indian philosophy takes us way back to the Vedic age. This age is considered to be the most important and prolific for the initiation and growth of thoughts and theories. Vedas are considered to be the origin of all knowledge and understanding regarding all the areas of learning and contemplation. It is interesting as well as surprising to know that a stock of scriptures contain numerous theories and principles had come to existence even before the birth of Christ in the west.

The origin of Vedas is considered to be the divine gift of God in Indian belief. It is accepted that after creating this universe, God the creator gave his eternal Knowledge to four pious hermits in the form of intuition. The accumulation of hymns then was transferred to the following generations through the chain of teacher-taught oral transmission. Later the Vedic Scholars compiled the interpretations of the Vedic texts into Brahmanas, Aaranyakas and Upanishads.

Each Veda has its own Brahmanas, Aaranyakas and Upanishads. For example, the first, the Rig Veda, has two Brahmanas, two Aaranyakas and three Upanishads. Out of these Brahmanas contains the ritualistic descriptions, Aaranyakas depict austerity and Upanishads have the spiritual explanations of Vedic hymns. In this way, the Upanishads are the first books of spiritual explanations of Vedic texts. For example, the first of the eleven Upanishads, Isha-Vasya Upanishad contains hymns from the 40th chapter of the Yajur Veda.

The six schools of Indian philosophy emerged much after the Upanishads. The time period of the six Schools of Indian Philosophy is considered to be the Sutra period which existed somewhere around AD 200. Even then, out of the six Vedic schools of Indian philosophy three, Viz., Sankhya of Kapil, Nyaya of Goutam and Vaisheshik of Kannad are considered older than the Buddhist philosophy. Beyond the time of origin of these great scriptures of philosophy, it is the well accepted fact that these philosophies were well contemplated and much influential at that time. All the six schools of Indian philosophy had their own importance and impact upon the knowledge society and life style of the common people in those days. Hence, it is interesting to know their impact upon the pivotal activities of society such as education and spirituality. This unit introduces the notion of Purushartha and examines the Vedanta, Sankhya and Buddhism schools with regard to the basic questions of philosophy.

UNIT OBJECTIVES

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

- **Acquire knowledge about Eastern philosophies of education.**
- Explain the educational importance of Purushartha
classify Indian schools of philosophy;
- **Develop an understanding about Vedanta.**
Discuss the Vedanta philosophy
- **Understand the impact of philosophy of Vedanta in the field of Education.**
- **Realize the educational Implications of Vedanta.**
- explain the philosophy of Samkhya, its basic doctrines with their educational implications;

INDIAN PHILOSOPHICAL TRADITION

Let us begin with the question: What is meant by Philosophical Tradition or 'Indian philosophical tradition'? Any answer to this question naturally depends upon the meaning attached to the terms 'philosophy' and 'tradition', apart from the word 'Indian' which needs no special explanation. 'Philosophy', after all, is not an unfamiliar term. Expressions like philosophy of life, taking things philosophically, and philosophy of education are commonly used. To give a precise definition of philosophy, however, is very difficult.

Traditionally, philosophy referred to a body of views resulting from systematic reflection (thinking) about what are considered to be the most fundamental questions of life: the questions of reality, truth and value. With respect to reality, the philosopher seeks answers to questions like: What IS the universe ultimately made up of? What is the nature of ultimate reality? Is it matter or spirit? Is the world of experience only an appearance or *maya*? Is man a body or spirit? On knowledge, he asks himself such questions as: What are the sources of knowledge? How is truth distinguished from falsehood? Is there a hierarchy of knowledge? Finally, with regard to values, he is interested in knowing answers to questions having practical significance; e.g. What kinds of things are good? -Pleasure? happiness? knowledge? moral qualities? self realization? and What constitutes the right way of living? -pursuit of rational self-interest? promotion of the general good? etc. etc.

The different 'schools' of philosophy like Idealism, Naturalism, Pragmatism and Realism are no more than different sets of answers to these questions. However, with the growth of philosophic thought in recent times, philosophy, especially in the West has come to be looked upon more as a „method' of analysis, clarification and criticism than as a body of beliefs and ideas. As our concern here is to get acquainted with the Indian philosophical *tradition*, philosophy as used here, refers to the set of beliefs and ideas about the nature of reality, truth and value.

'**Tradition**' refers to opinion, belief, custom, etc. handed down from generation to generation. Philosophical tradition may, therefore, be taken to refer to the philosophical beliefs, ideas and ideals handed down to us by our ancestors. What, then, is *Indian philosophical tradition*? India, as you know, has one of the oldest and longest traditions of philosophical thinking in the world. This tradition covers the Vedic period dating as far back as **five thousand years ago**, the period when the doctrines of Jainism and Buddhism were enunciated, the Ages of the Epics and the *Puranas*, and the period of the *Darshanas* comprising the 6 philosophical systems of *Nyaya*, *Vaisesika*, *Sankhya*, *Yoga*, *Mimamsa* and *Vedanta*. And that is not all. During the later ages Indian thought also assimilated the creative influence of Islam and still later the liberal thinking of the West. For example, the *Vedanta* of Sankara contains many philosophical elements like total rejection of dualism,1 attempt to base monism2 on the authority of revealed scriptures and emphasis on action-all of which remind one strongly of the tenets of Islam. Like wise the tradition of Islamic *Sufis* and the devotional movement of the *Bhakti* cult had so much in common that intercourse between them was easy. While Indian culture is thus a result of the synthesis and enrichment brought about by these diverse elements, the basic elements of her philosophical tradition derive from the teachings of the Vedas, Jainism, Buddhism and the *Darshanas*. –Indian philosophical tradition|| as used here, refers to these teachings.

2.2.1 The Central Teachings of Indian Philosophy

The Goal of life is NISREYASA (freedom from consciousness of matter) and the only means to arrive at it is through perfect knowledge. The soul's connection with matter is the cause of its misery. It produces rebirth through activity in connection with matter which leads to desire. Perfect knowledge liberation the soul from its contact with matter and thus removes all pain and dukha.

Philosophy, you may recall, deals with questions of reality, knowledge and value. If you go back to the questions that were listed under these categories, you will see that questions pertaining to reality and knowledge are more of a theoretical nature while questions on value have an essentially practical import. The former arise out of curiosity and the desire to know, and their answer does not directly influence practical action. But answers to value questions like: *What things are good* and *What is the right way of living* have tremendous practical significance to human life. Philosophy thus deals with both theoretical and practical questions: theoretically, questions like *What kind of universe are we living in?*|| and practically *What kind of life is worth living in this universe ?*||

The significance of the Indian philosophical tradition lies in the utmost importance given to the determination of the ideals and right ways of life rather than formulation of theoretical views of the universe.

What is distinctive of Indian philosophy is the supreme importance it has given to the practical side of its teaching. Philosophy, to our ancestors was not just a mean of satisfying *samasya* (intellectual doubt) but a practical aid that showed the right way of living. Its aim was not merely to unravel the mystery of life but to discover a way out of its misery. It is

this insistence on the *prayojan* (practical utility) of philosophy in helping man to understand the values and ideals of life and live in accordance with them that constitutes the essence of the Indian philosophical tradition.

(1: Recognition of two irreducible principles; e.g. body and mind, matter and spirit, idea and object, good and evil, etc. to explain reality. 2. The theory that one Principle here *Brahmam* or the Universal Spirit will explain the diversity of the world.)

2.2.3 DHARMA, KATHA, KAMA, MOKSHA / MOKHYA: CONCEPT AND EDUCATIONAL IMPORTANCE OF PURUSARTHA

In order to explain what constitutes the right way of living or what is generally referred to as ‘the good life’ Indian philosophers make use of the concept of **Purushartha**.

The word ‘**Purusartha**’ is constituted with the joining of two distinct words viz. *Purusha* and *Artha*. *Purusha* has several meaning in the grammatical as well as mythological dimensions. *Purusha* means soul. So it refers to either God –Supreme Soul or a human being-soul. But the meaning which is most meaningful in this context is ‘the individual’. In this context the word is used for each individual or every human being in the world. The second part of the word viz. *Artha* means an object or objective. *Artha* also has several meaning grammatically and mythologically. Among them the most appropriate meaning in the context of *Purushartha* is purpose. Hence, the meaning of the word *Purusartha* is ‘purpose of life’. “**Purusharthas**” means objectives of a human being in relation to Soul. “**purusasya arthah eti Purushartha**” i.e. Any activity for progress of soul is *Purusartha*. *Purusha* does not mean male in the physical sense, but any soul in its differentiated aspect. So the *Purusharthas* are applicable to both men and women equally.

The *purusharthas* serve as pointers in the life of a human being. They are based on the vision of God which is evident in the creation He manifested and which can be followed by man to be part of that vision and in harmony with His aims. His worlds are established on the principles of *dharma*. They are filled with the abundance of material and spiritual beings and energies, who seek fulfillment by achieving their desires and liberation.

It is already mentioned that the verbal meaning of *Purusartha* is the goal, end or aim of human existence. The concept of *Purusartha* is eternal in Indian mythology and way of life. Since long, Indian culture has been revolving around the concepts of *Varnaashram* and *Purusartha*. The first among these is important from professional viewpoint, the second is important from the social angle and the third one is the guiding force for people as individuals. Indian tradition has been so involved in the pursuance all of these that the people who by any means used to be out of these systems were considered outcasts from society or „*bahishkrit*“. At the advanced stage, the individuals who failed to follow the maxims of *Varnaashram* and *Purusarthas* were given the epithets of ‘*Asuras*’ or demons.

As far as the origin of these *Purusharthas* is concerned, a fact may be kept in mind that in the Indian way of living, the words of pious people were considered equivalent or even more meaningful or substantial or than the books. The system of *Purusartha* was imbibed in each and every disciple who used to undergo education and training, irrespective of the teacher or guru of the gurukul. The meaning, importance and rules of these *Purusharthas* were made clear during the upbringing of children. The concept and importance of *Purusartha* was a part of curriculum in the ancient system of education.

Importance of Purushartha for Individual and Society

The system of Purushartha had two dimensions in worldly terms. The one was for individuals, which aimed at giving distinct aims and objectives for life and second was for members of society where individuals used to co-operate with each other in following and proceeding collectively for achieving the outcomes of Purusharthas. It means that the concept of Purushartha is just like the constitution of a nation, objectives of institutions and motto of an organization. Under the system each individual used to know that the chief aim of my life is to achieve or attain *Moksha* or renunciation from all the bondages including the cycle of birth and death. The other purusharthas viz the *Dharma, Artha and Kama* should work as objectives to achieve the same.

Introduction to the Four Purusharthas

Purushartha is the goals of human attainment. According to Indian way of life, a man should strive to achieve four chief objectives (Purusharthas) in his life. As discussed earlier, the number of Purusharthas is four and traditionally these have been named as ‘Purushartha Chatushtaya’ or a group of four Purusharthas. In the Vedic sastras these are classified into four categories: *Kama*, satisfaction of material desires; *Artha*, acquisition of wealth; *Dharma*, religious duty; and *Moksha*, liberation from material existence. Beyond all of these is the development of unalloyed love for the Supreme Lord, who is the embodiment of spiritual bliss and transcendental *rasa*. This is known as *parama-purusartha*, the supreme object of attainment.

The concept of **Purushartha** is based on the realization that desires constitute the source of human action. If life is considered as one whole then there is one master science of life which recognizes its four supreme **ends**, that is, the **Purushartha - Kama** (physical wellbeing), **Artha**, (wealth), **Dharma** (righteousness) and **Moksha** (spiritual freedom).

Every individual in a society is expected to achieve these four objectives and seek fulfillment in his life before departing from here. The concept of Purusharthas clearly establishes the fact that Hinduism does not advocate a life of self-negation and hardship, but a life of balance, achievement and fulfillment. The **Purusharthas** have a gradation, with each value constituting a preparatory stage for the realization of the succeeding one. The individual introduction to the four Purusharthas is discussed hereunder:

The central point of the **Purushartha** doctrine is that man ought to distinguish between the lower and the higher values of life and constantly pursue the higher ones. This does not mean that the lower values of life are to be abandoned altogether but that they should be pursued only as a means to the realization of a higher value. For example, wealth should not be sought as a means to self-indulgence but as a means to some beneficent purpose. Again, one may by all means pursue wealth and physical well-being and pleasure, but one should gain them in accordance with *dharma*, (in righteous ways) if they are to lead him ultimately to *moksha* or spiritual freedom.

Unfortunately certain things and activities in our society have come to be wrongly categorized by custom and tradition as lower and higher: e.g. manual work and intellectual activity. Some idealists also seem to consider pursuit of physical pleasure and wealth as something to be totally avoided, as it constitutes a hindrance to the pursuit of the higher goals. These beliefs do not reflect a correct interpretation of *Purushartha*. The *Purushartha* doctrine explicitly states that the lower levels should not be despised. It even goes further to suggest that the lower *purusharthas* be considered as *necessary* means for the achievement of higher ones. It is for teachers and other elders to dispel such wrong notions and develop a correct sense of values in

children; they cannot achieve this unless they see to it that the means they use are themselves irreproachable.

Purusharthas are values which human beings seek either for their own sake or as a means to the achievement of a further end. Arranged in a graded order, they are **Artha**, (wealth), **kama** (physical wellbeing), **Dharma** (righteousness) and **Moksha** (spiritual freedom). **Dharma** and **moksha** being spiritual values are higher than the physical values of **Artha** and **kama**. Man ought to constantly pursue the higher values without however, abandoning the lower ones. The lower ones are to be sought not for their own sake but as a means for realizing the higher values.

1. Kama

The word Kama means *kamana*, wish, drive or intention. This word is more popularly used to express the urges or desires of extreme nature. In the context of Purusharthas the meaning of Kama is to wish or plan and achieve or attain the same. Human life constantly passes from future to past via present. Kama teaches to be prepared for the future by planning the objectives to be attained for making life happier and more contented. The creation is full of enjoyable objects and processes. Kama preaches individuals to make use of them for the sake of individual satisfaction and contentment.

The life of man centers around certain basic desires. Each of these desires or aspirations is distinct from the other in its object and each stimulates man to a particular mode of activity in order to satisfy it. Each individual, for example has in him the lure of power and wealth, desire for the common good, sexual and parental urges, and a hunger for communion with the unseen. These different activities react upon and modify one another. They function in interdependence in man's life.

Kama in a wider sense means desire and in a narrow sense, sexual desire. Hinduism prescribes fulfillment of sexual passions for the householders and abstinence from it for the students and ascetics who are engaged in the study of the scriptures and in the pursuit of Brahman. The Bhagavad Gita informs us that desire is an aspect of delusion and one has to be wary of its various movements and manifestations. The best way to deal with desires is to develop detachment and perform desire-less actions without seeking the fruit of one's actions and making an offering of all the actions to God. This way our actions would not bind us to the cycle of births and deaths.

Hinduism permits sexual freedom so long as it is not in conflict with the first aim, i.e. dharma. Hindu scriptures emphasize that the purpose of sex is procreation and perpetuation of family and society, while the purpose of dharma is to ensure order in the institution of family and society. A householder has the permission to indulge in sex, but also has the responsibility to pursue it in accordance with the laws of dharma. Marriage is a recognized social institution and marriage with wife for the purpose of producing children is legitimate and in line with the aims of dharma. Sex in any other form, including sex with wife for pleasure is adharma. (Here we are explaining the logic of the Purusharthas. We are not advocating an opinion.)

One of the important sects of Hinduism is Tantricism. It recognizes the importance of sexual freedom in the liberation of soul. The Tantrics accept sex as an important means to

experience the blissful nature of God and the best way to experience God in physical form. They also refer to the concept of Purusharthas to justify their doctrines. They believe that sexual energy is divine energy and it can be transformed into spiritual energy through controlled expression of sex.

Just as the dharmashastras were written for the sake of dharma, and artha shastras for artha, kama shastras were composed in ancient India for providing guidance in matters of sex. We have lost many of them because of the extreme secrecy and social disapproval associated with the subject. What we have today is Vatsayana's Kamasutra, which like the Arthashastra seems to be a compilation of various independent works rather the work of a single individual.

2. Artha

The word „**Artha**“ means the objective or purpose. In the context of Purushartha, the meaning of Artha is attainment of physical or material goods and means of fulfilling the basic needs of life. No individual in this world can survive without food, water, shelter, entertainment, family, friends and several other entities in this category. Though all these things are always available in the creation of God, but ensuring them for constant use is the purpose of this Purushartha. Earning livelihood and spending the same for making life happy and contented is the objective of this Purushartha.

Artha, an economic value (material in nature) is only helpful as a means for satisfying one or the other of the diverse needs and desires of life. Artha is acquisition of wealth in order to progress towards higher pursuits of life including understanding the main purpose of life. If one does not earn one's own way, dependence on another will lead to a parasitic life. One should never be greedy while accumulating wealth, but only to meet one's needs, so that one's body is kept nurtured and one may be free from worries and anxieties. In this stage one also finds a partner with whom to lead a householder's life. One comes to understand human love through individual friendship and compassion, so that one may later develop a universal fellowship leading to the realisation of divine love. The householder is expected to satisfy his responsibilities of bringing up his children and helping his fellow men. Thus, married life has never been considered a hindrance to happiness, to divine love or to the union with the Supreme Soul.

Artha means wealth. Indian philosophy recognizes the importance of material wealth for the overall happiness and well being of an individual. A house holder requires wealth, because he has to perform many duties to uphold dharma and ensure the welfare and progress of his family and society. A person may have the intention to uphold the dharma, but if he has no money he would not be able to perform his duties and fulfill his dharma. Indian philosophy therefore rightly places material wealth as the second most important objective in human life. Lord Vishnu is the best example for any householder who wants to lead a life of luxury and still be on the side of God doing his duties. As the preserver of the universe, Lord Vishnu lives in Vaikunth amid pomp and glory, with the goddess of wealth herself by his side and yet helps the poor and the needy, protects the weak, upholds the dharma and sometimes leaving everything aside rushes to the earth as an incarnation to uphold dharma.

Indian philosophy advocates austerity, simplicity and detachment, but does not glorify poverty. Hinduism also emphasizes the need to observe dharma while amassing the wealth. Poverty has become a grotesque reality in present day Hindu society. Hindus have become so poverty conscious that if a saint or a sage leads a comfortable life, they scoff at him, saying that he is not a true yogi. They have to remind themselves of the simple fact that none of the Hindu gods and goddesses are really poor.

Indian philosophy believes that both spiritualism and materialism are important for the salvation of human beings. It is unfortunate that Indian philosophy believes came to be associated more with spiritualism, probably because of the influence of Buddhism, where as in truth Hinduism does not exclude either of them. As Swami Vivekananda rightly said religion is not for the empty stomachs. Religion is not for those whose main concern from morning till evening is how to make both ends meet. Poverty crushes the spirit of man and renders him an easy prey to wicked forces.

In ancient India Artha shastras (scriptures on wealth) provided necessary guidance to people on the finer aspects of managing their wealth. Kautilya's Artha Shastra, which is probably a compilation of many independent works, gives us a glimpse of how money matters were handled in ancient India.

Their satisfaction is *kama* (pleasure), which is not only physical but also psychological in that it satisfies the natural impulses and cravings of a person. Money is valuable only to the extent it serves as a means to acquire goods. It is not desired for its own sake except, perhaps, by a miser, *Artha* thus is an instrumental value as it acts only as a means to the realization of *kama* which is an intrinsic value, for, it is desired for its own sake. Further *Artha* and *kama* are sought not only by man but by all living beings. They are values, which all men are naturally inclined to seek, irrespective of religious beliefs, and in that sense, are secular values. But the values of **Dharma** (righteousness) and **Moksha** are of a different kind as explained below.

3. Dharma

The appeal of *dharmā*, which is the moral value among the four, is restricted to man. It is a value, which raises man above the level of animals; in this sense it is a spiritual value. It determines what one ought to do in different life situations, in accordance with the best moral code. Thus *dharmā* acts as a regulating principle in life deciding the right and the wrong *Kama*. *Kama*, as you know, stands for pleasure and pleasure is desired by everyone. A sick person may long for a certain kind of food but it may not be desirable for him to partake of it from the standpoint of his physical wellbeing. How then can one distinguish between these two kinds of *Kama*. Here, *dharmā* furnishes the necessary criterion. That kind of *Kama* is acceptable which is in accord with the demands of *dharmā* but not any other. As long as *dharmā* is not thrown to the winds or ignored, the pursuit and even enjoyment of *Artha* and *kama* are not bad or reprehensible, *Dharma* thus helps one to discriminate 'between the good and the bad, and lead a good life, and herein lies its superiority and significance.

The Concept of Dharma

We have already made references to *dharmā* and moksha, the two higher *purusharthas*. Let us now analyse them in detail. *Dharma* is not only a central concept in Indian philosophy but

a unique one. Etymologically the word 'dharma' comes from the Sanskrit root 'dhri' which means 'to hold' or 'to sustain' or 'to retain' something. Literally *dharma* means that which holds a thing and maintains in its being. In other words, Dharma is the collective term of the qualities and attributes of any entity which gives it a distinct identity. For example, brightness, heat and light are the qualities of fire. In other words, we may also say that these are the ***Dharmas of fire*** or original nature of fire. Every form of life, every group of men has its *dharana / dharma* which are the law of its being.

In humanistic terms, the qualities which are most essential for an individual to be called a human are collectively called Dharma. As the *Mahabharata* puts it ***dhaaramat dharmityahu dharmena dharayate praja***¹. Vaiswat Manu in this famous book „*Manusmriti*“ has counted *ten qualities which make an individual a human being*. These are patience, forgiveness, self-control, not taking others belongings without permission, piousness, control over the senses, thinking and working intelligently, openness and pursuance for learning, truthfulness and anger management are the ten qualities of ***Dharma***. In this way the actual meaning of Dharma is vastly distinct from its popular synonym 'religion'.

Dharma is a very complicated word, for which there is no equivalent word in any other language, including English. Dharma actually means that which upholds this entire creation. It is a Divine law that is inherent and invisible, but responsible for all existence. Dharma exists in all planes, in all aspects and at all levels of creation. In the context of human life, dharma consists of all that an individual undertakes in harmony with Divine expectations and his own inner spiritual aspirations, actions that would ensure order and harmony within him and in the environment in which he lives. Since this world is deluded, a human being may not know what is right and what is wrong or what is dharma and what is adharma. Hence he should rely upon the scriptures and adhere to the injunctions contained there in. In short, dharma for a human being means developing divine virtues and performing actions that are in harmony with the divine laws.

Broadly speaking, *dharma* is right action or right conduct. It is much more than 'duty'. It is an all-pervasive complex of virtues in conformity with the true nature of things. *Adharma* which is the opposite of *dharma* is vice as it is in opposition to the truth of things.

As a moral value *dharma* signifies, according to the sage Yagnavalkya, the cultivation of the virtues of non-injury, sincerity, honesty, cleanliness, control of the senses, charity, self-restraint, love, and forbearance. This list includes both social values (values that refer to the good of others or are altruistic) and individual values (values that serve to develop one's own character and will). The aim of *dharma* is thus, on the one hand, to put a check on selfish, natural impulses and, on the other, to strive to the best of one's ability for securing the welfare of the society.

Dharma is considered to be the first cardinal aim because it is at the root of everything and upholds everything. For example see what happens when a person amasses wealth without observing dharma or indulges in sexual passion against the social norms or established moral values. Any action performed without observing dharma is bound to bring misery and suffering and delay ones salvation. Indian philosophy therefore considers it rightly as the first cardinal aim of life.

The purpose of dharma is not only to attain a union of the soul with the supreme reality; it also suggests a code of conduct that is intended to secure both worldly joys and supreme happiness. Rishi Kanda has defined dharma in Vaisheshik as "that confers worldly joys and leads to supreme happiness". Indian philosophy suggests methods for the attainment of the highest ideal and eternal bliss here and now on earth and not somewhere in heaven. For example, it endorses the idea that it is one's dharma to marry, raise a family and provide for that family in whatever way is necessary. The practice of dharma gives an experience of peace, joy, strength and tranquility within one's self and makes life disciplined.

In ancient India Dharmashastras ([law books](#)) provided guidance to people in their day to day lives and helped them to adhere to dharma. These law books were written for a particular time frame and are no

more relevant to the modern world. The best way to know what is dharma and what is adharma, is to follow the religious scriptures such as the Bhagavad Gita and the Upanishads or any other scripture that contains the words of God.

Dharma, as we have already seen, is conceived in Indian thought as a regulative principle in the achievement of *artha* and *Kama* and also as a means for the realization of the ultimate end of *moksha*. It is also conceived as an intrinsic value, that is, as an end in itself, a value to be pursued for *its* own sake. *Dharma* is not just a moral value in Indian thought: it is an ultimate metaphysical principle with a certain amount of commandment built into it. "Follow *dharma* or the whole structure will collapse!" (You must have heard stories in Indian mythology and history illustrating the supremacy of the all-pervading ideal of *dharma*).

Indian philosophical doctrines deals social laws designed by Sages to help an average human soul negotiate its course towards higher levels of spiritual unfoldment. The ethical ideal of *dharma* found its social application in ancient India in the concepts of *Ashramadharma* and *Varnashramadharma*. In Indian philosophy, ideal human life is believed to comprise four stages. These are called "ashramas" and every man should ideally go through each of these stages:

According to Indian philosophical doctrines, the ideal life consists of four *ashramas* (stages); Brahmacharya (first ashrama), the period of discipline and education or the Student Stage; The Second Ashrama - "Grihastha/ *garhasthya* " or the life of the householder and active worker; The Third Ashrama - "Vanaprastha" or the Hermit Stage i.e. retreat for the loosening of bonds, and finally *Sanyasa* (fourth ashrama), the life of a hermit. *Ashramadharma* refers to the obligations and duties appropriate to the different stages. The prime duty of the youth during *brahmacharya* is disciplined education that is development. At the stage of *garhasthya*, one is supposed to lead an active life with strong family bonds, apart from other social obligations. Since success in worldly life alone is not sufficient, and since the ultimate goal of life is *mukti*, one is supposed to loosen his attachment to the social life at the stage of *vanaprastha* and later to The Fourth Ashrama - "Sanyasa" or the Wandering Ascetic Stage i.e. leading the life of a hermit or sannyasin.

Varna: The 2nd of these is the **Varna system**. Human society has been divided into **4 Varnas**.

1. Those who produce, the productive section - Sudra. (Professionals)
2. Those who trade - distribute the produce - Vaishya. (Businessmen)
3. Those who govern and protect - Kshatriya. (Army Men and Politicians)
4. Those who are the custodians of the Veda - Brahmana. Because they are not meant for material pursuits, Brahmanas (and Sanyasis) are permitted to beg, others are not. (Veda panditas, Purohitas etc.)

Varnashramadharma refers to the obligations and duties associated with one's *varna*. The ancient Indians, according to history, divided men into four *varnas* on the basis of their sociological and occupational functions. Such a division of functions, it was thought, would help in the harmonious functioning of society. *Dharma* under such a social set up came to mean the performance of one's duty/responsibility in accordance with one's station or *varna* in life as per one's ability and choice. This was the concept of *varnashrama dharma*. But this kind of social organization soon degenerated into a rigid caste system based on birth, rather than the occupation of one's choice or inclination, making it not only a distortion but also a curse.

Dharma is an all-pervasive moral value, It refers to virtuous action, *Adharma* is vice. The ideal of *dharma* found its social application in the concept of *Ashramadharma* and *varnashrama dharma*, which were originally well conceived but got distorted in practice.

4. Moksha

But even higher than *Dharma* is **Moksha** or spiritual bliss which is the supreme happiness and therefore the ultimate goal of human life (Parama-purushartha). So, *dharma*, although

good enough to be the goal of life in its own right, is to be considered as a necessary stepping-stone to the attainment of the supreme end of *moksha*.

Moksha or liberation, in a way, sums up the aim of life in all Indian philosophy. In order to understand the meaning of *moksha* we should know, in the first place, that Indian philosophers make a distinction between the self as one experiences it (the empirical self) and the self as it really is (the True Self). The empirical self is characterized by narrowness of one kind or another because it is in actual relation with its physical body and the senses. But the True Self is free from such limitations altogether. *Moksha* is realization of such True Self or self-realization. It is peace of spirit emanating from the knowledge of ultimate reality. It is spiritual freedom, the highest attainment man can have, the loftiest end for which man ought to live.

The word *Moksha* means to get rid of or become free from. In the beginning of life one needs mother's milk and love for sustenance, but one cannot continue to just be confined to them if one wants to grow and develop. This renunciation actually takes him to the greater heights of life and experience. Similarly, we have to leave all belongings one by one and proceed further. Holding to any object or sticking to any one activity will hamper our ascendance to greater heights and achievements. Indian culture teaches to surge ahead and cross difficult obstacles without stopping. Socially this practice ensures equal distribution of resources and enabling all members of society to enjoy their share in the creation of God. Ultimately, the quality of *Moksha* takes an individual to the level where one gets free from the cycle of birth and death.

There are some scholars who believe that the four *Purusharthas* are associated with the four *varnas* viz. *Dharma* for Brahmins, *Artha* for Kshatriyas, *Kama* for Vaishyasyas and *Moksha* or renunciation for Shudras. On the other hand, few others correlate these four *Purusharthas* with the four *Ashramas* or stages of life viz. *Dharma* with *Brahmacharya*, *Kama* with *Grihastha*, *Artha* with *Vanprastha* and *Moksha* with *Sanyas*. Later there were separate books written for each these *Purushartha*. These are *Dharmashastra*, *Arthashastra*, *Kamashastra* and *Darshans* corresponding to each *Purushartha*.

Although different schools of Indian philosophy interpret *moksha* in different ways, they all hold it as the highest of the *Purusharthas*. The other human values of *Artha*, *Kama* and even *dharma* are to be considered only as means to the attainment of the supreme end of *moksha*. *Moksha* is thus an absolute value in that it can never become the mean to any other end, for there is nothing higher than *moksha*. *Moksha* is also an eternal value, for there is no reversion or lapse from it once it is attained.

Moksha is not just an idea raised to the rank of a supreme ideal. Even as an ideal, it is one that can be reached provided one strives hard enough for it. Further, *Moksha* being the attainment of absolute and eternal Truth it is ultimately bound to supersede ignorance which carries within itself the seeds of its destruction.

In order to attain *moksha* or spiritual freedom, Indian philosophy prescribes two kinds of practical discipline. First, one has to overcome narrowness and cultivate a sense of *vairagya* (detachment) through the practice of *nishkama karma* (selfless action). Second, one has to realize in one's own experience the nature of the True Self. How can this be done? Through *Dhyana* (Meditation) which is nothing but constantly dwelling upon the nature of the True Self until it becomes an immediate certainty.

According to some schools of Indian philosophy *moksha* is not realizable here in this life but in a future existence. Others, however hold that the ultimate goal of life, viz. *moksha*, can be realized here in one's life. When so realized it is called *jivanmukti* and the person who has attained such a state becomes a *Jivanmukta*.

If dharma guides the life of a human being from below acting as the earth, showing him the way from above like a star studded mysterious sky is Moksha. Dharma constitutes the legs of a Purusha that walk upon the earth; both Artha and Kama constitute his two limbs active in the middle region; while Moksha constitutes the head that rests in the heaven.

Human life is very precious because of all the beings in all the worlds, only human beings have the best opportunity to realize the Higher self. It is also precious because it is attained after many hundreds and thousands of lives. Rightly, salvation should be its ultimate aim.

Moksha actually means absence of moha or delusion. Delusion is caused by the inter play of the triple gunas. When a person overcomes these gunas, he attains liberation. The gunas can be overcome by detachment, self control, surrender to god and offering ones actions to God.

If dharma is the center of the wheel of human life, *Artha* and *Kama* are the two spokes and *Moksha* is its circumference. If dharma is at the center of human life, beyond Moksha there is no human life, but only a life divine.

The four Purusharthas are also like the four wheels of a chariot called human life. They collectively uphold it and lead it. Each influences the movement of the other three, and in the absence of any one of them, the chariot comes to a halt.

The Characteristics of a Jivanmukta

To begin with, the life of the *Jivanmukta* will be entirely free from the tyranny and the misery of the egoistic self. He will therefore be free from the feverish activity for satisfying personal desires which can never be fully gratified. Secondly, his life will be marked by an unshakable conviction in the unity of all beings and the resultant self-less love for others. Such love will necessarily result in work which he spontaneously undertakes for the good of others immersed in ignorance and suffering. Thus, though the final aim of life is individual self-realization it actually signifies doing one's utmost to secure universal good; for, the former can be achieved only through the latter.

Moksha is the supreme end of life. It is spiritual freedom. It is not just an ideal but can be attained through the practice of *vairagya*, *nishkama karm* or *dhyana*. The life of one, who has attained such freedom i.e. *Jivanmukta*, is characterized by universal love and selfless action to achieve universal good.

THE DOCTRINE OF *Karma*

Karma is one of the most fundamental and unique doctrines of Indian philosophy. Belief in *karma* has always had a profound influence on the life of the people. *Karma* can be broadly defined as the law of cause and effect applied to the moral life of man. Things in nature organise themselves into small systems and they in turn form larger and still larger systems. Events in nature, again, as we all know, do not occur at random or haphazardly. On the contrary, we notice sequence, regularity and order in the way they occur. The course of nature, in other words, is determined by the operation of certain laws. *Karma* is the extension of this principle to the moral order. Just as every event in the physical world is determined by its antecedents, so is everything that happens in the moral realm governed by the law of *karma*

According to the law of *karma*, a right action inevitably produces a good consequence the same way as a wrong action produces a bad one. Performance of a duty or prescribed action signifies *dharma* (virtue) in the soul and produces a *punya* (merit); violation of a duty or commission of a forbidden action implies *adharma* (vice) and produces a *papa* (demerit). Virtue and merit produce happiness, vice and demerit lead to misery. Merit and demerit are *adrushtha* (unseen) forces which mature in course of time and bear fruits either in this life or in a future life. There is no escape from the consequences of action. Their fruits must be reaped in this life or in a future life. There is absolute justice in the rewards and punishments that fall to our lot in life, for; they are the inevitable consequences of our past actions.

If all that happens to man whether in this life or in a future life is entirely determined by his past *karma*, (*punya* or *papa*. as the case may be), can man, on his own, do anything at all to improve himself and his lot? Or to put the same question differently, does the law of *karma* imply denial of human initiative and freedom and self-direction? In answer to this question, we must note that belief in *karma* in practice, did lead to a kind of fatalism, a sort of despair and inertia and a negative attitude towards life.

For one thing, it made men indifferent to human misery. It was invoked to justify and strengthen the pernicious caste distinctions. The castes at the lower rung of the hierarchy were made to believe that their very birth in those castes was due to their past *karma*. With equal firmness, the so-called higher castes believed that their birth in those castes was also due to their previous *karma*. The conviction that there was absolute justice in the rewards and punishments that fell to one's lot in life led to cessation of all human effort towards setting right even grossly unjustified inequalities that offended one's sense of justice. Belief in *karma* has thus come to constitute one of the main obstacles in the way of social reform and individual upliftment

All this, however, is not to admit that *karma* necessarily implies denial of human freedom. Far from it, although, in practice, belief in *karma* did lead to fatalism, despair and inertia, theoretically speaking, the law of *karma* does not necessarily imply negation of human initiative and self direction. While *karma* regards the past as determined, it allows that the future is only conditioned. Man is free by virtue of his spiritual nature, although he can exercise this freedom only within the limits of his nature. Man is not a mere machine governed by instincts or inborn urges. The spirit in him can triumph over the automatic forces that try to enslave him. He can use the material with which he is endowed to promote his ideals. He can always look forward to a better future. What he has set his heart on will not perish with the body; even if it is not fully achieved in this life.

Nishkama karma (selfless action): In order to attain *Moksha* or spiritual freedom, Indian philosophy prescribes two kinds of practical discipline. First, one has to overcome narrowness and cultivate a sense of *vairagya* (detachment) through the practice of ***nishkama karma (selfless action)***. Second, one has to realize in one's own experience the nature of the True Self. How can this be done? Through *dhyana* (meditation) which is nothing but constantly dwelling upon the nature of the True Self until it becomes an immediate certainty.

Unity of all life and being

Another important feature of Indian thought is the recognition of one single principle running through the whole of Existence, the unity of all life and being. It is the same universal principle that basically operates in all forms of existence- living or non-living; only that the effective nature and strength of this force in different isolable forms may vary. This principle of unity in diversity has found its best expression in the Upanishadic message *Ekam sat vipra bahudha vadanti* (Truth is one, wise men call it by different names), and the saying of Islamic mysticism "The ways of God are like the numbers of the breaths of created human beings." The *Summum bonum* (highest good) of human's life is to realize this ultimate unity through one or man)" of the various paths which he can follow for the purpose.

Relevance of Purusharthas in the present context

The concept of Purushartha is eternal and ever pertinent as it is system of directing an individual to indentify one's goals in life, objectives to achieve them, resources to be used and at the end, when the goal is achieved one should happily and acceptably renounce the same to proceed further in the course of eternal life.

The central point of the **Purushartha** doctrine is that man ought to distinguish between the lower and the higher values of life and constantly pursue the higher ones. This does not mean that the lower values of life are to be abandoned altogether but that they should be pursued only as a means to the realization of a higher value. For example, wealth should not be sought as a means to self-indulgence but as a means to some beneficent purpose. Again, one may by all means pursue wealth and physical well-being and pleasure, but one should gain them in accordance with *dharma*, (in righteous ways) if they are to lead him ultimately to *moksha* or spiritual freedom.

Goals of life, objectives to them and resources to help achievement of the very goals may change from time to time. But the very nature of a human being and the ultimate goal remains

the same as it is not physical but spiritual. Therefore, the system of four Purusharthas is as eternal as the states of life viz. childhood, teenage, youth, adulthood and old age. Similarly, setting an aim of life, planning for the same, earning resources and renouncing resources to get new ones are the ever sustaining activities.

Unfortunately certain things and activities in our society have come to be wrongly categorized by custom and tradition as lower and higher: e.g. manual work and intellectual activity. Some idealists also seem to consider pursuit of physical pleasure and wealth as something to be totally avoided, as it constitutes a hindrance to the pursuit of the higher goals. These beliefs do not reflect a correct interpretation of *Purushartha*. The *Purushartha* doctrine explicitly states that the lower levels should not be despised. It even goes further to suggest that the lower *purusharthas* be considered as *necessary* means for the achievement of higher ones. It is for teachers and other elders to dispel such wrong notions and develop a correct sense of values in children; they cannot achieve this unless they see to it that the means they use are themselves irreproachable.

Purusharthas are values which human beings seek either for their own sake or as a means to the achievement of a further end. Arranged in a graded order, they are **Artha**, (wealth), **kama** (physical wellbeing), **Dharma** (righteousness) and **Moksha** (spiritual freedom). **Dharma** and **Moksha** being spiritual values are higher than the physical values of **Artha** and **Kama**. Man ought to constantly pursue the higher values without however, abandoning the lower ones. The lower ones are to be sought not for their own sake but as a means for realizing the higher values.

The purpose behind our exploration of the past was that it should serve as a helpful guide in gaining all insight into the challenges of the present. But knowledge of tradition, by itself, cannot obviously serve this purpose. For this knowledge to be of any use at all it must be critically evaluated from the standpoint of contemporary needs and demands of the Indian society.

India is on the threshold of modernization. She has dedicated herself to the pursuance of the modern values of democracy, socialism and secularism. The constitution of India which is an expression and declaration of the highest ideals, values and aspirations of the Indian people as a whole seeks to secure to all its people equality, liberty and justice. Noble as these ideals are, if they are not to remain just ideals, one has to keep clear in mind two extreme attitudes towards our tradition: (i) a blind acceptance or glorification of tradition, and (ii) an uncritical rejection of the entire corpus of tradition, as irrelevant. It is easy to imbibe the first and it is fashionable in certain circles to adopt the latter position. The need for an objective assessment of our philosophical tradition becomes all the more necessary under these circumstances; but this must be followed by a knowledgeable appreciation and firm adoption of those elements and features that are good and beautiful, relevant and useful.

How exactly does a critical study of our past beliefs help us in our modern quest? First, there are many ideas in our tradition (e. g. *dharmā*, *nishkama karma*) which have to be reinterpreted and re-evaluated from the standpoint of current needs and demands. Second, there are many elements in the tradition which are supportive of the new outlook for a modern society, (e. g. spirit of tolerance). We should identify them and assess the extent to which they can be harmonized with the demands of indoctrination. Mahatma Gandhi, as you know, derived the inspiration for his idealism and passionate striving for social justice and social reconstruction from our tradition. "How can there be room for distinctions of high and low where there is this all-embracing fundamental unity underlying the outward diversity?" he asked. Gandhiji saw in our tradition a synthesis of divergent ideas and values from different religions and faiths. He believed all religions to be true and equal. He drew equal inspiration from the teachings of the *Bhagavadgita* and the *Upanishads*, the *spirit of brotherhood manifested in Islam*, and the doctrine of *universal love preached by Christianity*. That was secularism at its best. Likewise, many of our other social and national reformers-for example, Raja Ram Mohan Roy and Swami Vivekananda - based their movements on such elements from tradition. They did not completely

break away from tradition. They fully realized that any attempt to reform Indian society would not go far if it made a radical departure from tradition, which provided a solid foundation for the structure.

There is an urgent need for a critical evaluation of our philosophical tradition. Such an evaluation involves reassessment and reinterpretation of the past, identification of such strands as are supportive of the new outlook, and an assessment of the extent to which they can be harmonized with it.

Educational Importance of Purushartha

Educational in the traditional meaning has been the process of understanding life and ways to lead successfully towards the higher aims or eternal goals. Though the aim of education is no more to explore the inner entity of an individual, but understanding self and achieving higher aims continues to be one of the objectives of education. In terms of four Purusharthas, education still endeavors to set the aim of life. The qualities of Dharma as listed by Manu, viz. patience, forgiveness, self-control, not taking others belongings without permission, piousness, control over the senses, thinking and working intelligently, openness and working intelligently, openness and pursuance for learning, truthfulness and anger management are even now given weightage formally or informally in the process of education.

Artha or physical resources have always been in the centre of all human activities. Education has also not been an exception for this eternal norm. The Purushartha of Artha, therefore, is much more relevant in the present context. Education today is more towards preparing an individual for material or professional life. The knowledge, understanding, skill development and vocational training being provided in the present day curriculum are proofs of the value of the second Purushartha. Artha also has a message for the present education and that is attaining the material resources is not only necessary but also compulsory. The researches, developments, innovations and intentions taking place today endorse the value of Artha.

Kama is related to planning for future and endeavoring to make life happier and joyful. The people who declare the traditional Indian culture to be the system of self-control, practicing penances, renouncing pleasures of present for the sake of blissful life in heavens may note that joys and pleasures of life were included as aims of life as Purusharthas in the Indian system. No progress can be achieved without good and realistic planning. This planning aims at making life blissful and complete in all senses of worldly needs and desires.

Moksha, the fourth and the last part of the system of Purusharthas in Indian culture is the unavoidable reality of life. All of us proceed further only after giving up the possessions of the previous stage. We do not stick to the syllabus of first standard in the second standard. Similarly, we don't adhere to the dressing style we apply in childhood towards the later stages of life. But to several areas and subjects this quality of renouncing resources and attachments does not apply, if it hampers the individual and social progress in those areas. If education teaches us to take a seat in a bus only up-to the moment we are exhausted and leave it when we feel comfortable; there would not be clashes, disputes, problems in this particular area of life. This principle if applied in other aspects of life may solve numerous problems of individuals, society and the nation as well.

To sum up, Purusharthas contain aims and objectives of life. Though the concept of Purusharthas has come from ancient times, it is still relevant and useful for finding answers and solutions to scores of problems and challenges of the modern life. Purusharthas teach us to fix

knowledge is, what we can know from it, and what lies beyond our understandings; the study of the interrelation of reason, truth and experience; and the investigation into the origin, structure, methods and validity of justification and knowledge. Lastly, axiology is act of the inquiring into the nature, criteria and metaphysical status of values. Axiology is further, divided into two parts: ethics and aesthetics.

The Indian system of studying philosophy has six stages. These are padartha (structure of the universe), Pramana (evidences), Vada (principles), traits of Paramatma / Purusha or Atma (form of individual and universal soul), Shristi prakriya(process of creation of the universe) and Kaivalya or Moksha (emancipation or liberation from the bondage of birth and death). The Indian system of studying philosophy is good to understand the inclusive nature of specific philosophy but it prevails only in the traditional system of philosophical practice. It needs a sequential process to go through all the details of the philosophy. In the other hand, the western system makes it easier to understand the very nature of the philosophy and takes only the broad entries of the philosophy.

The Vedic literature consists of:

1) Four Vedas: Rigveda (consisting of 1028 hymns), Yajurveda (lays down the procedure of sacrifices), Samveda (history of Indian music), Atharvaveda (deals with medical sciences).

2) The Vedangas: Vedangas are sort of help books to pronounce and understand correctly the words contained in the Vedas.

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| i. Shiksha (science of phonetics) , | ii. Chandas or metres , | iii. Vyakarna , |
| iv. Nirukta or Etymology | v. Jyotish or astronomy | vi. Kalpa or rituals |

3) The Upvedas : There are four Upvedas each deal with four subjects viz

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|-------------------------------------|--------------------------------------|
| i. Ayurveda (deals with medicine) , | ii. Dhanurveda (Military science) |
| iii. Gandharvavea (Music) , | iv. Shilpaveda (Architecture & Arts) |

4) Brahamana Granthas:

They provide supplementary matter. Brahamana Granth are written in prose and composed by Rishis and Acharayas. Some of known Brahma granths are Satpath Brahaman, Gopatha Brahman, Sam Brahman, Aitareya Brahmna etc. The Satpath Brahaman is a voluminous prosework and provides valuable information about the Geography, History, Philosophy and Rituals etc of vedic age.

5) The Upanishads: Deal with the relation of matter, soul and God. Out of 108 upanishads, the following ones are most important:

- 1) Isha Upanishad (emphasizes on spiritual unity)
- 2) Kenya Upanishad (illumines the nature of knowledge)
- 3) Katha Upanishad (deals with philosophical Questions put by Nachiketa, the student and answers given by Yama, his guru.)
- 4) Mundaaka Upanishad (clarifies higher & lower knowledge) 5) Mundakya Upanishad (related to the true self of the man) 6) Chandougya Upanishad (provides an important account of mans spiritual education) 7) Brihadaryanka Upanishad (explains the nature of the divinity of man) 6) Six systems of philosophy

I. Nyaya system deals with knowledge. It is the science of sciences. According to it knowledge can be acquired through 4 methods: Pratyaksha (Intuition) Anumana (Inference) Upma (comparison) Shabda (verbal testimony)

II. Shankhya system of philosophy by Rishi Kapil deals with matter.

III. Vaisheshika system of philosophy by Rishi Kanad deals with theory of atom.

IV. Yoga system of philosophy by Rishi Patanjali is related with self control through yoga.

V. Purva-Mimansa system by Rishi Jamini deals with scheme of right living through appropriate action.

VI. Uttar-Mimansa or Vedanta system of philosophy by Rishi Vatsayana elucidates the concept of supreme being.

7) **Bhagwat Geeta** : Bhagwat Geeta is a collections of teachings of Lord Krishna to his disciple Arjuna. The essence of the philosophy as contained in the Gita is with inner convictions. We should discharge our duties diligently and honestly irrespective of the consequence and leave the rest to Almighty we must fight for Justice and right cause. 8) Sutras : There are three sutras : 21

i) **Ashtadhyayi** (14 sutras of grammar composed by Panini) ii) Dharma sutras (rules laid down for conduct of both teachers and students) iv) Grah sutras (related to art of living)

VEDANTA / UPANISHADIC PHILOSOPHY AND EDUCATION

Vedanta system

Meaning of and introduction of Vedanta

Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles. Etymologically, Veda means knowledge and anta means end, so the literal meaning of the term Vedanta is the end of knowledge of the ultimate knowledge. Vedanta is the only philosophical tradition that remains alive today.

Traditionally Vedanta is the name given to the Upanishads, the most speculative and philosophical among the Vedic texts. Later the word Vedanta came to mean the school of philosophy that interpreted the Upanishads. The systematization of Vedantic ideas into one coherent treatise was undertaken by Badarayana in the Vedanta Sutra (9BC 200). Scholars know the Vedantasutra by a variety of names, including (1) Brahma-sutra, (2) Sariraka, (3) Vyasa-sutra, (4) Badarayana-sutra, (5) Uttara-mimansa and (6) Vedanta-darshana. The most popular text of Vedanta philosophy today is the Vedanta-sara of Yogi Sadananda.

Vedanta is also known as Uttara Mimamsa, or the higher enquiry, and is often paired with Purva Mimamsa, the former enquiry. Vedantic philosophy lays greater stress upon the components of meditation, self-discipline and spiritual connectivity rather than on rituals. The contents of the Upanishads are often couched in enigmatic language, which has left them open to various interpretations.

The first systematic exponent of the Advaita is Gaudapada, who is the Parama-Guru of Sri Shankara Govinda. He became the preceptor of Shankara. Over a period of time, several scholars have interpreted the writings in the Brahma Sutras according to their own understanding and the need of their time. There are a total of six important interpretations of these source texts, out of which, three (Advaita Vedanta of Shri Adi Shankara, Vishishtadvaita of Shri Ramanuja and Dvaita of Shri Madhvacharya) are prominent both in India and abroad.

Objective of the Vedanta philosophy

Jiva or individual soul is only relatively real. The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance. In reality, it is not different from Brahma or the Absolute. The Upanishads declare emphatically: Tat Tvam Asi, i.e., That Thou Are. Just as the bubble becomes one with the ocean when it bursts so the Jiva or the empirical self becomes one with Brahma when it gets knowledge of Brahman. The feeling of Aham

Brahma Asmi' or 'I am Brahma' i.e. 'I am as same as the universal soul' leads an individual towards the emancipation from the unending cycle of birth and death. After having the feeling of oneness with the omni-present Brahma, the individual soul attains oneness with the universal soul and gets the ultimate liberation. This state is also known as release from 'Samsara' and means the absolute merging of the individual soul in Brahma. According to Sankara, Karma and Bhakti are means to Jnana which is Moksha.

Salient features of the Vedanta philosophy

The essence of Vedanta philosophy is that all human beings have souls (Atman). And although physically all beings have a separate existence, their souls are actually not separate. They are merged into one supreme soul (Param-Atman) or the universal soul (Brahma). This unity of different souls is called Advaita or non-dualism (also called Monism). The doctrine of Advaita is central to Vedanta philosophy. The visible and palpable universe around us is considered to be unreal (Mithya) which is but an illusion, i.e., Maya.

Perception of the world: The creation of the world or universe in the view of the Vedanta philosophy is very simple. In true sense, the Vedanta philosophy does not accept any existence of the external world. In the view of the philosophy, the apparent world is God itself. Except Brahma or God, all the visible objects of this world are false or untrue. As per the principles of this philosophy, the perception of the external world is not real but only the Adhyas or imagination. In the notion of Vedanta, we perceive the external world due to effect of Maya or illusion. This illusion occurs due to our perception of being separate from the universal soul. The moment the maya or illusion disappears due to the effect of experience of Brahma; the external world also remains no more. At such moment, the individual feels himself as if merged into the universal soul. At this state, the existence of the external world disappears and only the God almighty remains pervaded everywhere. The world is not an illusion according to Sankara. The world is relatively real (Vyavaharika Satta), while Brahma is absolutely real (Paramarthika Satta).

The world is the product of Maya or Avidya. To understand Maya, Shankara presented the 'Theory of Superimposition' (Vivartvada or Adhyasa). Just as snake is superimposed on the rope in twilight, this world and body are superimposed. If you get knowledge of the rope, the illusion of snake in the rope will vanish. even so, if you get knowledge of Brahman, the illusion of body and world will disappear.

The unchanging Brahman appears as the changing world through Maya. Maya is a mysterious indescribable power of the Lord which hides the real and manifests itself as the unreal: Maya is not real, because it vanishes when you attain knowledge of the eternal. It is not unreal also, because it exists till knowledge dawns in you. The superimposition of the world on Brahma is due to Avidya or ignorance.

Brahma : Sankara's Brahman is impersonal, Nirguna, Nirakara, Nirvikara, Purna, Shashwat and Akarta. It is above all needs and desires. It is beyond the reach of the senses. Sat-Chit-Ananda is the very essence or Svarupa of Brahma. The Nirguna Brahman of Sankara is impersonal. It becomes a personal God or Saguna Brahman only through its association with Maya.

Ling or Sukshma Sharira : The philosophy of Vedanta accepts the existence of three types or levels of bodies within an individual. These bodies represent different systems of human existence. These are Pranmaya-kosha, Manomaya-kosha and Vijyanmaya-kosha. The congregation of these three bodies is known as ling or Sukshma Sharira. This structure of Ling

Sharira exists within the physical body of every individual. The structure of these forms of bodies is gradually higher in order. Accordingly, the Pranmaya-Kosha is constituted with five senses of action and five pranas. the names of these pranas are Praan, Appan, Udaan, Smaan and Vyaan. The next level is of Manyamaya-kosha which is made of five senses of knowledge and the Mana or mind. The third and the last body is known as Vijyanmaya-kosha. It comprises five senses of knowledge and Buddhi, i.e. intellect. All these three bodies perform different levels of actions in the personality of an individual.

Adhyasa (false inference) : Adhyasa means to imagine an object or subject which is not there. As per the prevalent example in the Vedanta philosophy, to imagine a snake in a piece of a rope is Adhyasa. Similarly, imagination of world in nothing is also the Adhyasa. As per the belief of the Vedanta philosophy, there is no existence of the world around us. What we see, listen or feel is the Adhyas, i.e., imagination of something in nothing.

Maya (delusion) : Maya is Ahyaa in the language of Aadi Sahankaracharya. But its form is between existent and non-existent. It seems realistic to those who are into it, but to those who have the capability to go beyond it, there is no existence of any such entity. Maya is very powerful. It is the preventive power of nature which averts an individual from knowing and crossing it. It charms an individual and does not let go beyond it. This is the Cause of existence of this sensual world.

Vivarta (Illusion): The state of Vivarta emerges when an object starts representing some other object, without losing its own identity. This state emerges due to two factors, Viz., internal and external factor. for example, a rope seems like a snake in the twilight. This rope is actually rope but due an internal factor, i.e., ignorance of the looker and the other external factor, i.e., the lack of proper light, the rope seems like a real snake. This piece of rope starts moving and active as per the imaginations of the preceptor. This is the state of vivarta.

Pramanas: The Vedanta philosophy accepts six types of Pramanas or Evidences. These are pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to), Shaba (utterance of pious hearted individual), Arthapatti (Derivation of meaning) and Abhav (absence). These evidences are used to ensure the precision of the Philosophical principles laid by this philosophy.

The concept of Moksha or Emancipation: knowledge of own true self is emancipation. The knowledge of real self comes through preaching of divine people, knowledge of Vedas and self-experiences of the falsehood of the world. As a result of this knowledge and awareness the illusion or delusion of an individual disappears and he realizes the presence of the omni-present god called Brahman everywhere, including within himself also. This is the state of emancipation. Having achieved this state, all the doubts and fears of the individual disappear and he becomes free from all duties and desires of this world. He feels himself a free being, he loses his identity and becomes as if merged into the existence of the Brahman.

Basic Characteristics of the Vedanta Philosophy

- Brahma Satyam jagat Mithya, Brahmaiva Na Aparah, i.e., only the God or Brahma is true and nothing else.
- The visible world is unreal and illusive. It is present just due to the effect of delusion or Maya.

- All the human beings in the world bear three levels of body names as *Ling or Suksham Sharira*. This is made of seventeen organs including Buddhi(intellect), Mana (mind), Five senses of Knowledge, five senses of action and five pranas.
- Ignorance or illusion as well as delusion are the causes of existence of this world. the moment this illusion or Maya is removed; the individual gets free from the bondage and achieves liberation or salvation.
- The state of Vivarta emerges when an object starts representing some other object without loosing its own identity.
- There are six Pramanas in the Vedanta philosophy, Viz., Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to), Shabda (utterance of pious hearted individual), Arthapatti (derivation of meaning) and Abhav (absence).
- **Knowledge of one's true self is emancipation.** The Knowledge of real self comes through preaching of divine people, knowledge of vedas and self-experiences of the falsehood of the world.

The Word 'Veda' is derived from a Sanskrit root 'vid' which means Knowledge, contemplation, profit and existence. Hence, Vedas are considered to be the scriptures for knowledge and contemplations regarding the universe, its constituents and its creator. The Knowledge of the Vedas befits the reader to make the best possible use of the constituents of the achieve the ultimate goal of the human life. Apart from four Vedas, viz, Rig-Veda, Yajur-Veda, Sam-Veda and Atharva-veda; there is stack of scriptures based upon Vedas. This literature includes Up-Vedas, Brahmanas, Aaranyakas, Upanishads, Smithies and Darshana. All this literature is based upon the meaning and concepts presented in the Vedas and, Therefore, it is called as the Vedic Literature.

'Education is no exotic in India'. There has been no country where the love of learning has so early an origin or has exercised so lasting and powerful experience'. These words of A.S. Altekar are evident to accept the existence of the tradition of a very sound system of education in India since the pre-Vedic age. Historically, the period of pre-Vedic civilization has no fixed time period. As per Indian traditional belief it goes beyond pre-historic period but according to the commonly accepted notion Vedas were written around 1500 BC. The period between 1500 BC and 500BC is considered to be later Vedic age. More commonly the age before the Buddhist time is known to be the later Vedic period. This is the time when the rest of the world was severely unaware about any system of schooling or enculturization of the upcoming generations. On the other hand India had a full fledged system of education which is known as the Vedic system of education.

The concept of education in the Vedic age was very clear. In the Vedas and Vedic literature we may see more than one definition of education which clearly indicate not only the concept of education but also its aims and objectives in very clear terms. Accordingly, the concept of education was a very pious and high staged entity which is essential for every human being to attain the fullest development of personality. The phrase '**Amritam tu Vidya**' says that knowledge is immortal or knowledge happens to be a means to experience the ultimate truth. It conveys another meaning that knowledge remains with the individual even after his death.

-सा विद्या या विमुक्तये॥- sā vidyā yā vimuktaye – (अर्थ = ज्ञान वह है जो मुक्त कर दे।) is another phrase which means education is that which emancipates. This emancipation applies not only to the freedom from ignorance and the state of unknowing but also from the ill or disbeliefs and confusions and ultimately liberation from the notorious cycle of birth and death. The Vedic education in this sense has two pronged aim. The one is worldly and the other is spiritual and hence, knowledge also has two faces. One is worldly knowledge and the other spiritual knowledge. The introduction of both of these is given in another maxim. It says ‘Through education, we get through the worldly affairs and through divine education we visualize the ultimate truth.’

From the above description it is evident that the Vedic education was a complete system of education to make a man successful as an individual as well as a member of the human society; and ultimately to attain the higher spiritual objectives of human life including the emancipation. Therefore, knowledge is considered as the sixth sense of human being. The quote of says that knowledge makes a man to realize what others, who are devoid of knowing, cannot perceive. In the high of all these details the declaration made in the famous book ‘Manu Smriti’ In the light of all these details the declaration made in the famous book ‘Manu Smriti’ seems to be very genuine and worthy. It says that ‘people all over the world should get the knowledge of responsibility and temperament from the fore-born Brahmins born in the country.’

The aims of Vedic education are very well described by A. S. Altekar in one of his statements. It says that ‘Education was regarded as a source of illumination and power which transforms and ennobles over nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual power faculties.’

Hence, it may be said the Vedic education contained a blend of very general to very specific aims of education. It included a healthy, balanced and prosperous life, preparation for social, culture and spiritual life, development of character, morality and personality, fulfillment of duties, repayment of debts, development of knowledge, arts and skills and spiritual development.

These aims of Vedic education are further divided into worldly and heavenly aims. The worldly aims included learning the art of successful living, to help a child achieve the fullest growth of his capacities and the latent talents in him. The heavenly aims on the other hand gave utmost prominence to the salvation which is the state of soul or spirit in which it does not ever have to impersonate itself in any worldly form. For this, a person is supposed to have excellence in the three aspect, viz. knowledge, actions and devotion. Another heavenly aim of Vedic education was to know about the art of successful living which ensures the acquaintance of all the four objectives (Purusharthas) of successful life. These are performance of religious activities, earning and gratification of wealth, fulfillment of desires and salvation at last.

Education in the Vedic age was provided through six types of institutions. These were basically residential institutions which used to be considered a family. The guru or teacher used to be the head of this family and therefore these institutions were called as Gurukuls. These were generally one- teacher academic institutions situated usually at the river banks, in jungles or valleys away from cities and villages. The second type of Vedic educational institutions was known as Charan. These were the specialized institutions in which only one teacher used to teach one subject to a small group of students. Ghatikas were another type of institutions where a small group of used to deliver religious as well as philosophical knowledge. Presence of more than one teacher was the unique feature of these institutions.

The other type of institutions was named as 'Toll'. These institutions used to provide the basic knowledge of language at a very small state. Such bodies existed in each village. The village priest used to teach Sanskrit language to the disciples, who used to be day scholars. Parishad was the other type of educational institution where a group consisting about ten eminent scholars who were experts in different interrelated fields used to guide students in their respective fields. The last type of Vedic educational institution was Sammelan. These were not schools in the true sense but scholarly meetings organized by Gurukuls or kings to resolve some issue of importance. There was no specific time period of their arrangement but these could happen as per the demand of the knowledge society of that time.

The chief feature of Vedic education was the excellent relation between the teachers and their disciples. The teacher in that age used to be a highly learned, religious and chaste and was respectable due to a high degree of self control. The guru used to be of well established repute and kind and helpful disciples. They used to consider their disciples as own children. Along with teaching Gurus were also responsible for boarding and lodging of their disciples. The Vedic teachers used to select their taught on very strict parameters. The taught also used to be intelligent, inquisitive, simple, obeying, chaste and celibate. They used to make all arrangements for their Gurukul including begging for aims, looking after the cattle at ashram and of course obeying teachers.

The mutual relation of the Vedic teacher and disciples was governed by the sense of love and respect. It was just like the relation between father and children. Both the teacher and students used to manage all the necessities and arrangements of the Gurukul with mutual co-operation and understanding.

The Vedic system of education was unique and incomparable in several aspects. It used to start with a pious ceremony called 'Upanayana' or initiation and also finished with another ceremony named Deekshant or convocation. Equality of opportunity was a great feature of Vedic education. Due to this attribute, children of the rich and poor, king or commoner used to study in the same Gurukul. The examples of Drona and Drupad and Krishna and Sudama are testimonies to this quality. Much beyond the academic and skill development, Vedic education comprised of all types of learning essential for personal, social and spiritual life. Continuous evaluation, remedial teaching, co-operative learning, experimentation, discussion and questions- answers were among the common practices of this education. Beyond institutional evaluation, a system of public performance of acquired knowledge and qualities were the special attributes of the Vedic education. At the end it may be accepted that the Vedic system of education was for a complete system ensuring the holistic development of individuals. It used to have a broad curriculum, balanced transitional methodology, best possible teacher- taught relationship and discipline blended with love and respect. It contained fullest responsibility towards the society and nation.

VEDANTA IN EDUCATION:

Education during Vedic period was the third eye, the eye of insight and source of illumination. The system of education generally advocated emanated from the Vedas and was called Vedic system of education, which insisted on 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 vedic age:

1. Citta-Vritti- Nirodh : Education must aim at self- fulfillment and provide freedom from material desires and attachment.

2. Education of Mind : Education must provide knowledge for creativity and pursuit of culture and civilization.
3. Make living worthy : Education should make life worthwhile, purposeful and relevant.
4. Tamsa-ma-Jyotirgamaya : Knowledge should dispel doubts, dogmas and darkness.
5. Religion centred : Religion dominated every aspect of life all national, personal, social and educative procedures and practices, hence education should be wedded to religion.
6. Individual- Centred : Education was for individual which was its chief concern. Education should therefore aim at overall development of an individual.
7. Nature- Oriented : The centres of education were located from the populated and crowded areas, more in natural and sylvan surroundings. Education should make man one with nature.

Educational System

- Primary: Education was first provided at home then a ceremony (vidya Arambha Sanskar) before beginning education was performed. Education period was upto 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 Ashramas for higher education.

•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: Para-vidya or (spiritual learning) Aparavidya or (worldly learning)

Paravidya: Into this study fell the essential study of 4 vedas. Also included vedangas, upanishads, puranas, Pitrya (rules for sacrifices for ancestors), vakovakya (logic), Ekayana (ethics), Devavidya (etymology), Brahavidya etc.

Apara-vidya : This included subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, kalpavidya, the rashi (science of numbers), bhutvidya (sci. 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 Nidhi-dhyasan (realization and experience). Methods of teaching was based on apprenticeship and was psychologically sound. Teaching followed some strategies such as simple to complex, activity and skill oriented procedures. Question- Answer technique and illustration. Self-study (Swnadhyaya) was considered more important.

Discipline:

- Rules for conduct of both teachers and pupils were listed down.
- Rules also for respect due from pupils to teacher 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 Vedic period the teacher occupied 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 student as well as the society. Even the king did not enjoy so much respect as the teacher enjoyed.

EDUCATIONAL IMPLICATIONS

1) Pride in civilisation and culture We are living in modern age, but we feel proud of the civilization and culture of our ancestors inherited 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 vedic age are accepted in principle as 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 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 also.

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

7. Education for self- sufficiency: Apart from 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 Vedic period. The ideas of the scope and nature of commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centres were considered necessary. Vedic mathematics has become more popular now. More and more parents are aware about the significance of vedic mathematics and are taking keen interest to offer the opportunities to their child to learn Vedic mathematics.

TO SUM UP

Terms such as knowledge, awakening, humility, modesty etc are often used to characterize Vedic education. Education leads to the development of personality. The word 'Veda' originates from the root 'vid' which bears the meaning of knowledge. Sayana declares that the 'Veda' is a means to the obtaining of the adored, that which is worthy of worship, as well as a means to the banishment of the undesired, the evil. Knowledge of the four Vedas Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-veda, along with the knowledge of shruti, smriti etc provided an individual with new knowledge which broadened his intellectual horizon.

In the Vedic period, education had an idealistic form, in which the teachers (acharyas) laid stress upon worship of God , religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society.

CHECK YOUR PROGRESS

Q.1: What are the two categories of Indian philosophy?

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Q.2: Who was the founder of Samkhya?

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Q.3: What is *Pramana*?

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Q.5: What is the meaning of Vedanta?

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SANKHYA PHILOSOPHY AND ITS EDUCATIONAL IMPLICATIONS

Meaning and introduction to Sankhya

The verbal meaning of the word ‘Sankhya’ is ‘number’. In this system, all the principal elements of the universe, which are twenty-five in number, are enumerated. That is why this system is called Sankhya. The term ‘Sankhya’ is also used to mean ‘Vichara’ which in English stands for ‘philosophical reflection’. The Sankhya was very highly placed philosophy in Indian tradition. In Mahabharata, it is stated that whatever knowledge has been developed is congregated in the Sankhya itself. The influence of this Sankhya may clearly be felt upon the text of Bhagwad Gita. The importance of this school of philosophy is that, contrary to the prevalent belief it established that this creation is not created by God but has developed after several phases of growth and advancement. Therefore, some philosophers such as Badrayana Vyasa and Aadi Shankaracharya say this philosophy is an atheist philosophy.

Sankhya Theory of Knowledge

The Sankhya and Yoga philosophy admits the existence of Purusas and Prakriti. Dualistic purusa and prakriti are the ultimate reality in Sankhya and Yoga philosophy. The world manifests when purusa come in contact with Prakriti. The union of Purusa and Prakriti is the reason for the evolution of the worldly things. The evolution system excluding purusas is given below :

Sources of Information

This philosophy was originated by the ancient thinker Kapil who is considered to be the son of Brahma and the Avatar of Vishnu. Through we know little about him, he is supposed have authored the two important works: (1) Sankhya pravachan (the original Sankhya Sutras) and (2) Tatvsmas (a shorter work). But both of these books are not available now. The only source to know about this philosophy is the Sankhya- Karila, authored by Ishwara Krishna. This book is considered to be written in the fifth century AD. It consists only seventy stanzas and on that account is sometimes designated as the Sankhya-Saptali. It contains a brief but exceedingly lucid

exposition of the theoretical teaching of the system and has been described as the pearl of the whole of scholastic literature of India. It has been commented by several, including Vachaspati; the well known Advaitic scholar of the ninth century AD. Two other famous books on the philosophy are Tattva- Samasa and Sankhya- sutra.

Objective of the Sankhya philosophy

The main supposition behind this school of thought is that the world is full of miseries and sorrows. These problems are of three kinds, viz., 1. Aadhyatmic-- due to the person himself, 2. Aadhibhotic--- due to the products of elements and 3. Aadhidhaevic--- due to supernatural causes. All the human beings who have taken birth on the earth are bound to suffer from one or the other kind of pain or suffering. Even scholars, kings or hermits are not exempt from sorrow. Therefore the Sankhya aims the complete cessation of pain of the three kinds as the ultimate objective of the human life. ()

Salient Features of the Sankhya philosophy

The **Sankhya** school of philosophy presents a counting of the twenty- five Padarthas or constituents of the universe. These Padarthas are not only the cause of creation of this universe but also the sustaining force of it. These Padarthas are divided into four broad categories. The description of these categories based on their respective productive efficiency is mentioned hereunder:

1. Productive (Prakriti)
2. Productive and produced (Prakriti- Vikriti)
3. Produced (Vikriti)
4. Neither Productive nor Produced (Anubhayarupa).

This fourfold classification includes all the twenty- five ingredients or Tattvas.

-Productive: Prakriti or Nature or Pradhana (chief) is purely productive. It is the root of all living and non-living creatures in this universe. It is not a product in itself, but creates all entities with its creative force. Hence, it is also called as evolver and producer.

- Productive and produced: The other Padarthas are produced by the Prakriti but have a capability to produce other entities. These Padarthas are seven in number. These are Buddhi (intellect), Ahankara (egoism) and the five Tanmatras (the means of perception). These Tanmatras are Sparsh (subject of touch), Roop (subject of vision), Gandha (subject of smell), Ras (subject of taste), and Shabda (subject of audition). Buddhi (intellect is productive since Ahankara (egoism) evolves out of it. Egoism is a production, as it is derived from intellect. Also, Buddhi is produced, as it itself has evolved out of prakriti. Buddhi is also productive since the five Tanmatras originate from it. Since the subtle rudiments (Tanmatras) are derived from egoism, they are productions. Since Tanmatras give origin to the five elements (space, fire, air, water and earth), they are also productive.

- Produced: The sixteen Padarthas, viz., the ten organs (five sensory and five action organs), the mind and the five elements are productions only. These five elements are unproductive, because none can give birth to a substance essentially different from itself.

- Neither Productive nor Produced: The Purusha (or Spirit) is neither a production nor is it productive. It is without attributes.

Introduction to the Padarthas

Purusha: The verbal meaning of „*Purusha*“ is the one who pervades through the body or universe. It is also known as spirit, self or individual self (Atman) and Universal Self (Paramatman). The Purusha is beyond Prakriti. Purusha (spirit) has neither beginning nor end. It is without attributes and qualities. Purusha is subtle, omnipresent, and beyond the mind, intellect and the senses. It is beyond time, space and causality. Purusha is the eternal seer which is perfect and absolute. It is pure consciousness (Chidrupa). The Purusha’s nature is constant and free or untouched by pleasure and pain.

Purusha is not the doer it only witnesses. It is like a colourless crystal, but appears to be coloured in the presence of coloured objects. Purusha is non-material and it is not a result of combination. It never takes birth or dies and hence, it is immortal .According to the Sankhya, Purusha manifests itself as infinite in number. There are innumerable Purusha, But they are all fundamentally identical in nature. Purusha does not move and does not go anywhere when it attains freedom or release.

Souls are eternal and exist separate from one another and from Prakriti. Each soul retains its individuality. Through all transmigrations, Souls remain unchanged. Each soul is a witness of the act of a separate creation, without taking part in the act. It is a looker-on uniting itself with the unintelligent Prakriti, like a lame man mounted on a Blind man’s shoulders, in order to behold the phenomena of creation, which Prakriti is not able to observe. Hence, it may be said that the Purusha is the witness (Sakhi), a spectator (Drashta), a bystander (Madhyastha), solitary (Kaivalya), passive and indifferent (Udasina).

Prakriti: It is root of the universe. Prakriti‘ means that which is primary and precedes what is made. It comes from Pra‘ (before) and Kri‘ (to make). It is also known as Pradhana or the chief, since all effects are founded on its basis and it is the root of all the objects and the universe.

Characteristics of Prakriti: It has no cause, but is the cause of all effects. Prakriti is all pervading, eternal and immovable. It is one. While the products are caused and dependent, Prakriti is independent and uncaused. It depends only on the activity of its own constituent Gunas (metaphysical properties).

It is like a string of three strands. The three Gunas form the three strands of Prakriti. Prakriti is mere dead matter which is equipped with certain potentialities due to the Gunas. Prakriti is devoid of intelligence. According to the Sankhya Philosophy, the three Gunas or forces of Prakriti are Sattva (purity, light and harmony), Rajas(passion, activity and motion), and Tamas (inertia, darkness, inertness and inactivity).

The verbal meaning of Gunas‘ is a cord‘. The gunas bind the soul with a triple bond. They are the actual substances or ingredients of which Prakriti is constituted. They are bases behind the evolution of the whole world out of Prakriti. The three driving forces of Prakriti do not exist in equal quantities, but vary in proportions where one force may supersede others. Just as Sat-chit-Ananda is the Vedanta trinity, the gunas are the Sankhya trinity. Interaction between the three gunas results in evolution, but the three Gunas are not completely separate. They intermingle with, act on and support one another. They are closely related to one another as the Flame, the oil and the wick of lamp are related. Since they form the very bases of Prakriti, all the objects in the world are evolution and manifestation of these three Gunas. Destruction is simply non-manifestation. Purusha is the witness and Prakriti evolves under the influence of Purusha.

Every individual of the world has these three gunas and they affect the thinking and doing of all individuals. Every man has these three Gunas. Sometimes, when Sattva prevails, the man remains calm and tranquil and reflects and meditates. When Rajas dominates him, he does various worldly activities and remains passionate and active. When Tamas prevails on him, he becomes inactive, careless, lazy and dull. Sattva makes a man divine and noble. Rajas make him thoroughly human and selfish, and Tamas generates delusion and makes him bestial and ignorant.

Prakriti is the basis of all objective existence. Prakriti creates all the objects for the enjoying of the spirit or soul. Prakriti creates only when it comes into union with Purusha. These creations are for the emancipation of each soul.

Mahat: The verbal meaning of Mahat is 'great'. In philosophical terms it means intellect or thinking and decision-making power. As per the description of the Sankhya philosophy, Mahat is the first product of the evolution of Prakriti and is the cause of the whole world. Mahat gives birth to Ahankara (Egoism), which gives a sense of individuality to each organism. It is the principle that creates individuality. Mind, which is one of the eleven senses, is also born of Ahankara.

Mahat or the Cosmic Intelligence is the first creation of Prakriti. This Mahat, i.e. intellect becomes the composing matter for egoism. Mahat is from which all the sense and the rudimentary elements, which are forms of egoism, are formed. This creation from intellect down to the elements is brought about by the modification of Prakriti. Intellect, egoism and the five subtle rudiments or Tanmatras are the effects of Prakriti. Having observed the effects, the cause (prakriti) is inferred. Since it is imperceptible from its subtlety, it must be inferred from its effect.

Ahankara: The verbal meaning of Ahankara is self-consciousness or individuality. This quality separates Prakriti from Vikriti, i.e., the product of Prakriti. For example all living beings are made of Prakriti and they all are the products of Prakriti. For Prakriti they are all same but from each others' view point they are distinct individuals. All these individuals are supposed to grow separately and fulfill the objective of their being. The feeling of separateness from each other comes because of Ahankara. If Ahankara is not there no one will be able to maintain and develop one's entity. This individuality is the attribute of five subtle elements and two sets of organs. These five subtle elements are shabd, Sparsh, Roop, Ras and Gandha, these are better known as sound, tangibility, form or colour, taste and smell or odour.

Eleven senses: Manas, Jyan-indriyas and Karm-indriyas constitute the Ekadasha-indriyas or eleven senses. Out of these, Mana carries out the orders of the will through the organs of action (Karma-indriyas). It reflects and doubts (Sankalpa-Vikalpa). It synthesizes sense data into percepts. The mind takes part in both perception and action.

The organs of sense are ear, skin, eye, nose and tongue. These organs help in the perception of the external subjects to the mind. Mind also has the capability to enjoy the subjects of all the senses of knowledge alone. For example, mind can perceive seeing some object even in its absence. Similarly, it can listen out of silence also. Therefore, Mana is called as the king of all the senses of knowledge. Senses are the instruments of Mana. Mana comes to know different perceptions through these senses.

The organs of action are larynx, hand, foot and the excretory and generative organs. These are also known as the external organs. The organs are the instruments of Mana to perform the job decided by the intellect. Many times the Mana uses these organs of action as per its own wishes.

Five Tanmatras: The five latent causes of this universe are named as five Tanmatras in the Sankhya school of Indian philosophy. According to the Sankhya sutras the five organs of senses give birth to five causes of perception. Hence, five Tanmatras are the subjects of perception by the five senses of knowledge. These are Rupa (subject of vision), Ras (subject of taste), Gandha (subject of smell), Sparsh (subject of touch) and Shabd (subject of audition).

Five Mahabhootas: The set of five Tanmatras gives birth to Panch- Mahabhootas, i.e., five gross elements or the universe. These subtle elements are Akash (ether), Vayu (air), Taijas (fire or light), Apas (water), Prithivi (earth). All these elements are the material causes of the creation of the universe.

The Process of Shrishti or Creation: Prakriti, the first among the elements, is the state of equipoise of Sattva, Rajas, and Tamas. From Prakriti emerges the Mahat or intellect which causes self-consciousness, from self-consciousness, a set of sixteen, i.e., eleven senses and five Tanmatras are emerged. This set of sixteen originates the five subtle elements, i.e., earth, water, fire or light, air and ether. These five constituents become the material cause for the production of all living and non-living beings on this earth.

Process of Pralaya or Involution: During dissolution of the world, the products return by a reverse movement into the preceding stages of development, and ultimately into Prakriti. Earth merges in its cause in water in fire, fire in air, air in space, space in Antahkarana (egoism), Antahkarana in Mahat (intellect), and Mahat in Prakriti. This is the process of involution. There is no end to Samsara or the play of Prakriti. This cycle of evolution and involution has neither a beginning nor an end. There is no philosophical place for a creator God in the Sankhya philosophy.

Pramanas: There are pramanas or evidences in the philosophy of Sankhya. The purpose of these evidences is to provide an opportunity to facilitate verification of the principles laid by the philosophy. This ensures authenticity of this philosophy and its norms. The names of these evidences are Pratyaksha (Perception), Anumana (inference) and Upmana (comparable or with which something is compared to) are the three Pramanas or proofs in the Sankhya system.

Motive is for the creation of the universe: According to Kapila, Prakriti created the universe for emancipating the soul. Secondly, for the removal of itself (Prakriti), i.e., if the soul is essentially free, there is no necessity for Prakriti to interfere with the soul's infinite bliss.

Process of Knowledge: An object excites the senses. The mind arranges the sense impressions into a percept. Egoism refers it to the self. Intellect forms the concept. It converts the percept into a concept and presents it to the Purusha. Then there is knowledge of the object.

Concept of Moksha Emancipation: Bondage belongs to Prakriti, but is attributed to Purusha. Purusha is eternally free. Union of Purusha with Prakriti due to non-Discrimination is bondage. In other words, the failure to discriminate between Purusha and Prakriti is the cause of bondage; and disunion of Purusha and Prakriti due to discrimination is emancipation. release is not merging in the absolute, but isolation from Prakriti.

The objective of the Sankhya system is to liberate Purusha or self from the fetters which bind it, on account of its union, with Prakriti. This is achieved by conveying the correct knowledge of the twenty-five constituent principles of creation, and clearly discriminating the self from them.

When the separation of the soul from the body takes place by destruction of the effects of virtue, vice and the rest, and Prakriti ceases to act in respect to it, then there is the final and absolute emancipation or the final beatitude. When the fruits of acts cease, and body—both gross and subtle—dissolves, nature does not exist with respect to the individual soul. The soul attains the state called Kaivalya. It is freed from all kinds of pain. The Linga-deha or subtle body which migrates from one gross body to another in successive births is composed of intellect, egoism, mind, the five organs of knowledge, the five organs of action and the five Tanmatras. The impressions of actions done in various births are imbedded in the subtle body. The conjunction of the Linga-deha with the gross physical body constitutes birth and separation of the Linga-deha from the gross physical body is death.

This Linga-deha is destroyed by acquiring the knowledge of the Purusha. When one attains perfect knowledge, virtue and vice become destitute of causal energy, but the body continues for some time on account of the previous impulse, just as after the action of the potter has stopped, the wheel continues to revolve owing to the momentum given to it. In fact, the self is neither bound nor released, nor does it migrate, but nature alone in relation to various beings is bound, is released, and migrates.

Basic Postulates of Sankhya Philosophy

According to the Sankhya philosophy deliverance (Nivritti) from the miseries of this world is possible only after a true knowledge of the secrets of these 25 elements. In fact, knowledge of these secrets is salvation (Moksha).

Sankhya does not accept the necessity of God in the existence of the process of creation (Srishti-Prakriya). Sankhya asserts that the existence of God cannot be proved. Hence Sankhya is regarded as atheistic (Nirishwarvadi).

The Purush (i.e., the spirit) is inactive (Nishkriya) without attributes, i.e., absolute and detached (Nirlipta). But the other two elements—Vyakta Prakriti or matter and Avyakta are associated with attributes.

In order to understand the interrelationship between these elements, it is necessary to understand the consequence (Parinam) and the relationship between action and activity (i.e. Karya) and cause (Karan). Each matter has some attributes (Dharma).

The attribute of each matter is changeable. This change ability is known as Parinam, i.e., the consequence or result. This Parinam or changeability is a continual process both in the Vyakta and Avyakta elements (Tatva).

Each matter in the world is made of Satva, Raj and Tarn attributes. Attribute means factor (Ghatak) or rope (Rassi). Just as three pieces of thread are entwined to make a piece of rope; similarly, the intermingling of these three attributes (Sattva, Raj and Tarn) in various proportions produces various things (Padarth).

Satva stands for light (Prakash) or knowledge (Gyan). Raj stands for action or activity (Kriyashilata). Tarn refers to inhibition (Avarodha), heaviness (Bharipan) and covering, etc. The position (sthati) of these attributes results into some activity or consequence (Parinam).

The Parinam (the activity or consequences) may be of three types: (1) Change in the attribute (Dharma-Parinam), change in the form (Lakshan- Parinam) and change in the position (Awastha-Parinam).

When the Prakriti (Avyakta) is in a balanced position, then there is no change (Parinam or consequence) in the Prakriti. When its balance is disturbed some activity springs forward. There is a karan-karya (cause and action or activity) relationship between the Vyakta Prakriti and Avyakta Prakriti.

But what is the meaning of Karya Karan relationship (Samandh)? According to Nyaya philosophy Karya (action) is different from Karan (cause), and there is absence of Karya (activity) in Karan (cause). Nyaya philosophy believes that Karan (cause) is dependent on the will of God (Ishwareksha) but Sankhya does not agree with, this viewpoint.

According to it (Sankhya) Karya (Action) is not different from Karan (cause). In fact, it (Karya) is inherent in Karan (cause). The origin of Karya from Karan means coming out of the 'Vartaman karya' (present action) out of the hidden or latent 'karan' (cause) this principle is known as 'Satkaryavad'

The Sankhya philosophy makes a subtle analysis of matter and spirit, i.e., Prakriti and Purush. The basic or fundamental matter or (Prakriti) is unperceivable (Apratyaksha). But its existence may be proved. The Purush (the spirit) is unperceivable. It cannot be perceivable even through intellect. It (the spirit) is beyond the three attributes and it is detached. It cannot be proved even through inference.

The only proof of its existence is Vedas. The spirit (the Purush) is inactive (Nishkriya) and all-pervading (Sarvavyapak). Purush or spirit is one. But according to many commentators the Sankhya philosophy believes in the plurality of spirit (that is, many should). According to Sankhya there are three positions of Purush (spirit or soul), the bound (the Baddha), the free (the Mukta) and the Chetan (or known). It is the Baddha (the bound) Purush which tries to be free. The Sankhya philosophy discusses about the relationship between the Prakriti and Purush (matter and spirit) and between bondage (Bandhan) and salvation (Kaivalya). The Prakriti or the matter is eternal (Nitya).

When the reflection of the Purush (spirit) falls on Prakriti (matter), the intellect (Buddhi) is generated. As a result, the Prakriti begins to regard itself as Chetan, i.e. spirit. Similarly, the reflection of Buddhi (intellect) falls on Purush, then the detached Purush begins to regard itself as attached.

This supposed and projected relationship between Purush and Prakriti (spirit and matter) is regarded as Bandhan (Bondage). In order to remove this bondage and to recognize its separate existence from the Prakriti is Kaivalya or Mukti or salvation of the Purush. It is after procuring this position that the Purush begins to regard himself as Nirlipta or detached. Even after obtaining Kaivalya (salvation), due to impressions (Samskars) of the previous births the body is not destroyed immediately.

Then the Sadhak (devotee) is in the position of Jeevan-mukta (free from the present life). When the Bhoga (cherished things or sufferings pertaining to the previous births) is fulfilled the physical body declines and the devotee obtains the accomplishment of Video It Kaivalya (perfect salvation).

According to Sankhya philosophy the ultimate velour (Param Purushartha) of one's life is to obtain deliverance from the Dukhatraya—three fold miseries, that is, Adhibhautik (physical) or material, Davik (miseries brought out through the influence of evil spirits) and Adhyatmik (spiritual). The realization of the ultimate truth is the only means for achieving this position.

Basic Characteristics of the Sankhya Philosophy

- There cannot be any production of something out of nothing. That which cannot be developed into that which is. Anything possible must be produced from something competent to produce it. Everything cannot occur everywhere and at all times.
- It would be useless to grind groundnut, unless the oil existed in it. Therefore, something which does not exist cannot be brought into existence by an agent. The manifestation of the oil is a proof that it was contained in the groundnut and consequently a proof of the existence of the source from which it is derived.
- The effect actually exists in advance in its cause. Cause is a substance in which the effect exists in a concealed form. Just as the whole tree exists in a latent or dormant state in the seed, so also the whole world exists in a concealed state in Prakriti, the Avyakta (unevolved), or the Avyakrita (undifferentiated). The effect is of the same nature as the cause. There is no such thing as total destruction. In destruction, the effect is involved into its cause.

Sāṁkhya considered to be the oldest of the six-systems of ancient Indian philosophies was propounded by Kapil Muni, an ancient Indian sage. In this philosophy there is no mention of a creator of the universe or the cosmos. Yet since the system is based on the Vedas, it is put into the category of Astik or orthodox system.

The **Sāṁkhya** conceives of the ultimate reality as comprising two independent realities - the Purusha and the Prakriti. Whereas Purusha is characterized as Pure Consciousness, the Prakriti is described as Jada (Non-consciousness), which acquires a form and is modifiable or changeable, but only when acted upon by the conscious light of the Purusha. The Purusha (also known as Atman) is not considered as part of Brahman (the cosmic self), but all the different selves are considered as having independent existences. These two independent realities (Purusha and Prakriti) are complementary to each other. In one sense, this philosophy is called dualistic but in another sense pluralistic also, for it believes in different existences of an infinite number of Purushas or Atmans as also various

components and sub-components of Prakriti. The Sāṃkhya presents a 'cosmic development' principle, which is sequential and systematic. It can be diagrammatically represented as shown in Fig. 9.1.

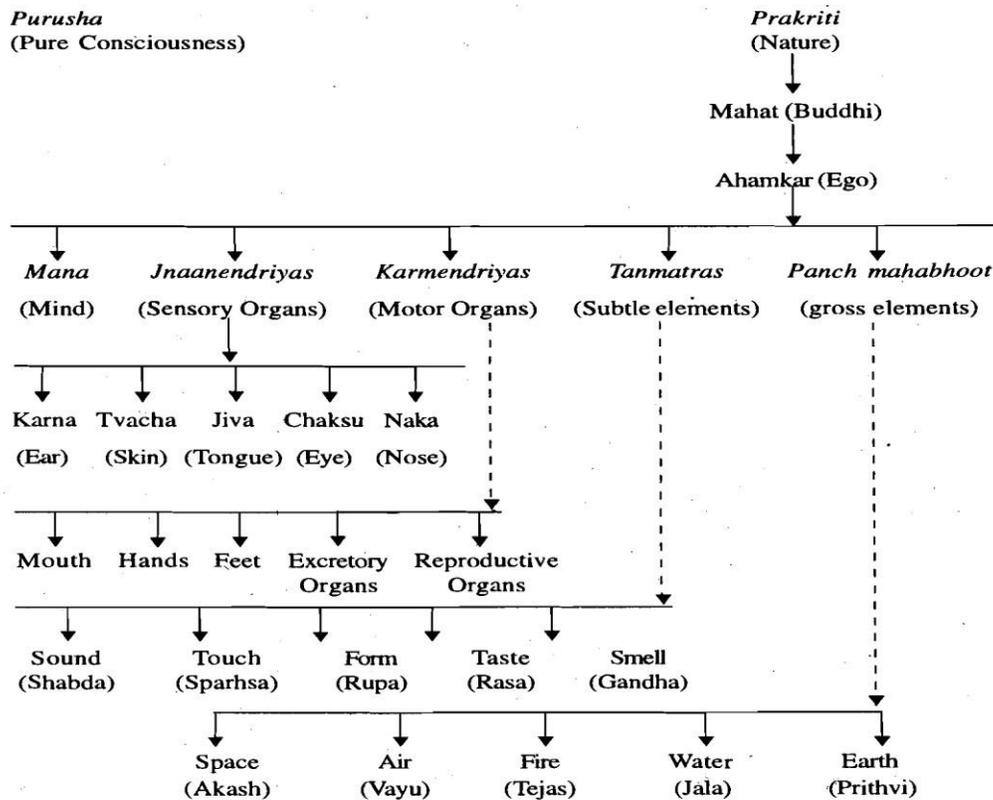


Fig. 9.1: 'Cosmic development' principle.

Child Development

The development of child can be explained in terms of the Sāṃkhya metaphysics presented above.

In the mother's womb, the child is conceived in the form of Suksham Sharir (Subtle body) based on its earlier actions (Karmas). This subtle body comprises Tanmatras of cognition, action, mind, sense organs and Buddhi, or Tanmatras of colour, taste, smell, touch and sound. Each Tanmatras produces its corresponding mahabhoots (gross element). For example, from sound is produced space, from touch the air, from rupa the tejas, from rasa the water and from smell the earth.

The entire development of the child takes place as a result of the combination of the five Tanmatras and the five mahabhoots. The mind, however, does not develop during pregnancy. After birth the karmendriyas become active and the karmendriyas start functioning and developing slowly and gradually.

Mana according to Sāṃkhya is super-sense, which is non-physical. Since *mana* develops after birth, in his development education plays a great role. The senses help in sending experienced content to the mind. The mind operates upon the sensed experiences, estimates objects, and performs mental processes. It is through the power of attending, analysis, synthesis, selection and elimination that formation of ideas becomes possible. Mind is the seat (Adhistan) of ideas, reasoning, imagination, finding alternatives, dream formation, knowledge, emotion, 'will' and impulse. Thinking is its intrinsic character.

Above the mind, the development of Ahamkar (egotism) and Mahat (Buddhi) takes place. These two combined together are called Antahkaran. It is because of development of Ahamkar that self-concept of the child develops. Obtaining objective knowledge of the world is the function of the intellect (Manas), but identification with the world becomes possible only because of Ahamkar (egotism). It is because of the development of ego that the child considers himself as the doer, owner or enjoyer. The educational processes of socialisation, enculturation, identification etc. become possible only with the development of ego. The climax of child development lies in the development of Buddhi or Mahat. The mind contains objective collection of the experiences of the external world

whereas the ego is the repository of spontaneous tendencies and impulses. The Buddhi on the basis of its discursive power decides what ought to be done and what ought not.

Such an interpretation of Sāṃkhya is very important for conceptualizing the nature of the child and the process of its development. Parodying Kant, the great western philosopher, we can hold that the *Purusha* (Self, *Amn*) without the aid of *Prakriti* is lame, and *Prakriti* without *Pumha* is blind, for the *Prakriti* gets illumined with the conscious light of the *Purusha*. For bringing completeness in life, therefore, development of the Self and the *Prakritis* (the physical organised structure of sensory and motor organs) the mental, intellectual and spiritual aspects of human personality should be the central **aim** of education.

Check Your Progress

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

b) Compare your answers with those given at the end of the unit.

1. What is the essential nature of *Purusha* and *Prakriti*?

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.....

2. How does the development of the child, starting from *Suksham Sharir*, take place?

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3. What is the role of *mana* in the knowledge getting process?

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1.2.1.5 : THE EDUCATIONAL IMPLICATIONS

Samkhya philosophy has great significance for present-day education.

Education in modern times is taken to mean the process of developing the potentialities that lie within the individual which is supported by Samkhya philosophy. Samkhya's psychological views that knowledge leads to the modification of *buddhi* also reflect modern learning theories that explain education as the modification of behaviour.

Educational implications of the Sankhya systems are :

- 1) Self realization is the source of knowledge or cognition.
- 2) Intellectual development is a significant factor for self consciousness in Sankhya Philosophy to promote oneself for acquiring knowledge.
- 3) Development of Sense organs.
- 4) Mental development is also another important objective to attain quality of life.

The meaning of true education:

According to the principles of Sankhya philosophy an action (*Karya*) is already inherent in a cause, so it is a truism to remark that the development of man is already inherent in him (man). Hence the work of education is to bring out the development of man to the fullest extent. Modern educational theories also believe that the development of man is already inherent in him. Education is the process of unfolding the potentialities of man to its fullest development.

According to Samkhya philosophy true education is that which help one to differentiate *Prakriti* from Purusha (matter and spirit). Sankhya accepts the Prakriti (i.e., the matter) and Purusha (i.e. the spirit) as the fundamental elements, but it has very clearly pointed out the basic differences between the two.

The fundamental purpose of education:

To Sankhya philosophy man's body is made of senses (Gyanendriya) and organs of action (Karmendriya). The inner self (Antahkaran) of man is a harmonious assemblage of *_man'* (mind) *_Ahankar'* (ego or the self- consciousness) and *_Buddhi'* (intellect). The Purush (or the soul) is the enlightener of these three elements.

Sankhya wants that education should develop all these three basic elements according to Sankhya *_Mukti'* (or deliverance or liberation of the soul) is the ultimate purpose of one's life.

This *_mukti'* may be- obtained through releasing the difference between the Prakriti and Purush (Matter and Spirit). Therefore, the development of man should be so guided that he may distinguish between matter and spirit, and may obtain freedom from the miseries of life.

According to Sankhya philosophy this is the end (Saddhya) or basic purpose of education. For the realization of this end the practice of yoga is necessary. For the practice of Yoga (Yoga- sadhana) moral conduct is the first requisite. In the modern language the above purpose of education may be further analysed in the following manner—

To get freedom from the three-fold miseries (Dukha traya) i.e.

1. The miseries pertaining to soul, mind and body; in other words, the miseries pertaining to the spiritual realm (Adhyatmik).
2. The miseries relating to external world, i.e. Adhibhautik, and
3. The miseries due to divine disorder, i.e., Dam Prakop.

Aims of Education According to *Sāṅkhya-Yoga*

The aims of education, according to *Sāṅkhya-yoga* can be grouped under two heads: *Paramarthika* (ultimate) and *Laukik* (immediate or worldly).

Paramarthic (ultimate) Aims of Education

Like most Indian philosophies, the *Sāṅkhya-yoga* system also admits *Moksha* (liberation) as the final and ultimate aim of life and hence of education. But the question is: liberation from what?

We **are**, as a matter of fact, lost in &_quagmire or darkness of ignorance. We don't understand the distinction between what is real or abiding and what is not. Because of the development of *Ahamkar* we are strongly tied to *Prakriti* i.e. the body that is physical, mundane and by its very nature changeable or mutable. Because of this bondage to the body we feel the pangs of the five *kleshas* (the roots of our troubles, sorrows and grieves and qxiety). These kleshas **are**: Avidya (wrong knowledge, a confusion between real and non-real), *Asmita* ('I' ness) *Raga* (attachment), *Dvesha* (hatred, envy,) and Abhinivesh (fear of death). In order to get rid of these kleshas we have to obtain freedom from ignorance, which is the root cause of our bondage and concomitant sufferings. Hence the ultimate aim of education is to obtain that real knowledge of the self - of the pure consciousness. Liberation or Moksha is nothing but realizing the self (Atman) which is lost in the quagmire of our Ahamkar (egotism).

According to *Sāṅkhya*, the cosmos in its miniature form -the body, is characterized by three Gunas (Surva, Rajas and Tamas), which respectively represent the Sukh or Anand, Dukha (pain) and udasinata (indifference). Every worldly experience is mixed with all these three Gunas in different and varying proportions. If there is a pre-dominance of Sattva, the said experience appears to be pleasurable with some portion of anand. Similarly, if there is a pre-dominance of Rajas, it will be painful. However, pre-dominantly Tamas experience is full of ignorance (avidya).

Laukik (worldly or proximate) Aims of Education

The Samkhya Philosophy of education, while aiming at the highest and most profound knowledge which leads to self-realization (Atmanubhuti through Viveka Jnana), does not ignore the e body, through which alone can we reach the top. The body-mind organism (Prakriti) acts as the ladder through which we reach the highest. In that sense, such aims are instrumental (means) to achieve the end. So their

importance cannot be over-emphasized. The Sāṁkhya divides the Laukik aims into three broad categories:

(i) physical development aims, (ii) knowledge aims, and (iii) Baudhik aims.

A brief description of these aims follows.

Physical Development Aim

From mundane point of view, proper development of the body (Prakriti) through its various components constitutes one aim of education at the most basic level. As we have discussed already, the child's body-mind organism is a compendium of sensory organs, motor organs and their Tanmatras. Harmonious development of body and its different organs is essential for its proper functioning and happy living in the world. In Upanishadic literature, the body-related aims are covered under the categories of *Annamaya* kosa and *Pranamaya* kosa. A proper education through yogic means (Yama, Niyama, Asan and Prananyama) can keep the body and its biological functioning free from the burden of inactivity or inertia. Practice of yoga, supplemented, by knowledge of biological functioning of the different bodily organs and their relationship with the nervous system, are essential aims of any sound system of I education. Since the body is the vehicle of our further and vertical upliftment in terms of knowledge, understanding, attitudes and other higher pursuits of the mind, its proper and balanced development can never be over-emphasized.

i) Knowledge Aims: Jnanendriyas (sensory organs) are the most basic instrument of the knowledge-getting process. The information obtained from the environment pass through the sense organs and then the mind processes the same and sends them to the budhi.

ii) Baudhik or Intellectual Development Aims: Baudhik Jnana (intellectual knowledge) is a higher kind of knowledge than mental knowledge. Mental knowledge starts with sensations, goes to perception and then to formation of concepts and ideas. It is related to our understanding of the external world. It is important in itself as it provides the basic information necessary for taking appropriate decisions on the part of Buddhi. The Baudhik Jnana comes above the mental. It enables a person to develop the capacity and power to take independent decision without being influenced by the ego or its related functions. It is objective knowledge. It cannot transcend the boundaries of space and time or cause and effect. These are the categories in which one can alone think. It is no doubt the highest and purest kind of empirical knowledge and, therefore, constitutes one of the most important aims of education. As a result of development of intellect (Buddhi), one ceases to remain the slave (godas) to his body, mind or Ahamkar, but rather becomes owner (goswami) of all these. The Mahat (Buddhi) is the origination and regulation of the will. For stimulating discriminatory knowledge (Viveka / Jnana), development of Buddhi is an essential condition.

Check Your Progress

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

b) Compare your answers with those given at the end of the unit.

4. Distinguish between the Laukik and the Paramarthic aims of education.

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5. How is *Viveka Jnana* different from *Baudhik Jnana*?

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- **Samkhya Philosophy and the Curriculum:** Sankhya philosophy attaches importance on developing of both physical and spiritual aspects. Hence, the curriculum must consist of knowledge and actions of matter as well as of the soul. In line with the views of Sankhya on the developmental process, curriculum should be different for different age group children. Accordingly, maximum attention should be given on the development sense organs during childhood. According to Samkhya,

development of conscience (mind, ego and intelligence) also proceeds along the development of the sense organs. Hence, along with sense training, language, literature, social science, material science and mathematics also should be included in the curriculum to develop mind, ego and intelligence of the child. According to Samkhya, Ahamkara (ego) seems to become stable, intelligence and power of decision develops during adolescence and hence subjects like geometry, logic etc. should be included in the curriculum for this age group of students. By the time children become youths, they should be taught theology, philosophy, logic, physiology, Ayurveda among others. Yoga forms an important part of curriculum since it is the only way to understand original form of soul and to experience it according to Samkhya.

- **Samkhya Philosophy and the Methods of Education:** Samkhya divides the instruments for receiving knowledge into two categories, external and internal instruments. External instruments are the sense organs and the organs of work. Internal organs refer to Manas (mind), Ahamkara (ego), Mahat (intelligence) and Purusha (soul). According to Samkhya, conjunction of *Prakriti* and Purusha is necessary for acquiring knowledge. According to Samkhya, there are three sources of knowledge: Pratyaksha (Direct), Anumana (Inference) and Sabda (Testimony). Here Sabda (aptavakya) means the statements of Veda. Based on these sources, there are three methods of acquiring knowledge: direct perception or observation, inference or the deductive method, and the method of studying the authoritative statements.

Therefore, the methods prescribed by Samkhya include: thorough study of authorities, use of mind and reason to validate the theories, experiential learning with maximum involvement of the senses, activity based learning including projects, practical work besides direct observation and logical reasoning.

- **Samkhya Philosophy and the Discipline:** Samkhya philosophy recommends strict control or discipline of body and mind. However, discipline according to Samkhya should be internal and self-imposed rather than external or imposed by the authority. Like Yoga, Samkhya philosophy also recommends strict control of mind, words and deeds. In order to enforce such control they recommend following five vows, viz: Truth, Non-violence, Anti-theft, No storage of things and Celibacy. Moreover, they prescribe five rules to follow, viz: Sanitation, Satisfaction, Tenacity, Self study, Worship. Sankhya believes that without following discipline, humans cannot make his body healthy; and mind, ego and intelligence neat and hence cannot gain the true knowledge.
- **Samkhya Philosophy and the Role of Teacher:** Samkhya philosophy views the teacher as an authority, an *Aapta* human being. The teacher must be an expert in the subject he teaches. He must realize difference between *Prakriti* and Purusha. The teacher must have clear knowledge about the sources of knowledge. The teacher should be a facilitator or helper of the learner in the process of development of the innate potentiality of the learner. Sankhya also wants the teacher to be a man of discipline.

BUDDHISM: THE CONCEPT OF REALITY, KNOWLEDGE AND VALUES

Buddhism is one of the prominent schools of Indian philosophy. It originated as a result of revolt against the Vedic practices. It was against the violence, animal sacrifices, caste and class distinction and exploitations of the Vedic period. It was based on the principles of equal treatment of the people, non-violence and peace.

Buddhism is an empirical philosophy which clearly insists on judging the truth in the light of its practical consequences and results. Buddha makes this point clear in his Kalama Sutra:

It is proper for you. to doubt, to be uncertain.. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is the a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon another's seeming ability; nor upon the consideration, _The monk is our teacher. ‘

What do you think. ? Does greed appear in a man for his benefit or harm? Does hate appear in a man for his benefit or harm? Does delusion appear in a man for his benefit or harm? being given to greed, hate, and delusion, and being overwhelmed and vanquished mentally by greed, hate, and delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?’

.....**when you yourselves know:** _These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,‘ abandon them.

Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning afterlife and eternity. Buddha, in the Kalama Sutra, mentions how his philosophy is helpful irrespective of beliefs concerning:

The disciple....who has a hate-free mind, a malice-free mind, an malice-free mind, and a purified mind, is one by whom **four solaces** are found here and now. Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss. This is the first solace...

Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself. This is the second solace...

Suppose evil results befall an evil- doer. I, however, think of doing evil to no one. Then, how can ill results affect me who do not evil deed? This is the third solace...

Suppose evil do not befall an evil- doer. Then I see myself purified in any case. This is the fourth solace...

Structure of the mind

Buddhists describe the person as composed of five **Skandhas** (Aggregates)::

1. The body (rupa), including the sense organs
2. Sensation and feelings (vedana), coming out of contact between sense organs and objects
3. Perceptions and ideas (samjna) , especially , manifest in our ability to recognize things and ideas
4. Mental acts (samskara), especially willpower and attention
5. basic consciousness (vijnan)

The last four Skandhas are called naman (name), which means the psyche. Namarupa (name-form) is therefore the Buddhist term for the person, mental and physical, which is nevertheless anatman, without soul or essence.

Buddhism also differentiates among _fields‘ (ayatana) for the five Skandhas: sight, tasting, touching, hearing, smelling and mind, as well as the objects of these six senses.

To the Skandhas Mahayana Buddhism adds alya- vijnana, _storehouse‘ consciousness which stores _bijas‘ or _seeds‘ - the inborn tendencies to perceive the world in a certain way depending upon our karmic history. Bijas combine with Manas or ego to form illusion. By quieting ego and

becoming less self-centered, your mind realizes the ‘emptiness’ (sunyata) of all things. They you have peace.

The four Noble Truths

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

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

These can be enumerated as below:

1. Life is suffering: Life is full of suffering which is an inevitable aspect of life. Sense make you sense pain; feelings cause distress; if you have the ability to love, you will also have the ability and possibility to grieve. That is the essence of life.

Dukha (suffering) also includes stress, anguish and imperfection. Buddha believes suffering should be taken as a base for improvement. To understand suffering you should understand Anitya (impermanence). All things, including living things, our loved ones, and ourselves, are transitory and impermanent). When we realize that we are mortal, it becomes a major source of anxiety, but such realization taken positively makes our lives and the choices we make meaningful. Time becomes important only when there is only limited amount of it. Doing the right thing and loving someone gain meaning only when the objects be loved and things to be done are not eternal.

Another key concept of Buddhism is anatman, which means that all things, including ourselves, have no soul or eternal substance. With no substance, nothing stands alone, and no one has a separate existence. We are all interconnected, not just with our human world, but with the universe.

2. Sufferings are due to Attachment. Most of the suffering we experience comes out of ourselves, from our desire to seek long lasting pleasure, happiness and love and out of attempts to minimize pain, distress and grief. Trishna means attachments and also means thirst, desire, lust, craving or clinging. As long as we do not realise that all things around us are imperfect, impermanent and insubstantial, we cling to them with the illusion that the things around us and we ourselves are perfect, permanent and substantial. We cling to things with the hope that they will provide us pleasure and satisfaction. We try to become immortal, whether by making our children and grandchildren into clones of ourselves or by making some special things that make us historical persons. Many times we even cling to unhappy lives because change is too frightening. Another aspect of attachment is **dvesha** (avoidance or hatred). To Buddha, hatred is also a form of attachment just like clinging. Hatred is often associated with fear and hence by increasing our fear which will lead pain and suffering. Most of the frightening things we have seen in this century including the Nazism, Communism, the Ku Klux Klan, terrorist groups, World Wars, etc. were the outcomes of hatred, fear, and greed - all ingredients of attachment. The third aspect of attachment is avidya, meaning ignorance. At one level, it refers to the ignorance of these Four Noble Truths. At a deeper level, it also means not seeing the reality directly, but instead seeing things according to our own interpreted ways . We believe that our interpretations of reality are more real than itself.

In some sutras, Buddha adds one more aspect of attachment: **anxiety**. Fear, like hatred, ties us to the very things that we want to avoid.

3. Suffering can be extinguished. If suffering cannot be extinguished, suffering can at least be diminished. With years of practice, some monks are able overcome several forms of physical pain. **Nirvana** is the traditional name for the state where in all clinging, and so all suffering, has been eliminated. Another interpretation is that nirvana is the extinguishing of sufferings by extinguishing clinging factors that cause sufferings. These factors include hatred, ignorance, fear, lust, desire, etc.

4. And there is a way to extinguish suffering. Buddha called it the Eightfold paths. The fundamental and general cause of suffering is our ignorance. If ignorance is removed, sufferings can be ended. The goal of education, therefore, is to liberate man from the bondage so as to enable him to live life free of all sorrows, sufferings, frustration, anxieties. However, unlike Vedanta's knowledge alone is not enough to free oneself from the bondage. It is an essential but not a sufficient condition for liberating oneself from bondage of the cycle of birth - death-rebirth. According to Buddha, it is our attachment with the world including the ephemeral self that is one of the most potent causes of our sufferings. We get attached with the world because we find pleasure which is transitory and ephemeral; and soon we are overcome by sufferings. So for obtaining permanent pleasure (bliss) we need an education, which is the most appropriate or of a right Kind (Samyak).

Asta Marg

Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (**Asta Marg**) constitute the eight aims of education. These are:

1. Samyak Disti (drishti) (Right (appropriate) knowledge or perception)
2. Samyak Sankalpa (Right determination or _will_)
3. Samyak Vaja (Right speech)
4. Samyak Karma (Right conduct or actions)
5. Samyak Ajivya (Right vocation or means of livelihood)
6. Samyak Vyayama (Right exercise or practice)
7. Samyak Smriti (Right remembrance or repetition)
8. Samyak Samadhi (Right meditation)

A brief description of these eight aims or goals of education in the form of eight-fold path is given below:

1. Samyak Disti (Drishti) : The basic ignorance of man lies in treating the ever changing temporal world as eternal, blissful and permanent. This false perception or knowledge about the world is developed because of our wrong identification of the self with the body-mind organism. What is needed is to obtain a true knowledge of the self as spiritual or non-material, which is possible through right perception of samyak dristi. The right perception alone can enable an individual to recognize or realize the nature of the world vis-a-vis the nature of self or Atman. Therefore, the first and foremost aim of education is to enable it to develop and discipline one's cognitive faculties to obtain a right perspective and knowledge about the self and the world.

Understanding such a distinction between self (Atman) and the world (Anatman) is paramount to education and constitutes one of the most significant aims of education and of life.

2. Samyak Sankalpa : Having obtained the right perception (Samyak drishti) of the self and the world, one becomes capable of choosing and doing the right thing. But in between one's actions and knowledge, there is something, which determines the quality of one's actions (karma). This intermediary element relates to what modern psychology calls the affective domain, which is 'Will', or determination of the individual. Attainment of knowledge alone is not enough to end the sufferings. Knowledge, no doubt, involves understanding of the cause effect relationship (Pratityasamatpada) and hence facilitates removal of the impediments, which cause suffering, but unless one firmly resolves to end them, no act worth the name will bring the desired results. One certainly needs to make up his mind to live life according to the knowledge one has obtained: It is education alone that can enable an individual to develop the kind of 'will' that is required. For example, one should firmly determine to give up hatred, indulgence on sensuous objects and to stop indulging in any kind of violence. This kind of self-determination is called *Samyak Sankalpa*, development of which constitutes the second aim of education.

3. Samyak Vaka (right speech) : The third trait of a truly educated person is that he/she should have control over what one speaks in different situations. What one speaks must befit the occasion in the sense that it is most appropriate, right and balanced in the context. For example, an educated person would not indulge in using harsh/unpleasant language and would avoid talking ill of others. He/she is, to a great extent, in a state of mental poise, is not boisterous or talkative. Whatever he/she talks are meaningful and he/she means it. Developing appropriate, balanced, right kind of language/speech is the third aim of education.

4. Samyak Karma (right conduct or actions) : The deeds or actions of an educated person would, like his speech, be very well balanced and done with a goodwill intention on the part of the doer can be said to be *Samyak* (appropriate right) for most occasions. Right knowledge, right will and right speech are essential concomitants of right actions and deeds. These right actions or *Samyak* karma comprise, for example, *Ahimsa* (non-violence), *Satya* (truth telling), *Asteya* (non-stealing) and *Indriya-Sanyam* (control over senses). Moreover, as a general rule, the individual in all his actions or conduct should follow the *middle path* and hence should avoid the extreme in actions and behaviour or conduct (*Madyamapratipada*).

5. Samyak Ajivika (Right vocation) : The term 'right vocation' may have different connotations. In the first place, right vocation means the kind of vocation which is to the individual is psychologically befitting. All of us are well acquainted with the psychology of individual differences. Different people have different cognitive abilities, varying motivations, interests, aptitudes and attitudes. Obviously all cannot 'deliver the goods' equally well in similar kinds of vocations. Success in a vocation or profession of an individual depends on the abilities, interest and aptitude, which suits the requirements or functions of the particular vocation. The individual is endowed innately with some of the abilities and some are acquired by the individual through one's efforts and for interest. One should choose or go for a vocation, which best suits one's innate or acquired capabilities. If one chooses the right vocation, one is less likely to be involved in sorrows and miseries, but rather will be happier, more contented and satisfied. The second connotation has some ethical underpinning. One should not hanker after a vocation simply because he/she finds it more lucrative even though it does not suit one's capabilities, skills, etc.

But rather, one should choose a vocation wherein one is not expected to involve oneself in using unethical or immoral means for performing the functions, or to attain success. *Samyak ajivika* is a distinctive feature of Buddhist philosophy. Normally, other philosophies of education (both orthodox and heterodox) either do not make a mention of such practical aspect of life, or do not give any stress and significance to it. They are mainly concerned with the life eternal, coverlooking the practical and pragmatically essential part of life. But Buddhism stresses that one can attain selfhood by being self-reliant, by earning livelihood through rightful means to feed himself and the family depending on him.

6. Samyak Vyayama (right exercise of practice). Notwithstanding the attainment of right knowledge, right will, right speech, right conduct, right choice of vocation, one is still liable to deviate from the right path because of the *sanskars* with which one is born or which one is born or which are acquired during the life time as a result of experiences. These *sanskars* may cause thoughts and dispositions. It is, therefore, essential for an educated man to practice right knowledge, right will, etc. constantly and continually so that:

- The old bad thoughts or feelings or dispositions are completely washed away
- No new bad dispositions, etc. enter the mind
- Good ideas and feelings are deliberately and consciously allowed to enter and fill the mind (since the mind never remains empty without thoughts)
- Efforts are constantly made to entertain and retain good thoughts.

7. Samyak Smriti (right memory) : Samyak smriti also can be understood in two different senses and nurtured accordingly. In the first sense, it means what in present day psychology is termed as selective awareness, which is a vital factor in one's proper adjustment. There is a process of negative adaptation in which the individual ceases to respond to certain aspects of the environment. It consists of a diminution or cessation of response to non-significant stimuli. For example, we cease to attend to constant noises, familiar sights. This cessation of response to non-significant stimuli leaves us free to concentrate on the significant aspects of the environment. Development of such a capacity is an important aspect of one's development and hence an important aim of education. An individual who is not able make a proper distinction between what stimuli or experiences are worth remembering and what are not is not a well-adjusted person. Such a person is either mentally deficient or brain injured and is characterized by lack of appropriate stimulus selectivity. It is probably in this sense that *Samyak smriti* can be considered as an important aim of education.

In the more common place and banal sense of focusing consciously and deliberately on something that occurred in the past, *Samyak smriti means* to keep on recalling or recapitulating what one has experienced or learned with a view that he might not relapse into ignorance again. Even the right knowledge can fade if not recalled from time to time.

8. Samyak Samadhi: as a result of attaining the above stated traits/characteristics, an individual qualifies himself to enter the final stage—*Samyak Samadhi*. *Samadhi* is the pre-requisite for attainment of complete liberation or state of Nirvana which according to Buddha is the ultimate goal of human life.

CHECK YOUR PROGRESS

Q.1: What is Pabbajja ceremony?

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.....
.....

Q.2: Identify the four noble truths taught by Buddha.

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.....

Q.3: What is the ultimate goal of Buddhist philosophy?

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.....
.....

Twelve Noble Links: There are twelve main causes of suffering. This is known as theory of natural causation of suffering. Buddha had pointed out twelve links in the chain of suffering which are— Ignorance (*avidya*), Impressions (*samskar*), the initial consciousness of the embryo (*vignana*), mind and the body, the embryonic organism (*nama-rupa*), six organs of knowledge (*shadayatan*), sense contact (*sparsa*), sense experience (*vedna*), thirst (*trishna*), clinging (*upadan*), tendency to be born (*bhava*), rebirth (*jati*) and old age, death, etc. (*jara-marana*). These twelve links were arranged with reference to the three periods viz. past life, present life and future life. Our present life is an outcome of our deeds and *samskar* of previous birth. In present life, whatsoever our *Samskar* would be, same would determine our life conditions in next birth.

Educational Philosophy of Buddhism

Buddhist Education offered to impart education to all. Many people shifted to Buddhist system of education. It was for the first time in India that education was institutionalised on a large scale during Buddhist movement. It is also a historical fact that with the arrival of Buddhist era great international centres of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla and Saranath were in prominence. Educational centres in Buddha period developed in Viharas and Sanghas.

Principles of Education

- Avidya that is ignorance must be removed through education as it is the root cause of sufferings
- Education should be provided in peaceful surroundings in Buddhists monasteries, viharas and organised educational institutions instead of Gurukulas.
- Pupils should be educated in a democratic atmosphere
- Things of luxury must be prohibited for students.
- Framed few commandments for the Suddhvi, Harika (new entrant) at the time of _Pabajja_ ceremony. A ritual called as —pabajja ritual was necessary for admission to a monastery for education. Educational period for this phase was 12 years.
- After 20 years of age Upsampada ritual was performen to gain an entry into higher education.Rules for second ceremony _Upasampada were also laid down.

Education System

- **Two tier system:**

- 1) Popular Elementary Education & 2) Higher Education

Characteristics of Buddhist Education

The Buddhist system of education is the most important system of education in medieval period. Buddhist education came into the existence in the 5th century B.C. when in the later part of Vedic system of education deprived the common people of their right to education. Hence the emergence of Buddhism provided the opportunity to obtain education. Buddhist system of education was monastic. All castes were admitted to Buddhist Sangha, which served as the religious centres of Buddhism as well as educational institutions during the Buddhist period.

The main characteristics of the Buddhist education system are–

- 1) **Education in Monastery:** Monasteries were the centre for imparting education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikshuk in the monastery.
- 2) **Pabbajja:** Pabbajja was an accepted ceremony of the Buddhist monasteries. Pabbajja means going out. According to this ceremony the student after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. After admission he had to change his old clothes and all old ways and the manners of living. For the Pabbajja ceremony the minimum age was eight years.
- 3) **Upasampada:** After the Pabbajja ceremony education continued for 12 years. When the students receive 12 years education he had to undergo the Upasampada ceremony. This ceremony was democratic in nature. The Shraman had to present himself before all other monks of the monastery. One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favor of the same. After the Upasampada ceremony the Shraman was regarded as a full-fledged member of the monastery. On this occasion all his worldly and family relationship ended.
- 4) **Qualities and Responsibilities of the Teacher:** The teacher himself must spend at least 10 years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill.
- 5) **Daily Routine of Students:** The daily routine of the students starts with arranging everything for the daily routine of the teacher. They cook food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before the teacher. The students always obeyed the teacher and none other. They were also responsible to keep the monastery and its surroundings clean. The students had to prepare themselves to receive education at any time whenever the teacher required him.
- 6) **Boarding and Lodging of the Students:** In Buddhist period, education was imparted through monasteries and viharas. The teacher and the students lived together in these institutions. They followed simple living and high thinking principle. Their lives were full of purity, nobleness, dutifulness and humanity.

Educational Implications of Buddhism

The principles of Buddhistic philosophy have great educational implications. Therefore, Buddhist education system is revered as one of the prominent ancient educational systems of India.

3.5.1 Aims of Education

Aims of Education

The Buddhist educational aims were comprehensive based on knowledge, social development, vocational development, religious development, character development aims which were as follows :

- To follow the moral values of Buddhist religion
- To adopt good conduct and violence
- To achieve the final goal of Nirvana
- To propagate Buddhism
- To eradicate Vedic karmakanda or ritualism
- To give up caste system
- To take the teachings of Buddhism to the masses.
- To leave yajna and sacrifices for achieving knowledge
- To provide education in the language of masses i.e Pali
- To emphasise the progress and development of the society rather than the individual
- To provide education through the new system this was stated by Buddha.

The goal of Buddhist education is to attain wisdom. According to it, the main objective of our practice or cultivation was to achieve this ultimate wisdom. It believes that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature. The Buddhist education system aimed at regaining our intrinsic nature.

The aims of Buddhist system of education may be pointed out as–

- 1) *Nirvana*: Education should aim at achieving Nirvana or self realization. It refers to emancipation from the earthly worries and miseries. Education should aim at giving eternal peace of mind and relieve oneself from physical sufferings.
- 2) *Development of personality*: Education was to control all the instinctive and physical needs and desires of man. Spiritual peace and happiness may be attained only through control of our senses. Education should train people to lead a simple life and a life of self discipline.
- 3) *Physical & intellectual development*: Jainism was in favour of both physical and intellectual development of the individual.
- 4) *Religious & spiritual development*: Another aim of Jainism was religious and spiritual development. Buddhist education aimed at propagation of the teachings of Buddhist religion as well as it emphasized on giving spiritual training to the learners.
- 5) *Preservation & spread of culture*: One of the main aims of the Buddhist education system was to propagate Buddhism in different parts of the world.
- 6) *Development of attitude of non-violence*: Education should generate the sense of non-violence in human mind. It should remove the narrow sense of killing of life for personal gain through the rituals of sacrifice.

2.5.3 Modified Aims of Buddhist Educational Philosophy

In the course of time the Buddhist philosophy of education underwent modification and transformation in view of the changing circumstances. Consequently the objectives, aims and

goals of education took practical shape. Buddhist monks today consider aims of education to be in the following four areas:

- Moral life
- Development of personality
- Conservation of culture
- Total development

Let us now briefly explain these aims.

* **Moral life:** Buddha accepted morally good life as the central or core aim of education. And since good environment contributes positively to the development of good moral character, he insisted that the environment of the monasteries be conducive to character development. The Buddhists believe firmly that good moral character is caught rather than taught. However, certain rules and regulations, based on sound principles of justice are necessary and should be strictly adhered to.

Development of personality: According to Buddhism, development of personality as an aim of education involves helping children in a way that they develop self-respect, self-reliance, self-control, self-confidence, rationality and understanding.

* **Conservation of culture:** This includes transmission of the essential aspects of Buddhist philosophy as well as commonly accepted aspects of Indian cultural heritage. The Bhikshus study Buddhist philosophy and practice the same in their life.

8 Total development: In Buddhist philosophy and its practice, real education implies development of man in totality, including the physical, psychological, intellectual, economical, moral and spiritual aspects of the self in a balanced (*Smyak*) way. It is for this reason that there is coordination, harmony and balance in respect of physical exercises, mental education, material welfare and moral spiritual life of the pupils.

3.5.2 Curriculum

The major objective of education being the spiritual development, study of religion naturally dominated the curriculum. It includes the study of the *Tripitaka– Suttanta, Vinaya* (precepts or rules) and *Dhamma* (Commentaries) which emphasize on meditation, discipline and wisdom respectively. The curriculum of Buddhist education system may be divided into two types– primary and higher education. In primary education, reading, writing and arithmetic were taught. Pali and regional languages were used as the medium of instruction. In order to fulfill the vocational needs of the common people spinning, weaving, tailoring, dyeing, printing, agriculture, commerce, accountancy and cottage industries were included.

In higher education, curriculum had covered wide ranging subjects both intellectual and professional. They include philosophy, literature, logic, law, astronomy, medical science and warfare. Sanskrit used to dominate the higher studies. Provision was made for study of the four *Vedas, Vedangas, Purana, Samkhya, Yoga, Tantra, Ayurveda & Vedanta*, study of animals like elephants, horses and snakes. Everyone was free to choose his subject without any restriction.

Methods of Teaching

The methods of teaching followed in the Buddhist education system are almost same as those used during Vedic period. Following were the methods of teaching of Buddhist period—

- **Mostly verbal.**
- **Question, answer, discussion and debates.**
- **Agra shishya pranali (Monitorial system)**
- **Travelling and Nature study method**
- **Book method.**
- **Preaching and conference method**
- **Medium of instruction was pali and also importance to vernacular dialects were given.**

1) Oral Teaching: The art of writing had been well developed up to the Buddhist period. But due to the shortage and non availability of writing material verbal (oral) method of teaching was still more prevalent. The teachers used to give lessons to the students who learnt them by heart. The teachers used to put questions on learning the lesson by heart.

2) Discussion: Discussion was one of the methods of teaching in Buddhist period because it impressed the general public. Scholars discussed the important questions. Discussion continued till every kind of doubts is cleared. To establish the disputes point the following evidences of eight kinds were required theory, cause, example, parallelism, contradiction, evidence, argument and induction. The important of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical arguments.

3) Tours: To fulfill the aim of propagating Buddhism and to give the students real and practical knowledge, tour was used as a method of teaching. Tours were given importance for educating people. After completion of the education the students were encouraged to undertake long tours.

4) Conferences: Conferences were arranged on full moon and first day of the month in Buddhist Sangha. The monks of different Sangha assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conferences. An annual conference was arranged in which a well-renowned monk would challenge the whole Sangha to disprove his purity.

5) Meditation: Meditation was used as a method of attaining Nirvana.

Teacher -Taught Relationship

- Close , Pure, good and affectionate
- Teacher besides being a scholar of repute must have in himself inspiring ideals.
- Like his students the teacher also used to spend life in simplicity, constant study, celibacy, following ideals and strength of character.
- Both teacher and student were required the authority of reason and experience.
- Students were required to maintain the freedom of thought
- Disciplined in matter of morals and conduct
- Maintain self restrained life

Women Education

Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So, he had advised during his life time not to admit women in monasteries. But after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and reservations. Strict rules were enforced for women monks. The first two years was their probation period. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the Sangha. Some monks could give them religious instruction twice a month in the presence of another monk.

Critical Analysis of Buddhist Education

- **Cosmopolitan:** Buddhist education was free from communal narrowness, there was no favouritism on the basis of caste, creed in the centres.
- **Total development of personality:** Buddhist education laid much emphasis on the physical, mental and spiritual development of the novice, even today the aim of education is integration of personality that can develop the various aspects of the individual which are interlinked.
- **No corporal punishment:** corporal punishments were absolutely forbidden which is also very true in the present scenario of education.
- **Positivism:** Buddhist philosophy is positivistic and has a careful logical systematisation of ideas
- **Ethical:** it is ethical; the eightfold path to Nirvana makes a universal appeal.
- **Democratic:** it is democratic as it believed in freedom of enquiry. Democratic and republican procedures were followed while running the educational institutions.
- **Development of good conduct:** the entire techniques of Buddhism provide directions to develop good conduct and which is also the essence of a sound system of education. Also its belief in Karma lays stress on the necessity to be constantly on the vigil to maintain one's conduct in the present life.
- **Moral Discipline :** The Buddha Bhikku (monk) took the vows of chastity and of poverty. Character was the basis of moral discipline.
- **Emphasis on Manual skills :** Training of manual skills like spinning and weaving was emphasized to enable men to earn for living.
- **Pragmatic :** It is pragmatic, everything is in a state of flux as it is only momentary. Change is the rule of the universe. It does not believe in the absolutism. It is witnessed in the present era of globalisation.
- **Methods of Teaching :** the methods of Instruction was oral . Preaching, repetition, exposition, discussion and debates were all used. Buddhist council organised seminars to discuss the major issues at length. Learned conferences, meditation, educational Tours.

- International impact: Buddhist education helped India to gain international importance. It also developed cultural exchange between India and other countries of the world. international exchange of scholars attracted students and scholars from far off lands.
- Value education & Character development: To be moral being one must follow noble path, the eightfold path as preached in Buddhism provides guidance for moral education and peace. The entire techniques of Buddhism provides directions to develop good conduct which is also the essence of sound system of education.
- Curriculum: Curriculum included secular as well as religious subjects.
- Organisation and Structure of Universities : Universities established during this period are still serving as a guiding force. The organization of Nallanda and Ballabhi university was advanced that it continues to influence the organization and structure of university till present day. The system of determining a minimum age for higher education, providing a set of rule and taking a test for admission are even today guiding the educational structure.
- Education as a social Institution : Education as a social institution got its existence as a result of Buddhist system of education.
- Imparting education in practical subjects : An important contribution of this period is the imparting of education in various practical subjects , a tradition which has come down to the present day also.
- Collective Teaching Methodology : It was in this period that the method of collective teaching and the presence of numerous teachers in single institution was evolved.

Merits of Buddhist Education:

- 1) Buddhist education was imparted in well organized centers, monasteries and Vihara which were fit places for educational purpose. Education was more democratic in its structure as well as function.
- 2) Buddhist education was free from communal narrowness. It was given to all sections of people irrespective of caste and creed. It gave more importance to genuine personality of the students while giving admission. It was also secular in nature.
- 3) The teachers and the students lived together and they led a simple life in the monasteries. The students were kept away from the life of temptation and public impurities. This kind of life had helped them for ideal education and meditation.
- 4) Buddhist education laid much emphasis on balanced physical, mental and spiritual development of the students. It aimed development of high moral character and ideal personality in the students.
- 5) Both the teachers and students led a controlled and disciplined life. They kept themselves away from instinctive pleasures like music, dance, fragrance, receiving gifts from others, etc. They were not allowed to contact women in the Sanghaa.
- 6) There was a cordial and pampered relationship between the teacher and the students. The teacher considered the students as his own sons and took all care and responsibility of them. The students also revered the teachers like their father.
- 7) There was no system of corporal punishment. The teachers completely trusted the personality of the students. The students also exhibited the sense of politeness, obedience

and simplicity in their educational life.

- 8) Education was imparted through local languages which made education easily accessible to the common masses. No undue importance was given to Sanskrit which was used only by a small section of the society.
- 9) Buddhist education helped to gain international importance. Students used to come from other countries for higher education. It developed cultural exchange between India and other countries of the world.

Demerits of Buddhist Education:

- 1) Buddhist education neglected social development because the Buddhist scholars devoted their whole lives to Sangha and Buddhism leaving their family life.
- 2) It could not give the proper attention to the occupational, industrial and technical education.
- 3) The sanctity of the Sangha as an educational institution was destroyed as anti-social people were also given shelter in the Sangha.
- 4) Following the principle of non-violence, Buddhist education system avoided military training which affected national defense.
- 5) Buddhist education system is considered undemocratic in nature as it totally discouraged women education. Girls were not allowed to get education in the Sanghas.

ACTIVITY

Conduct study on the application of Sankhya teachings in education today.

DID YOU KNOW

Buddhists can worship both at home or at a temple. It is not considered essential to go to a temple to worship with others. Buddhists will often set aside a room or a part of a room as a shrine. There will be a statue of Buddha, candles, and an incense burner.

SUMMARY

- The word Purushartha is constituted with the joining of two distinct words viz. Purusha and Artha. Purusha has several meaning in the grammatical as well as mythological dimensions. But the meaning which is most meaningful in this context is the individual. In this context the word is used for each individual or every human being in the world. The second part of the word viz. Artha also has several meaning grammatically and mythologically. Among them the most appropriate meaning in the context of Purushartha is purpose. Hence, the meaning of the word Purushartha is ‘purpose of life’.
- The concept of Purushartha is eternal and ever pertinent as it is the system of directing an individual to identify one’s goals in life, objectives to achieve them, resources to be used and at the end, when the goal is achieved one should happily and acceptably renounce the same of proceed further in the course of eternal life.

- The system of Purushartha used to have two dimensions in worldly terms. The one was for individuals, which aimed at giving distinct aims and objectives for life and second was for members of society where individuals used to co-operate with each other in following and proceeding collectively for achieving the outcomes of Purusharthas.
- Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles. Etymologically, Veda means ‘_knowledge’ and anta means ‘_end’, so the literal meaning of the term Vedanta is the end of knowledge or the ultimate knowledge. Vedanta is the only philosophical tradition that remains alive today.
- Jiva or individual soul is only relatively real. The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance. In reality it is not different from Brahma or the Absolute.
- The word ‘_Veda’ is derived from a Sanskrit root ‘_vid’ which means knowledge, contemplation, profit and existence. Hence, Vedas are considered to be the scriptures for knowledge and contemplations regarding the universe, its constituents and its creator.
- The aims of Vedic education are very well described by A. S. Altekar in one of his statements. It says that ‘_Education was regarded as a source of illumination and power which transforms and ennobles over nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual power faculties.’
- The chief feature of Vedic education was the excellent relation between the teachers and their disciples. The teacher in that age used to be a highly learned, religious and chaste and was respectable due to a high degree of self control. The guru used to be of well established repute and kind and helpful disciples.
- The Indian system of studying philosophy has six stages. These are padartha (structure of the universe), Pramana (evidences), Vada (principles), traits of Paramatma / Purush or Atma (form of individual and universal soul), Shrishtiprakriya (process of creation of the universe) and Kaivalya or Moksha (emancipation of liberation from the bondage of birth and death).
- The verbal meaning of the word Sankhya is number. In this system, all the principal elements of the universe, which are twenty-five in number, are enumerated. That is why this system is called Sankhya. The term ‘_Sankhya’ is also used to mean ‘_Vichara’ which in English stands for ‘_philosophical reflection’.
- The Sankhya school of philosophy presents a counting of the twenty-five padarthas or constituents of the universe. These Padarthas are not only the cause of creation of this universe but also the sustaining force of it.
 - Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning after life and eternity. Buddha, in the Kalama Sutra, mentions how his philosophy is helpful irrespective of beliefs.

- Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (Asta Marg) constitute the eight aims of education.

KEY TERMS

- **Veda** : Derived from a Sanskrit root *vid* it means knowledge, contemplation and existence
- **Sankhya** : Literally means a number. In Sankhya system, all the principal twenty-five elements of the universe are enumerated.
- **Purusha** : The spirit, soul, self or individual self (Atman) and universal self (Paramatman)
- **Mahat** : In philosophical terms it means the intellect or the thinking and decision-making power.
- **Ahankara**: Self-consciousness or individuality
- **Nyaya**: Logic, according to Nyaya philosophy
- **Nirvana**: The traditional name for the state wherein all clinging, and so all suffering, has been eliminated.
- **Trishna** : Attachment and also means thirst, desire, lust, craving or clinging
- **Dukha**: Suffering which also includes stress, anguish and imperfection.

ANSWERS TO CHECK YOUR PROGRESS

1. The word Purushartha is constituted with the joining of two distinct words viz. Purusha and Artha. the meaning of the word Purushartha is 'purpose of life'.
2. Ten qualities which make an individual a human being are patience, forgiveness, self-control, not taking others belongings without permission, piousness, control over the senses, thinking and working intelligently, openness and pursuance for learning, truthfulness and anger management.
3. The systematization of Vedantic ideas into one coherent treatise was undertaken by Badarayana in the form of the Vedanta Sutra (200 BC).
4. Adhyasa means to imagine an object or subject which is not there. As per the prevalent example in the Vedanta philosophy, to imagine a snake in a piece of a rope is Adhyasa.
5. As per the Vedic scholars, education is that which emancipates. This emancipation applies not only to the freedom from ignorance and the state of unknowing but also from the ill or disbeliefs and confusions and ultimately liberation from the notorious cycle of birth and death. The Vedic education in this sense has two pronged aim. The one is worldly and the other is spiritual and hence knowledge also has two faces.
6. All knowledge implies four conditions: (i) the subject or the Pramata, the knower, (ii) the object or the Prameya, (iii) the resulting state of cognition or the Pramiti and (iv)

the means of knowledge or the Pramana. Prameya or the objects from which right knowledge is to be obtained.

7. According to the Sankhya philosophy, Prakriti is the root of the universe. 'prakriti' means that which is primary and precedes what is made. It comes from 'Pra' (before) and 'Kri' (to make). It is also known as Pradhana or the chief, since all effects are founded on its basis and it is the root of all the objects and the universe.
8. The set of five Tanmatras gives birth to Panch-Mahabhootas, i.e., five gross elements or the universe. These subtle elements are Akash (ether), Vayu (air), Taijas (fire or light), Apas (water), and Prithvi (earth). All these elements are the material causes of the creation of the universe.
9. As per Buddhism, most of the suffering we experience comes out of ourselves, from our desire to seek long lasting pleasure, happiness and love and our of attempts to minimize pain, distress and grief.
10. The five Skandhas as per Buddhism are :
 - (a) The body (rupa), including the sense organs.
 - (b) Sensations and feelings (vedana), coming out of contact between sense organs and objects.
 - (c) Perceptions and ideas (samjna), especially manifest in our ability to recognize things and ideas.
 - (d) Mental acts (samskara), especially willpower and attention.
 - (e) Basic consciousness (vijnana).

2.9. QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a note on Indian schools of philosophical systems and how these systems help an individual in developing the understanding of self and setting genuine goal of life.
2. What are the salient features of the Sankhya school of philosophy?
3. Illustrate the process of evolution and involution as per the Sankhya philosophy.
4. Write a note on patharthas with reference to Sankhya school of philosophy.
5. What is Vedanta philosophy and what are its salient features?
6. What is the ultimate objective of all the theist philosophies of India? Name the three major approaches to attain this goal.
7. What is the concept of the visible world out of the indivisible world in the Vedant philosophy? What are the causes indicated in the philosophy of such perception?
8. 9. Write a note on how one can remove misapprehension or false knowledge and attain supreme felicity by the true knowledge of the sixteen categories.
10. Write a note on four noble truths according to Buddhism.
11. What is the present status of Buddhist education in India?

Long-Answer Questions

1. Discuss in detail the Vedic system of education and Indian schools of philosophy.
2. Explain in detail the Sankhya school of Philosophy and its objectives.
3. Give a detailed description of Vedanta school of philosophy, its aims, salient features and characteristics.
4. Explain in detail the Buddhist philosophy and the Buddhist concept of education.

Q1) Describe various salient features of Vedic education. Q2) Discuss the impact of vedic education in the present system of education. Q3) Discuss educational implications of Vedanta education Q4) 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) Citta-Vritti- Nirodh b) Tamso-ma-Jyotirgamaya c) Education of Mind d) All of the above.

3. The subjects of study in vedic education is _____.

a) Devavidya b) Brahavidya c) Rashi d) All of the above.

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

VVVVVVVVVVV

2.10 FURTHER READING

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Rajiv Gandhi University

Institute of Distance Education

Rajiv Gandhi University

A Central University

Rono Hills, Arunachal Pradesh

Contact us:



+91-98638 68890



Ide Rgu



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helpdesk.ide@rgu.ac.in