

Philosophical Foundations of Education

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Preface

The present work *Philosophical Foundations of Education*, among several books the subject, claims to be most comprehensive yet to the point analysis and description of the subject in the Indian context. It covers the syllabi of almost all the Indian universities on the subject in simple and lucid language drawing examples from the Indian environment.

This book lays down the basic concepts of philosophical foundations of education required to be understood by every reader—students, scholars, teachers and specialists of the subject. Most of the Indian writers on the subject have not touched the subject in totality. They have confined their works only to Naturalism, Idealism, Realism and Pragmatism and some of them only have taken Modern Humanism as a philosophical concept for discussing the philosophical foundations of education.

Though some of the Indian writer have mentioned 'Progressive Education' and 'New Tendencies and Education' distinctively but that too without mentioning philosophical foundations of these 'New Tendencies'.

The work at hand not only considered Naturalism, Idealism, Realism, Pragmatism and Modern Humanism, but also the philosophies of Logical Empiricism, Humanistic Realism, Social Realism, Sense Realism, Neo-Realism as well as Philosophies of Logical Positivism, Scientific Empiricism, Unity of Science Movement, Behaviourism and Ideals of the Philosophy of

Renaissance, to discuss the Philosophical Foundations of Education. Thus this work claims to be unique in nature.

Planned as a textbook for the students and reference book for the scholars, teachers and specialists this book is a critical and constructive appraisal of the subject. While I have tried my best to make this book the best book on the subject, the students, scholars, teachers, specialists and general readers are the best judge of its merits.

Suggestions for improvement are, therefore, cordially invited.

K.K. Shrivastava

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1 Need for the Philosophical Foundations of Education

Progress of human civilization is the product of education, but the answer to every educational question is ultimately influenced by our philosophy of life.

Philosophy against us with values in life and education tells us how these values can be realised, thus philosophy and education are closely inter-related with each other, therefore, this chapter is devoted to bring to light some aspects of philosophy which may be termed as foundations or basis of education.

THE NATURE OF PHILOSOPHY

Philosophy wants to understand man in relation to the whole universe—nature and God. Philosophy deals with the nature of human mind and personality, and with the ways in which man and his institutions can be understood. Philosophy seeks to understand whether man is free or within bondage, and whether he can change the course of history.

Philosophy endeavours to understand all that comes within the bound of human experience. It aims at fundamental

understanding of things—the problem of human conduct, the assumptions that underlie religious or scientific beliefs, the tools and methods of thinking, or any issue that arises in any field of human activity.

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The philosophy seeks to provide a complete account of the man's world. It is reflective and critical in nature. It is concerned with critical examination of the fundamental notions and assumptions of any field that falls within human experience.

From the above we may conclude that philosophy is a "search for a comprehensive view of nature, an attempt at universal explanation of the nature of things."

The word philosophy means "the love of wisdom". Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implications in all circumstances.

Thus philosophy gives man that wisdom with the help of which he understands the whole universe and the implications of the same in relation to himself and all the people around.

It must be noted that philosophy is not any one's belief or point of view concerning purposes or values. On the other hand, "philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems which man has ever faced, not just any one's point of view. Philosophers are men of great intelligence and remarkable insight who have been able to see the significance of the discrete events in human experience and, to use Plato's term, take a synoptic view of them."

THE FUNCTIONS OF PHILOSOPHY

Philosophers and intellectuals define functions of philosophy in various ways from different points of view. The sum total of all points of view clearly indicate that the main function of philosophy is to help man to find out answers of the following questions:

1. Why has man come on this earth?
2. What is his main purpose in life?
3. What is right and wrong for man? Why is a particular thing right and another wrong for him?
4. How should man conduct his life in order to make it most worth-while and satisfying?
5. Is there any intelligent purpose behind this world and its phenomena?
6. Is there any life for man after his death?
7. If so, what is its nature?

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8. What kind of world is this?
9. Is there any one substance at the basis of all materials on this earth?
10. Or, are there two or more substances?
11. What is the nature of the substance or substances?
12. What is the meaning of 'to be'?
13. Can man's mind answer these and similar other questions?
14. How does man get the knowledge that he has? and
15. What is the validity of this so-called knowledge?

The above questions have baffled even the most eminent philosophers from time immemorial, but Dewey advises philosophers to devote their attention to solving social problems.

Bertrand Russell's opinion. Too on this point is noteworthy. He says, "Philosophy is to be studied not for the sake of any definite answers to its questions... but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible,.... but above all because.... the mind also is rendered great and becomes capable of that union with the universe which constitutes its highest good."

Needless to say that philosophers differ in their answers to the above-quoted questions, and there is no one philosophy which all of us may follow. However, this is possible to be certain about many important questions, whereas about some we cannot be so certain.

FEATURES OF PHILOSOPHY

Philosophy is born out of experiences and circumstances with which it is closely related. But it has an intimate relation with science as well. We discuss below these two special features of philosophy—

1. Philosophy according to Experience and Situation

The first special feature of philosophy is that it comes out of specific experiences, special circumstances and situations. This is the reason why different persons adopted different philosophies of life in accordance with the specific circumstances and conditions wherein they spent their lives. They not only accepted their philosophies as mental beliefs only, but they

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tried to translate their principles and philosophical beliefs into practice also. As for example, Gautam Buddha pondered over the ways to alleviate human sufferings which he saw with his own eyes. Prophet Mohammad and Christ both prescribed ways of life to alleviate human misery. These ways later came to take the form of religions which they expected to be followed by their followers, and it did happen. Hitler believed in a militant philosophy of courage and dash and so he propounded authoritarianism and despotism. Omar Khayyam believed in the philosophy of pleasure and indulgence and hence he preached pleasure seeking. In our country the cult of Charvakism propagated a philosophy of materialism and advocated individuals to eat, drink and be merry by all means and at all times. On the other hand, Mahatma Gandhi was a believer in spiritual and moral values of life and his philosophy of nonviolence preaches abstinence, pity, kindness, fellow-feeling and piety in all spheres of life. Hence, we can conclude that a certain philosophy is the product of times and circumstances and is born out of human experiences related to those times and conditions of life and society.

2. Philosophy and Science

Philosophy is also closely related to Science. Science deals with realities of nature and life, animal or human. Those realities are integral part of the life of a child. These serve as raw material for the structuring of experiences for human beings. This interaction and experiences go to form philosophy. In short, realities of life are as essential as thoughts. Both co-operate to give rise to philosophy. A child must study both science and philosophy to know and understand truth and reality of natural and human phenomena. Aims propounded by philosophy and science are the goal of education to pursue and realize in actual human life. Truth is related to circumstances and situations— political, social, economic and spiritual. These circumstances and situations condition our thinking and our view of truth and reality. We shall be propagating these truths and realities of life by various means of education.

Now hereunder we will try to understand the nature and functions of education.

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NATURE OF EDUCATION

History shows that the most primitive tribes viewed education as a means for securing social solidarity and uniformity. For this instructions in certain exercises were imposed on children under the guidance of the "wise men" of the tribe.

During the medieval period education was used to serve political and religious ends. The Renaissance effected a change in the whole outlook of life and education was regarded as a means for independent personal culture and individual development.

At first the Reformation was a continuation of the best educational influences of the Renaissance. But because of many

sects, a new formalism crept into educational practices little different from the medieval scholasticism.

With Realistic tendencies during the seventeenth century we find the beginnings of the psychological, scientific and sociological movements in education which are trying to reach their peak today.

These conflicting convictions have always found a place in the minds of educational thinkers. Consequently, we find opposing ideas as regards the nature of education.

Before we undertake to discuss philosophical foundation of education let us understand, hereunder, some basic aspects of education very briefly.

MEANING OF EDUCATION

Etymological meaning of Education

The Latin word 'Educatum' means to train. 'E' means from inside and 'Duco' means to draw out, to lead out or to bring up. By combining the two education comes to mean to draw from within. Education is a process which draw from within. Each child is born with some innate tendencies, capacities and inherent powers. Education draws these powers out and develop them to the full. Latin words 'Educare' and 'Educere' mean to bring up, to lead out and to develop etc. In this way the word education means to develop the inborn qualities of a child to the full.

Thus education is a process of development. To understand

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its nature and rate of progress, one must know the data of education.

Data of Education

The data of education consists of the following four factors:

- (1) The Child
- (2) Heredity
- (3) Environment
- (4) Time

(1) The child. The foremost data of education is the child. Each child has certain innate powers. His natural development is possible only according to these native endowments. As such the child's nature should be known to those who provide education for his development. Other factors too deserve due consideration.

Narrower meaning of Education

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 titbits of knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school. In the process, the teacher is the most important factor and the child is assigned a subsidiary role.

The teacher is expected to instill readymade dozes of knowledge in the child's mind. By this, the child cannot attain the wholesome development of his personality. Such knowledge strangles the natural development of the child and hence is of no use to him for his actual future life. In spite of this, school education has merits of its own.

In the words of John Stuart Mill—"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."

Following opinions of some educationists represent the narrow meaning of education.

- (1) "In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers." —S.S. Mackenzi

(2) "Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded." —Prof. Drever

Wider meaning of Education

In its wider sense, education is not the communication of information by the teacher or the acquisition of knowledge by the child but the total development of the personality. Education consists of all those experiences which affect the individual from birth till death.

Thus education is the process by which an individual freely develops his self according to his nature in a free and uncontrolled environment. It is a life long process of growth and development. It is not confined to the limits of time, place and individual. Any person who gives the child a new experience is a teacher and any place where this giving and receiving takes place may be termed as a school.

Thus, education is essentially a process of growth and development which goes on throughout the whole life. Rousseau developed his philosophy of naturalism keeping this wider concept of education in his view point. Following eminent scholars interpret education in the wider context.

(1) "In the wider sense, it is a process that goes on through out life, and is promoted by almost every experience in life." —S.S. Mackenzi

(2) "By education, I mean the alround drawing out of the best in child and man—body, mind and soul." —M.K. Gandhi

(3) "Education in its widest sense includes all the influences which at upon an individual during his passage from cradle to the grave." —Dumvile

Analytical meaning of Education

(1) Not Limited to Knowledge Imparted in Schools. Education cannot be confined to the processes of giving knowledge to children in schools. Its programme goes on from birth till death. Every one learns something or the other throughout life by various experiences and activities. All this is education.

(2) Education as the Development of Child's innate Power. Education is developing the native endowment of a child rather than something forced into the mind from outside. Addison

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has rightly remarked, "Education when it works upon noble mind, draws out to view every latent virtue and perfection which without such help are never able to make their appearance."

(3) Education as a Dynamic Process. Education is not a static but a dynamic process which develops the child according to changing situation and times. It is a purposive activity always pursuing some aim of life to which an individual devotes himself fully.

(4) Education as a Bipolar Process. In his book "Evolution of Educational Theory" Adams has interpreted education as a bipolar process. He analysed education as under:

(i) "It (Education) is a bipolar process in which one personality acts upon another in order to modify the development of the other."

(ii) "The process is not only a conscious one but a deliberate one. The educator has the clearly realized intention of modifying the development of the educand."

(iii) "The means by which the development of the educand is to be modified are two folds:

(a) The direct application of the educator's personality to the personality of the educand and

(b) The use of knowledge in its various forms."

According to Adams the bipolar education has two poles. At one end is the teacher and at the other is the child. Both are equally important in education. If the teacher instructs, the child follows. If the teacher gives, the child receives.

Thus in the process of education there is interaction between the teacher and the child. The teacher tries to mould and modify the behaviour of the child so that the latter develops his personality to the full. With the active cooperation of the teacher and the child, the process of education goes on smoothly and efficiently.

(5) Education as a Tripolar Process. Like Adams, John Dewey also regards education as a process of development. But while accepting the psychological view, Adams emphasizes the importance of teacher and the child, John Dewey emphasizes the sociological view point.

Hence according to John Dewey education has two aspects— (1) Psychological, and (2) Sociological. He accepts the contention

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that education of the child should be according to his native endowments. He further asserts that the development of a child does not take place in a vacuum. It takes place in and through the society in which the teacher and the child both live. It is the society which will determine the aims, contents and methods of teaching.

In this way the process of education contains three poles, namely—(1) The teacher, (2) The child, (3) The society. These three factors actively co-operate in the efficient and successful working of the educational process.

MEANING OF EDUCATION IN THE WEST

Educational thinking, like every other branch of knowledge, started in the philosophical deliberation of the ancient Greek philosophers. Thus the meaning of education in west is initially available in the works of Plato. It is interesting to note that thousands of years ago Plato gave a meaning to education which is even now followed in the West with slight changes here and there.

Plato defined education as a life-long process starting, "from the first years of childhood and lasting to the very end of the life." He used the term education in a very wide sense, "which makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey."

Education not only provides knowledge and skills but also inculcates values, training of instincts, fostering right attitude and habits. In (Republic), Plato points out, that "true education, whatever that may be, will have the greatest tendency to civilise and humanise them in their relation to one another and to those who are under their protection."

This humanist definition of education propounded by Plato is still the most widely accepted meaning of education in the West. Education everywhere has been taken as a process of inculcating values. As Plato said, "Now I mean by education that training which is given by suitable habits to the first instincts of virtue in children."

These views of Plato have been universally accepted in West as well as in the East. Education has been defined differently by the idealists, the pragmatists, the naturalists and the realist philosophers. However, its meaning has been generally

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idealistic. Without some sort of idealism there can be no education worth the name.

In the words of Robert R. Rusk, "We may accept the aim of education is the enhancement or enrichment of personality, the differentiating feature of which is the embodiment of universal values."

The Western educational philosophers have generally agreed that the growth of the human child is the essence of education. In the words of A.G. Hughes, "The essence of discipline is, thus not forced subordination to the will of hated tyrants, but submission to the example of admired superiors".

In the middle ages Comenius declared education to be a process whereby an individual developed qualities relating to religion, knowledge and morality, and thereby established his claim to be called a human being. "The fundamental-principles of education", according to Froebel, "instruction and teaching should be passive and protective not directive and interfering."

The principles of liberty has found most eloquent expression in the definition of education given by Rousseau when he said, "Let us obey the call of Nature. We shall see that her yoke is easy and that when we give heed to her voice we find the joy in the answer of a good conscience."

Other have laid emphasis upon the social meaning of education whereby it aims at making an individual fit in the society. It was in this sense that Aldous Huxley said, "A perfect education is one which trains up every human being to fit into the place he or she is to occupy in the social hierarchy, but without, in the process, destroying his or her individuality."

All the foregoing definitions have stated that education is the process of development. It, therefore, becomes necessary to discover what is implied in this development. Although the ability to learn depends upon development, but development is not synonymous with education. Development means the gradual and continuous progress of mind and body. Through this development the child acquires the following elements:

1. Knowledge of the environment by which he is surrounded.
2. The necessary motor control to fulfil his individual needs.
3. Linguistic abilities to enable him to converse.
4. Some knowledge of individual and collective relationship. The development of all these elements begins at home itself.

The educator's task is to continue this process and to encourage it while the child is at school.

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In fact this process of development continues right through an individual's life time. Consequently, it is accepted that education in its general sense continues throughout a man's natural span of life, Even the successful teacher or educator himself remains a student throughout his life.

On the one hand, he teaches certain things to some people but at the same time he learns something from them. All successful educators experience that the development undergone by their thoughts, personalities and abilities would have been impossible otherwise. In much the same way, people other than the educator, teach and learn simultaneously.

MEANING OF EDUCATION IN INDIA

Turning to the Indian approach, it becomes necessary to include the spiritual aspect also because it is accepted as a part of the development by education. In fact, Indian thinkers have placed special emphasis upon this. Yajnavalkya opined that only that is education which gives a sterling character to an individual and renders him useful for the world.

Shankaracharya said that education is that which leads to salvation. Even the more recent educationists have stressed the importance of the spiritual aspect.

In the words of A.S. Altekar, "Education has always been regarded in India as a source of illumination and power which transforms and ennobles our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties."

This spiritual tradition has been carried on by contemporary Indian philosophers of education in their integral approach, synthesis of idealism and pragmatism, rationalism and humanism, diversity in unity and harmony of the individual and society.

It was due to this emphasis on the spiritual meaning of education that Vivekananda said, "Religion is the inner most core of education." In the words of Sri Aurobindo, "The child's education ought to be an outpouring of all that is best, most powerful, most intimate and living in his nature, the mould into which the man's action and development ought to run is

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that of his innate quality and power. He must acquire new things but he will acquire them best, most wholly on the basis of his own developed type and inborn force."

M.K. Gandhi expressed the same idea when he defined education by saying, "By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education."

SYNTHETIC DEFINITION

It is clear from the above discussion of the meaning of education in West and India, ancient and modern that it may be

synthesised since all these accept some common characteristics of education. The following points concerning the meaning of education emerge from a review of the meaning of education in the West and in India:

1. A Life-long Process. Education according to most of the philosophers continues from birth to death. As Madam Paul Richard pointed out, the education of man, "should begin at his very birth and it is to continue the whole length of his life."

2. Unfolding. Education is a gradual unfolding. In his allegory of the cave Plato observed that "the power and capacity of learning exists in the soul already, and just as the eye was unable to turn from darkness to light, without the whole body, so too, the instrument of knowledge can only, by the movement of the whole soul, be turned from the world of the becoming into that of being and learn by degrees to endure the sight of being and of the brightest and best of being or in other words of the good."

It is in the same sense that Sri Aurobindo said, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use."

3. Based on Child Psychology. Western thinkers unanimously agree that true education should be based on child psychology. This again has been accepted by Indian philosophers of education.

According to Sri Aurobindo, "Nothing can be taught to

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the mind which is not already concealed as potential knowledge in the unfolding soul of the creature."

Educational theory must be based on sound psychology. As Sri Aurobindo points out, "The true basis of education is the study of the human mind, infant, adolescent and adult".

4. Individual as well as Social. True education is individual as well as social. Plato brought out a scheme of education according to each individual's capacities to serve the society. Philosophers in the West have everywhere laid emphasis upon individual as well as social aims of education.

Contemporary Indian philosophers also exhibit this tendency. M.K. Gandhi said, "I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirements of social progress."

5. Total Development. Thus education by general agreement is a total development, physical, mental and spiritual, individual as well as social. This total development is the meaning of self-realisation. This synthesis of the different aspects of man's development is characteristic of not only idealism but also naturalism, pragmatism and realism.

It is again the meaning of perfection, acclaimed as the aim of education by so many thinkers. It is also what is known as complete education. It is again the humanist meaning of education since man is a complex being having several aspects of his personality all of which require full development.

According to Sri Aurobindo, education should help the individual to grow, "into a fullness of physical and vital energy and utmost breadth, depth and height of his emotional, his intellectual and his spiritual being."

The total development lays equal emphasis upon physical as well as spiritual growth. Without physical culture mental training has been considered as one-sided.

In the words of Aldous Huxley, "Where the body is maladjusted and under strain, the mind's relations, sensory, emotional, intellectual, conative, with external reality are likely to be unsatisfactory."

Education aims at an all round and total perfection of the individual and society. Hence, physical culture should form

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an important part of the educational process. As Sri Aurobindo puts it, "If seeking is for a total perfection of the being, the physical part of it cannot be left aside, for the body is the material basis, the body is the instrument which we have to use."

Similar quotations may be hunted from other philosophers of education in West and East. The total development involves character development, development of social virtues and individual skills. It includes all the various aims of education. It involves all the functions of education in human life such as development of natural abilities, character building,

personality integration, preparation for adult life, control and sublimation of basic instincts, creation of useful citizens, development of a sense of community, progress of culture and civilization, social welfare, use of leisure and synthesis of national as well as international consciousness.

The synthesised definition and concept of education has given a new look to education, which may be discussed as follows to understand relationship between philosophy and education.

True Definition of Education

The different meanings and definitions of education as given in this chapter leads us to the conclusion that education should have a comprehensive definition. Thus education may be defined as a purposive, conscious or unconscious psychological, sociological, scientific and philosophical process which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity.

In short, education is the development of individual according to his needs and demands of society, of which he is an integral part.

T. Raymont has rightly remarked, "Education is that process of development in which consists the passage of human being from infancy to maturity, the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment."

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Modern Concept of Education

To understand the modern concept of education, one has to make a comparative study of the old and modern concepts. Following are the difference between the old and the new concepts.

(1) Meaning of Education. Education is derived from the Latin word 'Educatum' which means to draw out, to foster growth and to develop. Hence the modern concept of education seeks to develop the inherent capacities of a child in the social environment. In the old concept, education was taken to mean as a process to thrust readymade titbits of knowledge into the mind of a child as if it was an empty vessel. The old concept has exploded under the weight of psychological researches and democratic values. The mind is a dynamic self adjusting and self learning force needing proper guidance for wholesome growth and development modern education seeks to develop the mind according to its own inherent capacities in a social environment.

(2) Aims of Education. Ancient education emphasized scholarship and mental development. It kept an indifferent attitude towards other aspects of personality. Acquiring more and more knowledge was regarded as the prime aim. On the contrary modern educationists lay equal stress upon other aspects of development viz. physical, mental, emotional and social. Thus the aim of modern education is to develop individuality to the full and attain social efficiency and dynamism.

(3) Curriculum. In the old curriculum, only subjects promoting mental development were included and emphasized. Thus old curriculum got rigid and stratified. It was confined mostly to classroom activities and experiences. Modern curriculum is flexible, varied and progressive in the sense that it tries to meet the needs of the developing child as well as the demands of ever changing modern society.

(4) Methods of Teaching. As the methods emphasized cramming and stimulated rote memorization education was a lifeless, dull and drab process. Modern methods condemn rote memorization and promote the adoption of lively and effective methods like Play way, Learning by doing, Learning by

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experience etc. These methods stimulate motivation, interest and attention.

(5) Discipline. Old concept of discipline emphasized the use of rods and punishments to enforce obedience and discipline in children. This concept of enforced discipline through repression has now been given up. The modern concept is self-discipline leading to natural obedience.

(6) Examination. The old method of essay type examination encouraged cramming and rote memorization. Modern techniques evaluate as well as examine. These include objective tests, progress reports, cumulative records, interviews and practical performances.

(7) Agencies of Education. According to old beliefs, school was the only agency for the education of children. According to modern views all formal and informal agencies are harnessed to the task of education.

(8) Teacher. Old education put the teacher at the top of the educational process. In modern times a teacher is considered as a friend, philosopher and guide.

(9) Child. According to old concept, the child was a mere passive recipient of whatever the teacher instructed. Modern education is child centred. The entire educational process is to cater to his needs and develop him according to his nature. He is to interact actively with the teacher and his class mates to achieve effective learning promoting his own development and the development of the society of which is an integral part.

(10) School. According to old concept, school served as a shop for selling knowledge. Everything was pre-planned in advance. Teachers were concerned with the input and bothered little about output. Modern concept of education regards school as a miniature of society laying emphasis more on output in comparison with input.

(11) Education as a Discipline. In ancient times, education meant only training of something for some aim. Modern education is a separate discipline of deep study, investigation and research. It is a very important process of human development in all fields of human activities. It has its own distinct special features and factors to promote it as a vital formative process.

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The following chart will clarify the modern concept of education:

S. No.	Aspects of Education	Old Concept of Education	Modern Concept of Education
1.	Meaning	Instruction	Development.
2.	Aims	Knowledge	(1) Development of total Personality. (2) Social Efficiency.
3.	Curriculum	Subject centered	Activity centered, social efficiency.
4.	Methods	Rote Memorization	Learning by doing, Project etc.
5.	Discipline	Rigid, Repressionistic	Self discipline.
6.	Examination	Essay type tests	Objective Type tests, Evaluation.
7.	Agencies	Formal (School)	Formal and Informal both.
8.	Teacher	Instructor	Friend, philosopher and guide.
9.	Child	Passive recipient	Active, dynamic.
10.	School	Teaching shops	Miniature of Society.

FEATURES OF MODERN EDUCATION

Above discussion brings out following fundamental features of modern education which may also be said to be the goals and aims of modern education:

Education to fill Mind with Knowledge. This is one of the earliest notions of education. It regards mind as ignorant and empty. Therefore, mind has to be filled in with golden grains of wisdom. The teacher is the active agent for pouring well-condensed information into the mind of the passive pupil.

No doubt, knowledge is important in any scheme of education but it cannot be inserted into the learner's mind. The pupil, himself has to pick up the knowledge by recognizing the relationships of the same with his varying worthwhile experiences.

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Education a Mental Discipline. This conception is based on the wrong notion that mind consists of separate faculties, such as memory, imagination, judgment, and the like. This theory accepted subject matter for its fitness to provide mental exercises and not for its direct usefulness in everyday life.

It is thought that training in one field would have a great transfer value for use in another field. The faculty conception of psychology has now been entirely discredited and the transfer value of a training is partially accepted in case of subjects which have identical elements.

The Psychological Approach. This conception shifts the balance to the normal child development in terms of the individual's desires and demands of expression. Thus, in education, the individual is to be accepted as the starting point. The child is helpless at birth, and he must acquire adaptations of behaviour and performance in various life situations, if his survival is desired. Thus, we come to education as adjustment.

Education as Adjustment. Man has an amazing propensity to be dissatisfied with things as they are. Therefore, he is involved in a constant struggle with physical, social and other forces for making them minister to his comforts and safety.

In this process he comes to know new things which develop his power of adjustment. Besides, man is also capable of making necessary adaptations on his own part. He alters his behaviour and acquires new skills according to the demands of situations. He wants that his children, too, should acquire these experiences "as a means to their increased security and happiness." Thus, education is to be so organised as to provide to the child the racial experiences in order to enable him to make necessary modifications in his behaviour.

Thus education should be regarded as adjustment. But adjustment is a lifelong process, therefore, education, too, should be a lifelong process.

Education as Self-activity. Education as adjustment suggests that education is a matter of self-activity. Any modification in behaviour which is expected from education must come through energising the inner activity which is to be directed towards reconstruction of experience for meeting the situation at hand.

For finding a justification of the above conceptions of education one has to look to a philosophy of education which

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can be derived from philosophy alone, because one wants to educate himself or being necessary modifications and adjustments in his behaviour in terms of his outlook on life. Hence, there appears to be a close relation between education and philosophy. We shall discuss below the interdependence of philosophy and education.

THE INTERDEPENDENCE OF PHILOSOPHY AND EDUCATION

A noteworthy feature of the doctrines of the great educators who are also great philosophers, is the emergence, and reflection, of their philosophical views in their educational schemes or in the educational systems of their times. We need only cite Plato's idealism and his cultural scheme of education; Rationalism and Formal Training; Empiricism in Philosophy and Encyclopaedism in education; Rousseau's anti-social philosophy and his negative or natural education; Spencer's Hedonism and his discipline by natural consequences; and American Pragmatism and the Project method in Education. This connection likewise suggests that the benefit may have been mutual, that in the development of the philosophical thought of such writers their educational ideas may have played a not unimportant part.

It is noteworthy that the great educators like Plato, Rousseau, Froebel, Spencer, Dewey and Russell have also been great philosophers. Their philosophical views have emerged from their educational schemes or the educational systems of their day. It appears that their educational ideas have played an important part in the development of the philosophical thought, and at the same time their theory of education, too appeared to have gained much from their philosophy.

Fichte in his Sixth Address to the German people says, "The art of education will never attain complete clearness in itself without philosophy." Dewey in "Democracy and Education" maintains that the most penetrating definition of philosophy is that it is the theory of education in its most general phases.

Our real study, Rousseau avers, is that of human destiny; and Fichte goes further and regards education as an investigation of the divine will.

Our concern, however, is rather with the dependence of

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education on philosophy, for, as Spencer has said, true education is practicable only to a true philosopher, and Gentile in The Reform of Education has warned us that the belief that men may continue to educate without concerning themselves with the subtle problems of philosophy, means a failure to understand the precise nature of education.

We must, agree with J.S. Mill when he writes in 'Logic': "There is little chance of making due amends in the superstructure of a theory for the want of sufficient breadth in its foundation. It is unphilosophical to construct a science out of a few of the agencies by which the phenomena are determined, and leave the rest to the routine of practice or the

sagacity of conjecture."

"We either ought not to pretend to scientific forms, or we ought to study all the determining agencies equally, and endeavour, so far as it can be done, to include all of them within the pale of the science."

Both philosophy and education are integrally and interdependently related to each other. We are discussing below this interdependency in some greater details.

Education is dependent of Philosophy due to following reasons:

(1) Philosophy Determines the Real Destination Towards Which Education has to Go—Education is a conscious dynamic process which need proper guidance and supervision. Without proper guidance and supervision, it cannot achieve its goal. Philosophy determines the goal of life and also provides suitable and effective guidance and supervision for education to achieve that goal. Without the help of philosopher, education cannot be a successful process of development and achievement. Spencer has rightly remarked—"True education is practicable only by a true philosophy".

(2) Philosophy Determines the Various Aspects of Education—Some scholars believe that philosophy is concerned with abstract items and conceptions only, while education deals with practical, concrete things and processes. Hence, the two are different and there exists no relation between them. But this is a wrong belief. Both philosophy and education are intimately and integrally connected with each other. Separation between the two is not possible on any account. It is the

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philosophy, we must know, that has been influencing all aspects of education since the very beginning and will go on influencing education for all times to come. Once again it will be better to recollect the saying of Ross that—"Philosophy and education are like the sides of the same coin, present different views of the same thing, and that one is implied by the other."

(3) Great Philosophers have been Great Educationists Also—History bears eloquent testimony to the fact that great philosophers have been great educationists also of their times. Plato, Socrates, Locke, Comenius, Rousseau, Froebel, Dewey, Gandhi, Tagore, Aurobindo Ghosh and others who were great philosophers of their times have also talked about education. Their philosophical treatises have been important guide books for educational planning and determination of educational aims for children of the world. In other words, all great philosophers have employed education as a means to translate their philosophical ideas into practice for the people to follow and develop themselves.

Philosophy is dependent on education due to following reasons:

(1) Education is the Dynamic Side of Philosophy—Two things are essential for completing any task—(1) Thought or plan and (2) Application or practicability. Philosophy is the thought or plan side and education is the application or practical side. Philosophy determines the aim of life and by analysis lays down the principles to be followed for achieving the set aims. Education translates these principles and ideas into practice, because the purpose of education is to mould human behaviour. Thus, Adams has rightly said—"Education is the dynamic side of philosophy."

(2) Education is a means to Achieve the Goal—As said above it is philosophy which determines the aims of life. Through analysis and classification these are divided into goals to be achieved by the process of education. Herbart holds the same opinion—"Education has no time to make holiday till all the philosophical questions are once for all cleared up." At times educationists and educators put before philosophers such problems which face them and defy solutions. In this way, education contributes to new thinking and new philosophy may born out of his thinking and analysing. So close are these two,

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the philosophy and the education, that it will be better to discuss this relation in greater details as Philosophy and Aims of Education, Philosophy and Curriculum, Philosophy and Methods of teaching. Philosophy and Disciplines. Philosophy and Textbooks and so on.

PHILOSOPHY AND AIMS OF EDUCATION

The answer to every educational question is ultimately influenced by our philosophy of life. Although few formulate it, every system of education must have an aim, and the aim of education is relative to the aim of life. Philosophy formulates what it conceives to be the end of life; education offers suggestions how this end is to be achieved.

Philosophy acquaints us with values in life and education tells us how these values can be realised. That is why so much

emphasis is placed on value in life while considering the nature of the school curriculum, the method of school discipline, and techniques of instruction and school organisation.

These values are nothing but a philosophy of education which in the ultimate analysis is a philosophy of life. Philosophy gives meaning to all that is done in an educational process. Philosophy is the main guide towards which we have to look at points of conflicts in the educational endeavour.

We must have an aim of education for giving direction to various educative efforts. The aim of education is related with the aim of life, and the aim of life is always dependent on the philosophy that the individual has at a particular time. Thus we cannot do without a philosophical foundation of education.

In the following lines more light is being thrown on this close relationship as borne by history:

(1) Ancient Period—First of all, let us take the example of Sparta state in ancient Greece. It should be remembered that Sparta was under a constant attack by the enemies. Hence, the state needed resolute commanders and brave soldiers to defend its freedom and integrity. Hence, the aim of philosophy of ancient Sparta came to be a constant struggle against the enemy. To achieve this aim, the system of education tried to inculcate in children virtues of patriotism, courage, fearlessness, bodily power, strict discipline and a spirit of self-sacrifice at the call of the state. Weakness of body was condemned as vice

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and death in the service of the state was considered as the highest virtue. After Sparta; let us come to Rome, Athens and India. Romans were very conscious of their rights and duties and as such Roman education catered to the needs of fullest development of children in all spheres of human activity. In Athens, the aim of life was to have beauty of physique, beauty of character and a sense of appreciation for the objects of beauty. Hence, the aim of education was the development of wholesome character and inculcation of qualities which enable children to lead their lives comfortably. Thus, children were given full freedom and ample opportunities to develop themselves physically, mentally and emotionally. One can note here that with a change in the philosophy of life aims of education in Athens were quite different to those of Rome and Sparta. In ancient India, religion was regarded as most essential. The aim of life was to perform all worldly duties and then achieve salvation from worldly ties of rebirth. Hence, education, during those days, was organized to attain happiness, bliss and in the end salvation.

(2) Medieval Period—Philosophy of life during medieval times saw great ups and downs. Aims of life changed from time to time and so the aims of education also changed accordingly. In these days Islam and Christianity were busy with proselytisation programmes in a very aggressive manner. Hence, religion entered the precincts of education also. The chief aims of Muslim education in India were:

1. Propagation of Islam,
2. Spread of education among Muslims,
3. Extension of Islamic kingdoms,
4. Development of morality,
5. Achievement of material wellbeing,
6. Propagation of Shariyat, and
7. Building of character.

In Europe Reformation and Renaissance criticised the infallibility of Catholicism. People asserted their right to know the truth themselves and did not believe blindly in the rituals and ceremonies. Thus, aims of education changed again. Education was to develop critical insight and reasonableness in all beliefs and activities. It was expected of education to demolish all blind beliefs and mechanical rituals.

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Modern Period—Philosophy of life again changed in modern period. As a result, revolutionary changes began transforming education also. Philosophy of Locke fell from prominence and it came to be argued that education should develop the inherent qualities, aptitudes and capacities of children Psychological tendency began to influence education very powerfully. Education became child-centred and according to famous educationist Pestalozzi the aim of education was declared to develop the personality of the child to the fullest extent. Herbart advocated the aim of education to be the

formation of character. As times went by, aims of life changed again. The industrial revolution had its impact on education. As a result, one of the aims of education, namely, development of vocational efficiency came to the forefront. At present, all nations of the world are organizing their educational systems according to their needs and ideologies. In countries where the sentiment of democracy is strong, the aims of education are the inculcation of democratic values and promotion of democratic principles. On the contrary, countries where communism, fascism or other kinds of despotism prevails as political ideology, education is so organized as to promote absolute obedience, blind beliefs and rigid discipline in children.

In England and America where democratic values prevail, aims of education inculcate democratic ideals and values. The chief aim is to develop fully the individuality of the child. In America the philosophy of pragmatism is in vogue. This has influenced education to be really practical useful and purposive. Utility is the motto of all activities and experiences. On the contrary, Russia and China exploit education as an instrument of indoctrination of enforced obedience and rigid discipline. During the British rule in India the purpose of education was to prepare native clerks to run the administrative machinery efficiently. After the attainment of independence in 1947, we have declared our country as a Republic and Socialistic welfare State. As such, the prime aim of our education is to develop dynamic citizens devoted to the service of the nation. Thus, we see that changing philosophy of nation always brings about corresponding changes in the aims of education. Thus J.S. Ross rightly says:

"Philosophy and education are like the two sides of

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the same coin; the one is implied by the other; the former is the contemplative side of life, while the latter is the active side."

PHILOSOPHY AND THE CURRICULUM

Nowhere is this dependence of education on philosophy more marked than in the question of the curriculum. In the first chapter of his work on Education Spencer asserts that in the determination of the curriculum "our first step must obviously be to classify, in the order of their importance, the leading kinds of activity which constitute human life."

To this principle there can be but little objection. But immediately we seek to fix the relative value of subjects, to classify them "in the order of their importance," differences of aim and of philosophy emerge and confuse the issues.

Smith, Stanley and Shores speak of moral authority as one of the chief guides of curriculum building. They say that 'moral authority is derived from fundamental principles of right and wrong. Evidently, the problem is philosophical.

According to Spencer, the building of a curriculum should be based on the main human activities. He fixes the relative value of subjects in order of their importance; e.g., he gives first place to subjects that relate to self preservation.

According to the naturalists, the present experiences, activities and interests should be the guiding factor. The idealists, the child's present and future activities are not important at all in the curriculum construction. The experiences of the human race as epitomed in sciences and humanities should provide the primary consideration in deciding a curriculum.

The idealist does not emphasise one subject in preference to another. In fact, he attaches great importance to the quality of personal greatness which some subjects have in abundance. The idealist's point of view is subjective, as opposed to merely objective values.

The pragmatists emphasise the principle of utility as the main criteria for determining the nature of curriculum.

Lodge in "Philosophy of Education" writes:

"All subjects on the curriculum will be used to develop mastery over techniques in order to solve new problems

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rather than to train memory capable of flawless reproduction of systematic contents."

The realists think that a bookish, abstract or sophisticated curriculum is useless. They want to concentrate on realities of life. They emphasise the importance of subjects that fall within the range of natural science.

The surprising and welcome interest and activity recently manifested in the problem of the curriculum is at present arrested for the want of a philosophical criterion. Thus Bode in "Modern Educational Theories", remarks that unless we

have some sort of guiding philosophy in the determination of objectives we get nowhere at all.

Briggs in discussing Curriculum Problems says: "It is just here that education seriously needs leaders—leaders who hold a sound comprehensive philosophy of which they can convince others, and who can direct its consistent application to the formulation of appropriate curricula."

The philosopher, on the one hand, looking at life from the idealistic standpoint believes that work can, and ought to, be humanised, that man should be able to find satisfaction in his labour, that "we have some how to discover there a theatre for the attainment if not of the highest, certainly of genuine spiritual values." The educationist, on the other hand, has assumed a principle of 'compensation'.

It is not without significance that almost the best plea ever made for practical work in schools was penned by one of the most idealistic of educational philosophers, namely, Froebel.

The above discussion indicates that the problem of curriculum construction is philosophical in terms of the philosophical beliefs held by a group of people. The same is true of textbooks as well.

PHILOSOPHY AND TEXT-BOOKS

Intimately connected with the question of the curriculum is the adoption of appropriate text-books, and this too involves a philosophy, as Briggs in "Curriculum Problems", has recently recognised, saying: "Everyone familiar with the ways in which text-books are selected must be convinced of the need for ideals and standards. The reason they have not been prepared and

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accepted in practice is the same as that for slow progress in curriculum revision: they must be underlain by an entire and consistent philosophy of education."

The choice of appropriate textbooks involves a philosophy. We must have some ideals and standards for guiding us in the selection of textbooks.

It is the textbook whose contents are to be imparted in conformity with the aim of education.

The working of the chosen curriculum depends on the textbook. "The textbook reflects and establishes standards. It indicates, too frequently perhaps, what the teacher is required to know and what the pupils are supposed to learn...it markedly affects methods and reflects the rising standards of scholarship."

It is true that some modern educational thinkers have revolted against the so-called tyranny of textbooks in the forms of their projects or concrete units of work etc. But to dispense with textbook is nothing short of folly, and to continue argument against its use is an educational fallacy....

In fact, a textbook is an institution which can not be demolished. In order to keep this institution healthy and serviceable there must be a philosophy in order to determine its nature and contents. Hence the need for a philosophical foundation of education can not be over-emphasised.

PHILOSOPHY AND TEACHER

Philosophy has a great influence on the teacher both in the area of thinking and behaving. Really speaking, a teacher is not a teacher alone. He is a philosopher also. In other words, a teacher himself has a philosophy of his own and he influences children accordingly. As such, his philosophy of life should be such which develops the individuality of children to the fullest extent. For this, the teacher should know fully well the needs of children and the demands of society and then plan his methods of teaching. He must keep in mind that his own beliefs, ideology and principles of behaviour have a powerful impact on the development of children. Hence, he must possess a good understanding of all the philosophies of life and choose good and wholesome elements from them to form his own philosophy. Further, he must be a man imbued with high ideals and possess moral and spiritual values which go to form his character and

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shape his conduct. He must also be well-conscious of national needs in all spheres and plan his teaching activities to fulfil those needs. Only such teachers imbued with high ideals, moral and spiritual values together with a sense of national responsibility for national prosperity and honour can create patriotic, dynamic, resourceful and enterprising citizens

devoted to national service and international goodwill.

PHILOSOPHY AND METHOD OF TEACHING

As with curriculum, so with method. The outstanding problem in educational method at the present time is the extent to which, if at all, the teacher should intervene in the educative process, and this raises philosophical issues.

Non-intervention is justified for two quite different reasons, either because of the nature of the pupil's endowment or because of his environment. Rousseau, Fichte, and Froebel all assume that the child's nature is good, and any intervention is consequently harmful, hence the 'negative' or preventive education of Rousseau and the 'passive' education of Froebel.

Montessori takes the environmentalist standpoint, and assumes that as the environment, comprising the didactic apparatus, etc., which she has prepared for the child, is ideal and perfectly adapted to evoke only the right type of response and the good impulses of the child, the teacher's intervention is unnecessary and unjustified.

The choice of methods of teaching depends on a philosophy. Kilpatrick's use of the term "Philosophy of Method" shows that there is a close relation between educational method and philosophy.

Method is a means by which a contact is developed between the student and the subject matter. But in absence of a definite aim of education or an adequate philosophy of life, the method of teaching employed by the teacher may repel the student from the subject.

Teachers who think that they can do without a philosophy of life render their methods of teaching ineffective, because thereby the students are not able to see a relation between their life ideals and what they read. Evidently, there is a need of a philosophical foundation of education.

Teachers who assume that they can afford to ignore philosophy,

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pay the penalty of their neglect, for their efforts, lacking a coordinating principle, are thereby rendered ineffective.

PHILOSOPHY AND DISCIPLINE

Discipline reflects the philosophical prepossessions of an individual or an age more directly than any other aspect of school work. We have already instanced the dependence of discipline by natural consequences on a hedonistic ethics and a naturalistic metaphysics; and freedom in education implies an idealistic philosophy. The general relationship was well expressed by Spencer in the following passage in 'Education': "There cannot fail to be a relationship between the successive systems of education, and the successive social states with which they have co-existed. Having a common origin in the natural mind, the institutions of each epoch, whatever be their special functions, must have a family likeness.... Along with political despotism, stern in its commands, ruling by force of terror, visiting trifling crimes with death, and implacable in its vengeance on the disloyal, there necessarily grew up an academic discipline similarly harsh—a discipline of multiplied injunctions and blows for every breach of them—a discipline of unlimited autocracy upheld by rods, and ferules, and the black hole. On the other hand, the increase of political liberty, the abolition of laws restricting individual action, and the amelioration of the criminal code, have been accompanied by a kindred progress towards non-coercive education: the pupil is hampered by fewer restraints, and other means than punishment are used to govern him.... Thus, alike in its oracular dogmatism, in its harsh discipline, in its multiplied restrictions, in its professed asceticism, and in its faith in the devices of men, the old educational regime was akin to the social systems with which it was contemporaneous; and similarly, in the reverse of these characteristics, our modern modes of culture correspond to our more liberal religious and political institutions."

The need for a philosophical foundation of education becomes more apparent when we look to the problem of

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discipline. In fact, the nature of discipline is always governed by the philosophy one holds. Naturalism stands for unhampered freedom for the child. It emphasises individual assertion as against social co operation. Realism wants to discipline the student into objectivity.

Lodge in "Philosophy of Education" writes:

"The cult of objectivity for its own sake is identical with the essence of discipline; and as long as we have realist minded

teacher, so long there need be no fear of the decline of the sterner virtues."

Idealism relies much on the personality of the teacher for the maintenance of discipline for the purpose of cultivating subjective power on the part of the student. With the help of such a discipline, idealism advocates the development of a transcendental self which is liberated from the forces of a merely physical reality.

Pragmatism does not believe in the employment of external discipline as a means for the performance of school task. It gives complete freedom to the child and stresses the educational value of interest which is of empirical, biological, and social nature in the child.

Thus we see that the problem of discipline is closely related with philosophy, and the conception of discipline as held by a teacher or educational regime will always be influenced by the philosophy believed in.

CONCLUSION

From the discussion in the preceding pages we may conclude that from different angles of the educational problem, there is a demand for a philosophical foundation of education. We must have a philosophy of life and of education.

Those who speak of having no philosophy of life, in fact, have their own philosophy. In the subsequent chapters of this second part of the book we shall very briefly deal with the different schools of philosophy in education and the standpoints of some great educators.

These chapters will indicate the indispensability of philosophy to education and will show how great educators tried to base their educational ideas on their consistent

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philosophies. Thus our contention that there is a need for a philosophical foundation of education will be further supported.

The discussion in the following pages is only intended to show how people interested in education have thought over the various educational problems and issues.

I.E. Miller in *Education for the Needs of Life* (p. 314) claims: "One's attitude toward life may be a very decisive factor in his teaching at very critical points. It makes a profound difference to the work of the instructor whether his philosophy of life is crassly materialistic or whether it is idealistic enough to make him believe in the imperishability of moral and spiritual values. It makes a difference to his own interest and enthusiasm, and in what he selects for emphasis in his instruction."

QUESTIONS FOR ANSWER

1. Write a note on the Interdependence of philosophy and Education.

2. Write a note on nature and functions of philosophy.

3. Write short notes on the following:

(A) Philosophy and Aims of Education.

(B) Philosophy and the Curriculum.

(C) Philosophy and Textbooks.

4. Write short notes on the following:

(A) Philosophy and Method of Teaching.

(B) Philosophy and Discipline.

5. Write short notes on the following:

(A) Meaning of Education in India.

(B) Synthesised concept of Modern Education.

(C) Analytical meaning of Education.

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2 Philosophy—The Basic Aspects

In part one of this book we have learned the fundamentals of education and now we aim at finding out how they have their roots in philosophy but before doing so, we need to learn basic aspects of philosophy and the nature of the schools of philosophy. Hereunder we attempt to understand basic aspects of philosophy.

INTRODUCTION

Will Durant in "The Story of Philosophy" writes:

"There is a pleasure in philosophy, and a lure even in the mirages of metaphysics, which every student feels until the coarse necessities of physical existence drag him from the heights of thought into the mart of economic strife and gain."

We want to know that the little things are little, and the big things big, before it is too late, we want to see things now as they will seem forever—"in the light of eternity."

We want to learn to laugh in the face of the inevitable, to smile even at the looming of death. We want to be whole, to coordinate our energies by criticizing and harmonizing our desires; for coordinated energy is the last word in ethics and politics, and perhaps in logic and metaphysics too.

"To be a philosopher", said Thoreau, "is to love wisdom as to live, according to its dictates, a life of simplicity, independence, magnanimity, and trust."

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We may be sure that if we can but find wisdom, all things else will be added unto us. "Seek ye first the good things of the mind," Bacon admonishes us, "and the rest will either be supplied or its loss will not be felt."

Science seems always to advance, while philosophy seems always to lose ground. Yet this is only because philosophy accepts the hard and hazardous task of dealing with problems not yet open to the methods of science—problems like good and evil, beauty and ugliness, order and freedom, life and death; so soon as a field of inquiry yields knowledge susceptible of exact formulation it is called science.

Every science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement.

Philosophy is a hypothetical interpretation of the unknown (as in metaphysics), or of the inexactly known (as in ethics or political philosophy); it is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in which knowledge and art build our imperfect and marvelous world.

Philosophy seems to stand still, perplexed; but only because she leaves the fruits of victory to her daughters the sciences, and herself passes on, divinely discontent, to the uncertain and unexplored.

Specifically, philosophy means and includes five fields of study and discourse; logic; esthetics, ethics, politics, and metaphysics.

Logic is the study of ideal method in thought and research: observation and introspection, deduction and induction, hypothesis and experiment, analysis and synthesis—such are the forms of human activity which logic tries to understand and guide; it is a dull study for most of us, and yet the great events in the history of thought are the improvements men have made in their methods of thinking and research.

Esthetics is the study of ideal form, or beauty; it is the philosophy of art.

Ethics is the study of ideal conduct; the highest knowledge, said Socrates, is the knowledge of good and evil, the knowledge of the wisdom of life.

Politics is the study of ideal social organisation (it is not, as one might suppose, the art and science of capturing and

keeping office); monarchy, aristocracy, democracy, socialism, anarchism, feminism—these are the dramatis personae of political philosophy.

And lastly, metaphysics (which gets into so much trouble because it is not, like the other forms of philosophy, an attempt to coordinate the real in the light of the ideal) is the study of the 'ultimate reality' of 'mind' (philosophical psychology), and of the Interrelation of 'mind' and 'matter' in the processes of perception and knowledge (epistemology).

To define a concept is to fix its bounds or limits, to determine with precision, to describe accurately or to fix the meaning of it. Thus definition is an explanation of the exact meaning of the concept.

The most universal concepts of human reason, however, are the most undefinable and yet human thought, in its urge for more and more clarification, always stands in need of defining them.

Besides logical analysis, such a reflection is based on the meaning of the concept which, in its turn, is related to the experience to which it corresponds.

Thus, in the ultimate analysis, to define any concept the philosopher must proceed with the double process of logical analysis of the concept and critical reflection on the experience for which it stands.

The philosopher in his synoptic vision would only point out the broad and general characteristic of a particular concept. Obviously, a definition of philosophy would not define this or that philosophy but philosophy in general.

In this chapter, we have to try to arrive at a clarification of the concept of philosophy, its problems, attitude, aspects, nature, scope and value. To achieve this purpose, we are proceeding with a twofold process of logical analysis of the concept and a critical survey of the historical treatment of the subject.

As a general rule, the history of philosophy is a collection of the reasoned interpretations of the experiences of the individuals representing different aspects of Truth.

HISTORICAL REVIEW

Aristotle devised Metaphysics to be studied after physics. Thus etymologically speaking, Metaphysics means "after-physics".

It is the last science, the science of sciences. It is also the first science, the mother of all sciences.

The rationalists, in the early dawn of Modern Philosophy, defined metaphysics as a knowledge deduced from self-evident principles. This attempt at rationalisation or mathematisation of philosophy sought to make it more exact.

But metaphysics with thought as its instrument should never dream of being exact like mathematics since thought, though real, cannot be identified with Reality. To be inexact is both a weakness as well as the strength of metaphysics. The philosopher is a lover to knowledge and never a sole possessor of it.

The necessity of basing philosophy on experience was loudly proclaimed by the opposite school of empiricists represented by Locke, Berkeley and Hume. Locke pointed out that for its content the form and instrument of metaphysics is dependent on experience.

This was a great corrective to rationalistic extreme and yet by confining metaphysics to mere sense experience, the empiricists shifted the balance in the opposite direction which led to the negation of all Metaphysics.

This is obvious, since if sense experience is the only experience, philosophy is a mere wild goose chase. To be itself, philosophy should widen its field to include all types of experience, religious, moral, scientific, spiritual, etc. Hume denied the supremacy of Reason.

Kant combines the Baconian idea of the extension of knowledge with the Cartesian idea of certainty. But he also fights shy of all metaphysics in the ultimate sense. Only the metaphysics of Nature and metaphysics of Knowledge is possible.

Thus, it was left to Hegel to revive in full vigour the ultimate status of philosophy. The object of philosophy, according to him, is to search out the concept, the purpose, the significance of phenomena and to assign to these their corresponding

positions in the world and in the system of knowledge.

It systematises the values in a unified whole. Here, for the first time, we find a true view of Philosophy as a systematisation of values and facts. But, by the identification of Nature with Logic.

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Hegel arrives at an intellectualism which led Bradley to assert with a vengeance, "Metaphysics is the finding of bad reasons for what we believe on instinct."

This curt remark is a timely warning to all who attempt at reduction of Reality to mere thought but its rejection of all metaphysical speculation as bad reasons appears to be too sweeping. The intellect is not rejected in Spirit but transformed into a better instrument to receive the truth.

Bergson's approach here seems to be more balanced than that of Bradley. Philosophy, according to him, must take into account not only sensory but also mental and intuitive experiences. It must be based on Real experiences.

Bergson shows a true insight into the problem when he points out that the difference between various schools of philosophy is because of their fragmentary glimpse of Reality, supplemented by different kinds of intellectual interpretation and elaboration. He suggests that by mutual comparison and elimination of peculiarities, philosophers may grasp the universal character of basic Reality.

Again, philosophy according to Bergson "does not only facilitate speculation; it gives us also more power to act and live. For with it we feel ourselves no longer isolated in humanity, humanity no longer seems isolated in the Nature that it dominates."

Finally, Bergson is an anti-intellectualist only when by intellect he means the faculty in its usual capacity in practical life, intellect working on data supplied by sense-perception. Otherwise, the intellect may co-operate with intuition by assembling the data of intuition and forming fluid concepts. Intuition and Reason are equally indispensable instruments of Philosophy.

Contemporary thought witnesses a chaos in the field of Metaphysics. All sorts of arguments have been advanced to support widely divergent views of Reality. All kinds of reactions are raised; head under high sounding names of 'isms'. All types of methods have been put to test.

The purpose of Nature beneath all this burning cauldron of ideologies, however, seems to be the manifestation of an integral philosophy which may reconcile all and transcend all, and rouse itself from its dogmatic slumber. A true philosophy

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is an "esprit de ensemble", a synoptic vision of Reality. It is the intellectual search for the fundamental truth of things.

"The work of philosophy" as Sri Aurobindo rightly points out, "is to arrange the data given by the various means of knowledge, excluding none, and put them into synthetic relation to the one truth, the one supreme and universal Reality."

Philosophy should be all comprehensive, affirmative, synthetic and spiritual. Philosophy, meaning love of wisdom (Philos=love, Sophia=wisdom) should be distinguished from mere opinion. Knowledge, as the Indians conceived it, is the knowledge of that by knowing which everything else can be known.

Thus philosophy is the knowledge of Ultimate Reality. But Ultimate Reality, as Indian philosophy truly maintains, is not only Existence but also Consciousness and Bliss. Hence, philosophy, as the quest after ultimate truth, is science of value par excellence. It should not only criticise facts but also satisfy human aspirations.

It should synthesise value and existence, religion and science. To quote Sri Aurobindo. "It should be a discovery of the real reality of things by which human existence can learn its law and aim and the principle of its perfection."

DEFINITION OF PHILOSOPHY

A beginner in philosophy is perturbed to find that different philosophers have given different definitions of philosophy. While some philosophers have laid emphasis on psychological facts, others have given more importance to values.

According to John Dewey, "Whenever philosophy has been taken seriously, it has always been assumed that it signified

achieving a wisdom that would influence the conduct of life." On the other hand, according to Windelband, philosophy is "... the critical science of universal values."

While there is much difference in Indian and Western definitions of philosophy, one finds widely different definitions presented by Western philosophers also. Of these definitions, some emphasize the critical aspect of philosophy while others lay emphasis upon its synthetic aspect. Some examples of these two types of definitions of philosophy are as follows:

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(a) Philosophy is a critical method of approaching experience. Examples of this type of definitions are as follows:

1. "Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience." —Edgar S. Brightman
2. "If it is not the specific content of the conclusions, but the spirit and method by which they are reached, which entitles them to be described as philosophical..." —Clifford Barrat
3. "Were I limited to one line for my answer to it, I should say that philosophy is general theory of criticism."—C.J. Ducasse

(b) Philosophy is comprehensive synthetic science—The following definitions of philosophy emphasize its synthetic aspect:

1. "Philosophy, like science, consists of theories of insights arrived at as a result of systematic reflection." —Joseph A. Leighton
2. "Philosophy is concerned with everything as a universal science." —Herbert Spencer
3. "Our subject is a collection of science, such as theory of knowledge, logic, cosmology, ethics and aesthetics, as well as a unified survey." —Roy Wood Sellars

The above mentioned definitions of philosophy show that while some philosophers have mainly emphasized critical philosophy, others have defined it as a synthetic discipline. In fact both these view-points are one-sided because philosophy is both critical as well as synthetic. Literally speaking, the word 'philosophy' involves two Greek words—Philo meaning love and Sophia meaning knowledge. Thus literally speaking, philosophy means love of wisdom. It should be noted here that this definition of philosophy is different from the sense in which the word 'Darshan' has been taken in India.

The literal meaning of philosophy shows that the philosopher is constantly and everywhere engaged in the search for truth. He does not bother so much to arrive at final conclusions and continues with his search for truth throughout his life. His aim is the pursuit of truth rather than its possession.

Those who enjoy journey do not care so much about the destination, neither are they perturbed when the destination is lost in sight in spite of continued long journey.

In an effort to define philosophy, one arrives at the difficulty that there is no genus in this case and also no differentia. In

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defining a science one points out to the genus science and also to the particular area of the particular science which differentiates it from others.

This is however, not possible in the case of philosophy because philosophy is one and not many. Hence in order to arrive at the meaning of philosophy you will have to discuss its problems, attitude, method, process, conclusions and results. In brief, philosophy is a philosophical process of solving some characteristic problems through characteristic methods, from a characteristic attitude and arriving at characteristic conclusions and results. Some might find this definition very vague and inadequate.

But while defining science, do we not say that science is scientific or that it is method? And can we understand this definition of science without understanding scientific method?

When science cannot be understood without knowing scientific method, how can we hope to understand philosophy without knowing philosophical method? Again, in understanding the definition of science we are required to understand

not only scientific method but also scientific attitude, scientific process, scientific problems and scientific conclusions because all these together form a science.

Therefore, what is vague and inadequate if we say that in order to understand philosophy one must understand the attitude, problems, activity, conclusion and results peculiar to it? This will also clarify the distinctions between philosophy and science which has been forgotten by many philosophers.

PHILOSOPHICAL METHOD

The philosophical method is not exclusively employed by philosophers only. Every man some time or the other, utilizes philosophical method in his thinking on philosophical problems. However, the philosophical method is mainly utilized by the philosopher.

Secondly, the philosophical method is not absolutely different from scientific method. As has been already pointed out, philosophical problems have much in common with the scientific problems.

It goes without saying that in solving its problems concerning science, the philosopher utilizes the same methods

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of induction and deduction as used by a scientist. Thus, in the understanding of the philosophical method, these two methods must be discussed:

(i) Induction. The principles of different sciences are arrived at by means of inductive process. For example, in psychiatry, some general principles concerning mental diseases are discovered by observation of the behaviour of mental patients, its recording, its analysis, classification and finally generalisation to arrive at certain common principle.

This is the method of induction. The philosopher does not act on the facts like the scientist. He has no laboratory work to do. He utilizes concepts and propounds new theories, e.g., materialism, idealism etc. And then he tries to explain his experiences satisfactorily on the basis of these theories.

As in science so in philosophy a theory is acknowledged to the extent it satisfactorily explains experience, otherwise it is substituted by another theory which is more successful for this purpose.

The cure of bad philosophy is not the negation of all philosophy but the affirmation of a better philosophy. The failure of a particular philosophical theory does not mean the failure of philosophy itself because very soon a better philosophical theory substitutes the earlier and this process goes on ad infinitum.

The process to arrive at a general proposition by means of several particular propositions is known as the inductive process and it is equally found in philosophical as well as scientific thinking.

(ii) Deduction. Deduction is the process to arrive at certain particular propositions from a general proposition. For example: All men are mortal, Socrates is a man, therefore, Socrates is mortal. Deductions like this are occasionally made in philosophical thinking.

Besides the two above mentioned methods, philosophical thinking involves another method peculiar to it, known as dialectical method.

(iii) Dialectical Method. This is a natural method of philosophical thinking. It is a commonplace experience that when we think over a problem we arrive at certain positive facts. This is thesis. Now, after some time we come to know

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some facts which are contradictory to the thesis; this is antithesis. Now these thesis and anti-thesis cannot live together for long and hence they are synthesised into a synthesis.

This synthesis, arrived through anti-thesis, is more comprehensive than the original thesis. Thus knowledge grows in a dialectical process through thesis, anti-thesis and synthesis. To illustrate, in the beginning a philosopher takes the world to be true as it is. As he progresses in the knowledge and experience he finds that the world is untrue. When he proceeds further in the realm of knowledge and experience he finds that the world is neither true nor untrue but both.

Thus philosophical thinking proceeds from thesis, anti-thesis to synthesis. In fact, the dialectical process is the thinking of thought. In it the man re-thinks over his earlier thought and discovers hitherto unknown facts.

While searching for the solution of his problems the philosopher utilizes two methods with regards to his experience, analysis and synthesis. While some philosophers have exclusively emphasized the value of philosophical thinking others have absolutely denied its value. It goes without saying that these two extremist views are equally one-sided.

(iv) Analysis. Analysis means the process of distinction between different elements involved in a particular state of experience so that they might be more clear. Realist philosophers have emphasised this procedure while absolutists have advanced arguments against it.

(v) Synthesis. This process involves connecting together the scattered elements in a particular experience which brings into light new patterns and facts. The Idealist philosophers have laid emphasis on synthesis. But, as has been already pointed out, philosophical thinking requires both analysis and synthesis.

Analysis, therefore, cannot be banished from the field of philosophy, though it might be useless in certain conditions. The contemporary school of Logical Positivism has taken analysis as the sole method in philosophy. Though the method of logical analysis solves many intricate problems in philosophy it does not negate the value of synthesis.

Thus philosophical method is multi-sided. Though the philosophers have sometimes emphasized this or that method

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exclusively, yet all the above mentioned methods have been found to be useful in philosophical thinking.

PHILOSOPHICAL ACTIVITY

Once an eminent psychologist was asked what is psychology. He replied:

Psychology is what psychologists do. Similarly, we can say, philosophy is what the philosophers do. The activity of philosophy is philosophising. Philosophising involves thinking, criticism and the process of solving the philosophical problems through different philosophical methods.

Philosophical activity begins in a state of wonder, discontentment and doubt. In it the philosopher thinks over his own experience. This thinking is critical and the " attitude is philosophical. In brief, philosophical thinking has the following characteristics:

(i) Philosophical thinking is gradually matured with the increase in knowledge and experience.

(ii) Philosophical thinking is concerned with philosophical problems.

(iii) Philosophical thinking utilizes philosophical methods and philosophical attitude.

(iv) Philosophical thinking is done in individual and group situation, alone and together with others. (v) Philosophical thinking is comprehensive while non-philosophical thinking is one-sided.

In the end, the real nature of philosophical thinking can be known only after one himself takes recourse to it. The above mentioned discussion only points out its chief characteristics.

PHILOSOPHICAL EFFECTS

Different types of knowledge affect the individual and group differently. This effect of philosophy is as follows:

(i) Effect on the Philosopher. The effect of philosophy can be seen in the life of the philosopher, in his expectations and aspirations, in his aim of life, in his bent of mind, and in his different activities.

(ii) Effect on Group-Life. The effect of philosophy is seen not only in the life of the individual but also in group-life.

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The influence of democratic philosophy can be seen in the democratic societies of the world.

(iii) Effect on Civilization and Culture. In any time and place contemporary philosophical trends express the process of thinking it contemporary culture. Philosophical changes are the expressions of cultural changes. A comparison of the history of philosophy with the history of culture will prove this fact.

PHILOSOPHICAL CONCLUSIONS

It has been said regarding philosophical conclusions that while a philosopher raises questions he does not answer them. Ordinarily, philosophical conclusions are the conclusions arrived at by the philosophers regarding philosophical problems where a question arises as to who is the philosopher. In answer to this question one may point out to the names of hundreds of thinkers who have presented widely different and mutually contradictory conclusions.

A beginner in philosophy is very much perturbed to see this difference of opinion. He fails to understand as to which are the philosophical conclusions and which are non-philosophical.

Another definition of philosophical conclusions may be given by calling them the conclusions of philosophical problems. Here it is difficult to prepare a final list of philosophical problems and even those which are quite well known have been solved in so many different ways that no definite conclusions can be derived.

A non-philosophical person may raise a question as to why philosophers so much disagree regarding the conclusions of philosophical problems. Will the philosophical thinking always be unconcluded? Can all the philosophical conclusions not arrive at any final truths? Now, while we find differences in the views of different philosophers we also notice that the same philosopher presents widely different views at different times.

But this is not the case with the philosophers alone. As William E. Hocking has said, "Everybody has a philosophy and the differences between man and man are chiefly philosophical differences. I will say more than that; the difference between a man and himself is a philosophical difference by which I mean that people frequently fall into a philosophy

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which does not belong to them, and leads them away from themselves because they borrow a philosophy from somebody else."

In fact the diversity of philosophical conclusions is not a weakness of philosophy. Different philosophers have thought over philosophical problems from different perspectives and however wide, integral and comprehensive a perspective might be, it always remains one-sided.

The philosophical conclusion, therefore, are workable and limited. As the philosopher develops in his thinking, his philosophical conclusions are also modified and even changed. This does not mean that he is changing his position but only that he is visualizing new truths, which show the one sidedness and limitations of the truths known earlier.

In fact the philosophical aim is never completely achieved nor is the philosophical curiosity ever completely satisfied because if this is done then philosophical thinking will stop.

Actually speaking, the aim of the philosopher is not so much to arrive at certain final conclusions regarding the philosophical problems as to sustain philosophical thinking. His efforts should not be evaluated on the basis of definite conclusions but by his philosophical insight, maturity and constant thinking. To Glaucon who asked, "who are the true philosophers?" Socrates replied, "those who are lovers of the vision of truth."

The above discussion regarding philosophical conclusions shows that the main function of the philosopher is to raise philosophical questions and constantly think over them through philosophical methods and from philosophical stand point.

Hence it cannot be said that philosophy raises certain questions and leaves them unanswered. If by leaving a question unanswered we mean the absence of any final answer to it then this is the case with the philosopher and this has been already discussed.

But if leaving a question unanswered means absence of any efforts to solve it, it does not apply in the case of the philosopher. Thus it goes without saying that the philosopher raises certain questions, meditates upon them through philosophical methods and tries to arrive at certain conclusions but does not take them as final and therefore continues with his philosophical reflections.

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NATURE OF PHILOSOPHY

Whenever it is asked regarding a science as to what is its nature, it is said that it is scientific. Thus the nature of psychology, sociology, economics, political science and other social sciences is scientific. Similarly, if it is asked that

what is the nature of philosophy a natural answer will be that it is philosophical.

In order to understand the scientific nature of a science we have to understand scientific method, scientific attitude, scientific problems and scientific activities. Similarly, in order to explain that the nature of philosophy is philosophical, we will have to explain the philosophical problems, philosophical attitude and philosophical activities etc.

Philosophical problems are the general problems of different philosophical sciences. In its critical and synthetic aspects, the problems of philosophy are the examination and synthesis of the postulates and conclusions of different sciences. Philosophical attitude is reflective, curious, tolerant, guided by experience and reasoning and a persistent effort to reach the truth though never in a hurry to arrive at final conclusions. Philosophical methods include induction, deduction, analysis, synthesis and dialectical method.

Philosophical activity begins in wonder, curiosity and discontentment at the existing order of things. This activity may be individual as well as social, alone as well as in group.

The aim of this activity is to present a total world-view. Different philosophers arrive at different conclusions through philosophical methods. However different these conclusions might be, they are different from scientific conclusions as a class by the very virtue of the fact that they are philosophical.

The philosophical nature of philosophy shows the effect on the individual, group and community. In brief, the philosophical problems, philosophical attitude, philosophical method, philosophical activity, philosophical conclusions and their effect on the individual and society show that the nature of philosophy is philosophical.

It follows that when we say that the nature of philosophy is philosophical we mean all these problems, methods, attitude, activity, conclusions and effects characteristic of philosophy.

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PROBLEMS OF PHILOSOPHY

Philosophical Problems are General Problems

Different types of questions give rise to the problems of different sciences. For example, if it is asked whether two and two make four, it is a problem for mathematics. If it is asked that in which year Akbar the Great ruled India, it is a problem for the historian. If it is asked as to what different types of climate are found in Indians, it is a question for geography.

Similarly, the political, economic and social problems fall within the scope of political science, economics and sociology, respectively. The philosophers is not concerned with these particular problems. But, does it mean that his problems are entirely unconnected with the problems of different sciences? No. In the different problems mentioned above, the questions of general nature will fall within the scope of philosophy.

For example, questions like; What is space? What is time? What is beauty? What is right? What is good? What is knowledge? are philosophical problems. Thus, it is clear that philosophical problems are concerned with general questions rather than with questions of particular nature.

Philosophical Problems

Each branch of knowledge gives rise to certain peculiar problems. In the early human life on this planet when man was struck with wonder at the natural phenomenon or when he found complex and conflicting phenomena in life and was filled with discontentment at the existing order of things, it was the beginning of philosophy.

While the philosophy of Vedas began in wonder, the philosophy of Gautam Buddha began in discontentment with the miserable world. In the West the early beginning of philosophy was in wonder while the modern Western philosophy had its origin in doubt. In the words of Patrick, "Although philosophy among the ancients began in wonder, in modern times it usually begins in doubt."

This wonder and doubt gave rise to several types of problems. A general characteristic of these problems was that they were concerned with general and universal questions and

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not with the questions of particular nature. In this sense the philosophical problems are different from scientific problems which have their origin in particular questions.

Some examples of philosophical problems are: What is knowledge? What is world? Who has created the world? Is there a God? Who am I? What is the aim of my life? Why should I live? What is the purpose of the world? etc. In fact, a description of all the philosophical problems will almost form a book.

Hence for our present purpose it is sufficient to say that philosophical problems are those which arise in the field of philosophy. Now, what is the field of philosophy?

The philosophical field includes epistemology, logic philosophy of science, semantics, metaphysics, axiology, philosophy of religion social philosophy, political philosophy, philosophy of history, philosophy of education, etc.

In brief, the field of philosophy includes all knowledge but the philosopher raises questions of general nature only. For example, about the beautiful things his question will be what is beauty? Some philosophers have divided philosophical problems into the following three classes.

(a) Concerning knowledge and experience. These include problems of epistemology, philosophy of science, semantics etc.

(b) Concerning reality or existence. This class includes problems of metaphysics, ontology, cosmology and theology etc.

(c) Concerning values. These include problems of axiology, aesthetics, ethics, social philosophy, philosophy of religion, Political philosophy, philosophy of education, economic philosophy, philosophy of history etc.

In the above mentioned classification of philosophical problems it should be noted that problems of different fields of philosophy cannot be absolutely isolated from each other because in fact philosophical problems are not so much problems of a particular field as problems of a particular type. In other words, as opposed to the particular problems of science, they are general problems.

Philosophical problems can be viewed from two aspects-critical and synthetic. In the critical aspect the problem of philosophy is to critically examine the postulates and conclusions of different sciences.

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In the synthetic aspect, its problem is to present a complete world-view based on the conclusions of sciences. Thus, in brief, philosophy is a totality of some peculiar problems of which some are problems of philosophical sciences while others are problems of criticism and synthesis of the postulates and conclusions of different sciences.

Types of Philosophical Problems

Philosophical problems are mainly of two types. On the one hand, there are problems of those studies which are known as philosophical sciences. These include Epistemology, Logic, Philosophy of Science, Metaphysics, Axiology, Aesthetics, Philosophy of Religion etc.

On the other hand are the problems which fall within the field of philosophy as a universal science. Both these types of philosophical problems will now be discussed in sequence.

Problems of Philosophical Sciences

As has been already pointed out, philosophical problems include problems of the sciences which are different from physical sciences in spite of bearing the name science. The main distinction between philosophical sciences and the physical sciences is that the former raise more fundamental and basic questions as compared to the latter.

For example: Aesthetics is not so much concerned with the distinctions between beautiful and ugly objects as with the fundamental question about the nature of beauty and art. What is beauty? What is art? Does art lie in the artist or in his artistic expression?

Similarly, other philosophical sciences raise fundamental problems in their own field. Broadly, the main problems of philosophical sciences are as follows:

(1) **Metaphysical Problems.** Metaphysics is the science of existence or Reality. Its main problems are: What is Reality? Is the world one or many? What are the fundamental characteristics of creation? What is space? What is time? What is matter? What is relation? What is cause and effect? What is the purpose of creation? Is the world progressing? Is there a

God? Is change real or unreal? In brief, metaphysics discusses the three aspects

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of Reality viz., the world, the self, and the God.

Some thinkers fail to distinguish between metaphysics and philosophy. Metaphysics is a main branch of philosophy. Thus, philosophy includes many other branches covering widely different fields than metaphysics.

When a student of philosophy studies the philosophical thought of any philosopher, he has to study not only his thoughts about metaphysical problems but also about the problems falling within the field of logic, ethics, religion and epistemology etc. However, it can be said that metaphysical problems constitute the central problems of philosophy.

(2) Epistemological Problems. Epistemology is the science of knowledge and truth. Its problems are the fundamental problems of the process of knowledge. It is not strange that though so many thinkers are busy in the acquisition of knowledge, not many think over the general questions concerning the nature of knowledge, its limits and the relation of knower with the known? These questions are raised in epistemology.

Therefore, epistemology provides the basic foundation of knowledge. For example, an epistemological problem is concerning the question whether one knows the object outside him or only the content of his mind.

Epistemology critically examines different methods to achieve different types of knowledge. Philosophers have discussed such problems since time immemorial and conclusions of philosophers like Immanuel Kant of Germany have proved to be epoch-making.

(3) Logical Problems. Logic is the science of methods of thought and the implication of judgment. It studies the structure of thought, its laws and fallacies. What is thought? What is its relation with Nature? How does mind solve a problem? What are the natural methods of thinking? What is definition, hypothesis, division, explanation etc.? How can we arrive at the meanings of a proposition?

All these are the problems falling within the scope of logic. Thus, like epistemology, logic also provides fundamental basis to knowledge because every science requires thinking and logic is the science of correct or valid thinking.

(4) Problems of Semantics. Semantics is the science of the

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meaning of words. It is concerned with the question about the relation of words and objects. In other words, it is a science of meaning of language.

In it the different words, symbols, signs etc., are analysed and their meanings fixed. It goes without saying that like epistemology and logic, semantics is also a basic science in the achievement of knowledge.

Logical positivism, a contemporary school of philosophy, admits semantical problems as constituting the basic problems of philosophy.

(5) Philosophy of Science. As has been already pointed out, philosophy is intimately connected with sciences and discusses their problems of general nature. For example, all the sciences believe in the postulate of causality. The philosophy of science critically discusses the concept of causality and finds out its truth and limitations.

The philosophy of science also critically examines different scientific methods used in different sciences and finds out conditions in which they are valid. The philosophy of science is mainly concerned with developing a world-view based on the conclusions of different sciences.

Hence, in the modern times, the problems of the philosophy of science are considered to be very important. Even the philosophers who do not admit any value of philosophy in modern times, consider the function of philosophy of science to be very much valuable.

(6) Axiological Problems. Philosophy is very much concerned with value. Axiology is the science of value. It discusses value from the philosophical point of view. Its main problems are: What is value? What are the fundamental values? What is good? What is beauty? What is art etc.

Without discussing these fundamental problems regarding values, we cannot solve many problems concerning values in our every day life.

The philosopher synthesizes the facts with values in his Weltanschauung. While the philosophy of science discusses facts, the discussion of values falls within the scope of axiology.

(7) Problems of Aesthetics. Aesthetics is the philosophical study of beauty. Art creates beauty. Hence, the nature of art is an aesthetic problem. This, in its turn, raises many questions

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such as: Does art lie in the artist or in his creation of art? Is there beauty in music, drama, picture, statue, dance, woman or is it in our mind? The artist creates beauty, then is it in the content of his mind? What are basic characteristics of art? What are the criteria of judging beauty and art? All these are problems falling within the field of aesthetics.

(8) Ethical Problems. Ethics is the science of good, the right and wrong. Its main problems are: What is right? What is wrong? What is good? What is conscience? What is responsibility? What are rights and duties and what is their inter-relations? What is justice and how it can be attained? Thus, ethics discusses the ultimate good and explains rights and duties in its light.

(9) Problems of Philosophy of Religion. Philosophy of religion, as is clear by the title, raises philosophical problems in the field of religion. For example: Is there a common element in different religions? What are the fundamental elements of religion? What is the relation of religion with ethics? How far is religion based on Reality? What is God? Is God one or many?

(10) Problems of Social Sciences. While philosophy of science discusses problems of physical sciences, different branches of philosophy have been developed for discussing different problems of social sciences.

The important among these social sciences are education, sociology, economics, political science, history etc. Philosophy discusses the philosophical questions arising in these social sciences. This has given rise to different special branches of philosophy e.g., philosophy of education, social philosophy, economic philosophy, political philosophy, philosophy of history, etc.

These philosophical disciplines based on social sciences raise general and fundamental problems in their field. For example, philosophy of education raises the fundamental question about the aim of education.

Political philosophy discusses the nature of state and government, their rights and duties and their limitations. Social philosophy discusses the philosophical questions in the social relationship.

Economic philosophy raises questions of fundamental importance in the fields of production, consumption and exchange. Philosophy of history examines the nature of historical

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and cultural processes and finds out their place in the total cosmic process.

Besides problems of these special branches of philosophy, there are some other philosophical problems concerning matters of social importance, for example, the philosophical basis of marriage, family, physical development and even of dress.

PROBLEMS OF PHILOSOPHY AS A COMPREHENSIVE SCIENCE

As has been already pointed out, philosophy also acts as a comprehensive science. In this aspect, its important problems are as follows:

(1) Criticism of Different Sciences. This philosophical problem is two-fold—(a) criticism of the basic postulates of different sciences, (b) criticism of the conclusions of different sciences. The critical analysis of the law of causality is an example of a problem of first type.

A problem regarding the conclusions of different sciences arises in the form of the question whether man is determined by this circumstances or whether he is free. While psychology, biology and other social sciences conclude that man is determined by his circumstances and is bound to act according to them, jurisprudence, ethics and religion consider him free to act according to his will.

Whether man is determined or free, this is an important question because it is closely connected with the concept of responsibility. A man can be held responsible for his acts before law only when he is free to choose among several alternatives. It is only then that his act can be considered to be wrong or unlawful and punishable. If a man is determined

by his circumstances, the responsibility for his acts lies not on him but on his circumstances and he can not be punished for what he has done.

As different sciences have presented different conclusions regarding the question of man's freedom in his circumstances, this problem cannot be solved by sciences alone. On the other hand, different sciences present mutually conflicting conclusions on this issue.

Such problems arising from the conflict in the conclusions of different sciences are philosophical problems. They are also

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considered philosophical because they are concerned not with any one particular science but fall within the field of several sciences and because each scientist is confined within his own limited field, no scientist can solve such problems. They are, therefore, left for the philosopher.

(2) Synthesis of Different Sciences. According to A.N. Whitehead, "Philosophy is not one among the sciences with its own little schemes of abstractions which is works away at perfecting and improving. It is the survey of sciences, with the special object of their harmony and of their completion."

Thus, the problem of philosophy, as a comprehensive science, is to weld the conclusions of different sciences into a world-view. Without this the conclusions of different sciences will remain scattered and cannot present a complete picture.

Thus man cannot arrive at a total world-view without the help of philosophy. A world-view based on science alone will be one-sided, inadequate and deformed. The synthetic function of philosophy can be understood by the example of an elephant and several blind men. Each blind man touches some part of the elephant's body and takes it to be the whole animal because he does not know other parts of its body. The total picture of the elephant's body can be clear to a person who has eyes to see. The blind men will only form a distorted picture of the elephant.

Similar is the case with scientists regarding the nature of the world. Each scientist presents a picture of the world according to the conclusions arrived at in his own field. Thus, different scientists interpret the world differently.

While for the biologists the world is moved by biological laws the psychologists lay more emphasis on psychological principles. Only a philosopher can give a total world-view by a synthesis of the conclusions of different sciences. Hence, the importance of the function of philosophy as a synthetic discipline.

(3) Historical Problems of the Origin of Sciences. It is a widely known fact that every science originally had its beginning in philosophy, It is hence that philosophy is called the mother of all sciences. One finds the influence of the thought of ancient philosophers like. Socrates, Plato and Aristotle in the fields of several sciences.

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Basically, both philosophy and science have their origin in man's curiosity and his wonder at the natural phenomena. The philosophers of the Vedas wondered as to how the hard, black cow gives soft white milk. They were amazed to see that though all the rivers flow to the sea yet the sea is never full. While these were philosophical problems; they were equally scientific. In the beginning human knowledge, philosophy and science were intermixed. It was only after gradual specialization and subtle study that division of labour resulted in the form of different sciences, separated from the main stem of philosophy.

These sciences were again divided into separate branches which were gradually considered to be independent sciences. As mother of sciences, philosophy also performs a much more important function. In the process of scientific progress, philosophy is always found at the apex. It always transcends science and goes further.

It is hence that the philosophical problems of today become scientific problems of tomorrow. But does it mean that a time will come when the philosopher will be left with no problem of his own? No. The philosopher will always move further than the scientists, transcend scientific conclusions and discover new problems to think.

These problems will be taken over by the scientists of tomorrow but then the further philosopher will again transcend sciences and discover further new problems for his philosophical reflection. Thus, new branches of philosophy will be born from the womb of philosophy and it will retain its title of the mother of sciences.

The above detailed analysis of the philosophical problems shows that philosophy is concerned with the general problems of physical and social sciences. Philosophy examines the conclusions and postulates of sciences, solves their conflict, synthesises them and presents new problems thus giving rise to new branches of science.

It is clear that no description of philosophical problems can be considered to be complete and final because while on the one hand ever new problems arise in the field of new sciences, on the other hand the philosopher himself also arises new problems in new fields.

A beginner in philosophy will be amazed to see the wide

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difference of opinion among the philosophers on the solution of different philosophical problems. On the basis of this difference of opinion, some conclude that the philosophical process is useless. But is the arrival at the destination the only reward of the journey? Those who enjoy journey are satisfied even while they do not reach the goal.

In fact, the philosopher is a lover of wisdom, never a sole possessor of it. The culmination of philosophical process lies in ever burning thirst for new knowledge and not in arriving at final conclusions.

SCOPE OF PHILOSOPHY

The above discussion of philosophical problems also clarifies its scope. Thus, the scope of philosophy can be divided into the following two parts:

(1) Field of Philosophical Sciences. The scope of philosophy includes different philosophical sciences such as metaphysics, epistemology, logic, semantics, philosophy of science, axiology, aesthetics, ethics, philosophy of religion, political philosophy, philosophy of education, philosophy of history, economic philosophy etc. All these sciences are important parts of the field of philosophy.

(2) Field of Philosophy as Comprehensive Science. Philosophy is the science of sciences, the mother of all sciences. From this point of view, its scope includes the criticism and synthesis of the postulates and conclusions of the physical and social sciences.

(3) Subject Matter of Philosophy. The scope of philosophy clarifies its subject matter. Its subject matter includes the conclusions and postulates of all the physical and social sciences besides their general problems.

In the words of C.D. Broad, "The object of philosophy is to take over the result of the various sciences, add to them the result of religious and ethical experiences of mankind and then reflect upon the whole, hoping to be able to reach some general conclusions as to the nature of the universe and as to our position and prospects in it."

The above discussion makes it clear that the philosophical problems, scope and subject matter depend on philosophical sciences and the conclusions and postulates of different sciences.

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BRANCHES OF PHILOSOPHY

While studying the philosophical thoughts of a philosopher, we study his thinking in different branches of philosophy. These branches of philosophy are as follows:

(1) Epistemology. Philosophy is the search for knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitations. Therefore, epistemology is the most fundamental branch of philosophy. It discusses philosophically truth, falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known etc.

(2) Metaphysics. This is the study of existence, reality or essence. Its main branches are as follows:

(i) Cosmogony. This is a study of creation. Is the world created, or is it eternal? How was world created? Why was it created? Who created the world? What is the purpose in creation? All these are the problems of cosmogony.

(ii) Cosmology. The main problems of cosmology are: Is the world one or it many, or is it both one and many?

(iii) Ontology. Ontology is the study of ultimate reality. Is the reality one—or is it many or is it both one and many? If reality is many, what is the relation between these many elements? All these are ontological questions.

(iv) Philosophy of self. This is mainly concerned with the philosophical analysis of self. What is self? What is its relation

with the body? Is it free of does it depend on the body? Is it one or many? All these are problems of philosophy of self.

(v) Eschatology. The discussion of the condition of soul after death, the nature of the other world, etc., form the subject matter of this branch of philosophy.

(3) Axiology. This branch of philosophy philosophically studies value. It has been divided into the following three branches:

(i) Ethics. Ethics discusses the criteria of right and good.

(ii) Aesthetics. Aesthetics discusses the nature and criteria of beauty.

(iii) Logic studies truth. The subject matter of logic includes the methods of judgment, types of proposition, hypothesis, definition, comparison, division, classification and fundamental laws of thoughts, etc.

(4) Philosophy of Sciences. This branch of philosophy is concerned with the philosophical examination of the postulates and conclusions of different sciences.

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(5) Philosophies of Social Science. The philosophical problems in different social sciences give birth to different branches of philosophy of which the main are as follows:

(i) Philosophies of education. This is concerned with the aim of education and the basic philosophical problems arising in the field of education.

(ii) Social Philosophy. This branch of philosophy discusses the philosophical basis of social processes and social institutions.

(iii) Political Philosophy. This branch of philosophy is concerned with the forms of government, forms of state and other basic problems arising in the political field.

(iv) Philosophy of history. The subject matter of this branch of philosophy is the nature of historical process, its purpose and its relations with the cosmic process.

(v) Philosophy of economics. This branch of philosophy studies the aim of man's economic activities and the fundamental problems arising in the economic field.

Besides the above mentioned branches of philosophy based on sciences, there may be certain comparatively lesser branches of philosophy such as philosophy of physics, philosophy of commerce, philosophy of physical education, philosophy of marriage, philosophy of family etc. These, however, are not sufficient to form independent branches of philosophy.

(6) Semantics. The most important branch of philosophy, according to the contemporary school of Logical Positivism, is semantics which is concerned with the determination of the meanings of different words used in different languages.

PHILOSOPHICAL ATTITUDE

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

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remained wandering 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 his attitude was detached and unemotional. His mind was open and his view comprehensive. He meditated on the experiences of his life and tried to find out the root cause of misery and the ways to remove it.

The above mentioned situation shows the fundamental characteristics of philosophical attitude. Sometimes one finds a bit different philosophical attitude than that of Buddha. When the ancient sages of the age of Vedas wondered at the

phenomena of Nature, their philosophical attitude was that of wonder.

On the other hand, the philosophy of the French philosopher Descartes began in doubt. He doubted in 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 in his philosophical attitude.

Characteristics of Philosophical Attitude

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

(1) Sense of Wonder. Most of us are so much used to the world around us that we do not wonder even at things which are marvellous otherwise. The philosopher is a man who is given 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 all this. This was the beginning of philosophy in India and elsewhere.

(2) Doubt. Philosophical attitude is against dogmatism. It examines every belief, it doubts in every thing not because doubting is a philosophical habit but because the philosopher

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is in search of some solid proofs for the existence of things around him and also that of himself.

(3) Criticism. Thus, the philosophical attitude is critical. The philosopher does not accept a thing as it is but examines it and arrives at rational conclusions.

(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 stand point 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 go whenever his reason might take him, however this may hit at this hitherto held beliefs. It is hence that the great social reformer Sankara of India declared the world as Maya.

(7) Absence of Hurry 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 sceptic 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 involves a sense of wonder, doubt, criticism, reflective thinking, tolerance, acceptance of the guidance of experience and reason, absence of hurry in arriving at the conclusions, detached attitude and a persistent effort for the search of truth.

As a comprehensive science, philosophy has two aspects— 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 hence that the philosopher arrives at new truths and sees further than

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the scientist. The critical philosophy critically examines the postulates and conclusions of different sciences.

On the other hand the 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. The synthetic

philosophy is constructive.

The critical philosophy finds out the validity of the postulates of different sciences and examines their conclusions. It solves the problems which fall in the field of more than one sciences. On the other hand, the synthetic philosophy presents a total picture of the world arrived at by a synthesis 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. Thus 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 postulates and conclusions of other philosophers and presents a more comprehensive world-view by a synthesis of different philosophies.

PHILOSOPHY AND COMMON SENSE

Though the philosophical process is different from the process of common sense, it cannot be said that the two are entirely different. As Aldous Huxley has said, "Men live in accordance with their philosophy of life, their conception of the world." Common sense involves the intelligence required in understanding our day-to-day life. Life is impossible without it.

On the other hand, in philosophy one solves the basic and general problems arising in his experience. While common sense is concerned with particular questions it is inadequate without the understanding of basic and general problems.

Therefore, philosophy and common sense are mutually complimentary. Common sense is certainly not the maximum of philosophy but it is definitely the minimum of it. The systematic form of common sense observations provide the basis for science and the systematization of scientific conclusions leads to philosophy.

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Thus while common sense is narrow, philosophy is comprehensive. It is hence that some Indian philosophers have equated common sense with ignorance. But ignorance is not the contradictory of knowledge. It points out to knowledge negatively.

This shows the intimate relationship of philosophy and common sense. In his everyday life the man finds much conflict and contradiction in the matters of common sense. When this conflict becomes excessive it gives rise to philosophical problems because the man is in need of going to the depth of the common sense problems and find out the harmony lying under the apparent contradictions. This is done by philosophy.

Therefore, philosophy is not only required by the philosopher but also by the common man. The philosopher should never leave common sense. By being a philosopher he should be rather more successful in his every-day life though while engaged in the philosophical process he might forget the world around him.

However high may be the mind of the philosopher, his feet should always rest on the solid earth because ultimately man is the son of this terrestrial world and he has to grow here. Thus it is clear that the philosopher cannot do without common sense.

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 Sri Aurobindo has pointed out, "Still the truth once discovered must be realisable 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 though puzzle or an abstract reality or a dead letter".

The existentialist school of our time has emphasised the life of the individual, his feelings, expectations and frustrations, in philosophical thinking. It is a revolt against logical and naturalistic system building, analytic intellect and dead thought

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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 Homo-Mensura. 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 the problems when we have to decide between right and wrong. This decision requires criterion of right and wrong or good and ultimate good. To present such a criterion in 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 of thought 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 but a 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 amidst beautiful things and beautify their surroundings. But how many persons think about the basic questions as to what is beauty? 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? What are the ultimate values? 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, when they reach at some crossing in life, think as to where they have to go? Why have

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they come to this world? What is the aim of life? Who am I? These questions are raised in philosophy of self. When the man looks at the towering tops of the mountains, murmuring sounds of the forests, pitch-dark nights, roaring oceans and ferocious earthquakes and other peculiar natural phenomena a question arises in his mind as to what is this 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 every day life fall beyond the scope of common sense or science 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 persons who consider others as mere instruments to achieve their own selfish ends.

Every man has divine elements in him, this is a philosophical attitude. Everybody is a thief, this is a different 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 Govt. and state and to a lot of difference concerning human rights and the different aspects of political life.

(4) Value in Economic Life. Every one has to earn money in order to earn his livelihood. 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 those of nations.

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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 the 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 of social relationships. These relationships are found in different institutions such as family, marriage, business etc., and in thousands of associations. All these are influenced by philosophy. For example whether the wedlock between male and female is a social contract or whether marriage is a religious sacrament, this is a philosophical question on the answer to which depends 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 stamp of spirituality on Indian dance, music, art, literature, etc.

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

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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 differences."

The philosophy of a nation represents the infancy, adolescence and maturity of a nation's culture. Philosophical progress manifests cultural progress. In a nation where there 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 not because of the enmity of people against him only but also because of his opposition to philosophy of the community of his time.

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

(7) Value in Educational Field. Though now-a-days, the number 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 educational field.

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

The most fundamental question in the field of education is concerning its aim? This question raises another question as to what is man, because what he is not, he cannot become. He can become only that what is already implicit in him. Man's nature is therefore, a philosophical question 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 in the age of science because they are ignorant of the function of philosophy in the field of science. It can be said without exaggeration that without a philosophical basis, any knowledge is imperfect, because no total picture can

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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 philosophise or not, we must philosophise."

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 stakes his business on the philosophy of his employees."

QUESTIONS FOR ANSWER

1. What is philosophy? Is it true that philosophy raises the questions and leaves them answered.
2. What is philosophy? How do logic and metaphysics come under it?
3. What is philosophy? Differentiate between philosophy and science. How are they related to each other?
4. Try to define philosophy and elucidate its various problems.
5. What is philosophy? Bring out clearly the true nature of philosophical thinking.
6. Define philosophy. What is its scope?
8. What is philosophy? Explain the relation of philosophy and religion.

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9. What is the nature of philosophy. It is useful in any sense?
10. Discuss the nature of philosophy. Give an estimate of the intellectual responses of men to the environment.
11. What is philosophy? Discuss the value of philosophy as a means to the knowledge of reality.
12. What is the need of philosophy? Discuss will reference io science and religion.
13. Give a suitable definition of philosophy and point out the utility of its study.
14. Distinguish between critical and speculative philosophy. How is philosophy related to common sense?
15. What are the branches of philosophy? Give main characteristics of the philosophical outlook.
16. Discuss the scope of philosophy.
17. Explain briefly the nature of the problems of philosophy. Determine the scope of philosophy.
18. State and explain the main problems of philosophy. Show how philosophy is related to religion.
19. What according to Bahm, are the three main divisions of all philosophical problems? Discuss the subject matter of any two of the following:

(i) Philosophy of Religion;

(ii) Epistemology;

(iii) Philosophy of Science;

(iv) Axiology.

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3 Naturalism and Education

Naturalism is basically a theory of philosophy. Therefore, before we attempt to proceed with the concept of naturalism and education, we need to understand the meaning, types, and nature of the term or theory of naturalism in philosophy. Hereunder an attempt is being made to discuss naturalism in philosophical concept.

SCHOOLS OF PHILOSOPHICAL THOUGHT

Mr. Robert R. Rusk of the University of Glasgow in his book *The Philosophical Basis of Education*, writes:

There are three great schools of philosophical thought— Naturalism, Idealism and Scepticism. Scepticism, while it has had a stimulating influence on general philosophical development, has no value for the philosophy of education, for it tends to paralyse action, and the educative process being essentially a practical activity resolves the perplexities propounded by the sceptic simply by ignoring them.

We are then left with Naturalism and Idealism as the chief philosophical doctrines having educational implications and significance. To these should perhaps be added Pragmatism, a fairly recent development, which combines the methods of Naturalism with the conclusions of Idealism.

In today's world, the above concept concerning schools of philosophical thought, because of further classification of philosophical thought, deserves to be modified and understood

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as follows:

1. Materialism and Naturalism,
2. Idealism,
3. Realism,
4. Pragmatism,
5. Logical Empiricism, and
6. Existentialism.

It deserves to be pointed out that some intellectuals have named last two of the above schools as:

1. Progressivism, and
2. Modern Humanism.

The above two concepts are being used in education in particular.

NATURALISM AND MATERIALISM

Naturalism and materialism are related terms, but they are not synonymous. All materialistic systems of philosophy are also naturalistic, but some naturalistic systems are not materialistic.

Protagonists of Naturalism are Aristotle, Comte, Hobbes, Bacon, Darwin, Lamarck, Huxley, Herbert Spencer, Bernard Shaw, Samuel Butler, Rousseau etc.

Definition of Naturalism

To make the meaning of Naturalism more clear, we give some definitions as under:

- (1) "Naturalism is a system whose salient characteristic is the exclusion of whatever is spiritual or indeed whatever is transcendental of experience—from our philosophy of Nature and Man." —Joyce
- (2) "Naturalism is not science but an assertion about science. More specifically it is the assertion that scientific knowledge is final, leaving no room for extra-scientific or philosophical knowledge." —R.B. Perry
- (3) "Naturalism ... is a term loosely applied in educational theory to systems of training that are not dependent on schools and books but on the manipulation of the actual life of the educated." —J.S. Ross

Joyce defines naturalism as "a system whose salient

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characteristic is the exclusion of whatever is spiritual, or indeed, whatever is transcendental of experience from our philosophy of nature and man."

In other words, naturalism is an attitude of mind which denies the existence of an order transcending nature and sense-experience. It believes that nature alone contains the normal and only final answer to all philosophical problems.

Thus it is a type of philosophy to which nature is the whole reality. It is not prepared to accept the supernatural or other worldly. It regards human life as a part of the scheme of nature. That which is hidden and is not known is only a part of Nature itself; and science has to find it out.

Ward says that naturalism is the "doctrine that separates nature from God, subordinates spirit to matter, and sets up unchangeable laws as supreme."

Naturalism is the philosophical position adopted wittingly or unwittingly by those who approach philosophy from the purely scientific standpoint. They tend to carry the natural laws into the spiritual world and to apply to the whole of experience conceptions and categories valid only in their restricted sphere; they tend to reduce the distinctively rational or spiritual factors in human experience to purely physical or biological functions.

At one time physical concepts were regarded as absolute and ultimate; 'matter' in its crude form, as then conceived by physicists, was regarded as the first word and final explanation of all the problems of mind and existence.

Biology superseded Physics, and assumed the role of dictating to philosophy on all questions affecting life and conduct. It regarded man as an animal—and nothing more; what could not be interpreted in biological terms was conveniently ignored.

Human nature was viewed exclusively from the natural or animal standpoint, and for the great achievements of man in the spiritual realm, attained through his creative capacity, no explanation was thought to be necessary.

Education by its adoption and employment of biological metaphors has unwittingly accepted the naturalistic metaphysics.

Botany lent the 'plant' analogy, an analogy as old as Plato, cited by Elyot and Comenius, but generally associated with

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the name of Froebel, who however, was far from being a naturalist in philosophy.

Zoology now supplies the analogies and metaphors, and 'adaptation' and 'recapitulation' have become the ruling concepts in Education.

The term naturalism stands in contrast with the term supernaturalism, which implies a dualistic world view with some power or being above or beyond nature. Materialism is a narrow or more limited form of naturalism, which in general asserts that there is nothing in the world except matter, or that 'nature' and the "physical world" are one and the same.

The term materialism may be defined in various ways: as the theory that extended, self-existent atoms of matter in motion are the constituent elements of the universe, and that mind and consciousness—including all psychical processes—are mere modes of such matter and are reducible to the physical elements; and as the doctrine that the universe can be fully

interpreted by the physical sciences. These two definitions have identical implications.

These definitions, however, tend to represent the more traditional forms of materialism. In recent times the doctrine has been expressed as 'energism', which reduces everything to some form of energy, or as a form of 'positivism', which emphasizes the exact sciences and disclaims concern about such things as the 'ultimate' nature of reality.

Modern materialism holds that the universe is an unlimited material entity; that the universe, including all matter and energy (motion or force), has always existed, and will always exist; that the world is a hard, tangible, material, objective reality that man can know. It holds that matter existed before mind; that the material world is primary and that thoughts about this world are secondary.

Materialists, like members of other schools of philosophy, do not agree on all points or make all the claims made in the quotation above. In the contemporary world, materialism is likely to take one of two main forms: mechanism or mechanistic materialism, with emphasis on the natural sciences, and dialectical materialism, the official philosophy of the Soviet Union, China and other communist groups around the world.

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Development of Naturalism

The development of Naturalism may be traced from the earliest times. The material elements of the Nature inspired man from the very beginning to think. Hence, Thales thought water as the original source of all world. Anaximander accepted fire, water and air as immortal elements. In India also, from the very earliest times, Vedic seers thought about these immortal elements very seriously. As such, Indian people began to worship as divine these elements of fire, earth, water, air and sky. In this way, Greek and Indian philosophy reflect in more or less degree the fundamentals of Naturalism.

Though Naturalism is a very old philosophy, yet the credit of introducing it into the realm of education goes to the revolutionary changes in physical sciences in the eighteenth century. In that age despotism and absolutism reigned supreme in whole of Europe with the result that there was almost no freedom for the individual at all. Corruption and falsehood were a strong rampart. The aristocracy had its hands red with the blood of common people. Everywhere there was exploitation, make-believe and deceit. But the advancement of science began to change the scene and old foundations began to quake under its impact. People began to realise that man is essentially free and his ultimate good lay in the lap of Nature. Hence, revolutionary fire began to spread in whole of Europe to free the common man from the strangle hold of dictatorship and absolutism. These revolutionary ideas took their roots from the 13th and 14th century as movements of Reformation and Renaissance which often took the shape of Pietism, Realism, Puritanism other reformatory movements. The main aim of all these movements was to end absolutism in the field of religion and Formalism in the social field. This revolution broke out in France in all its full fury and its main actors were Voltaire and Rousseau. These philosophical thinkers raised a banner of revolt against the despotic role of Louis XIV. Voltaire raised his voice aloud against intellectual repression and imposed discipline. Rousseau inspired people's cry of liberty, equality and fraternity in the field of political rights. Voltaire's Rationalism eventually turned into formal movement but Rousseau's voice spread like a jungle fire. Rousseau exhorted people to know that there was no

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inequality in Nature and thus it was he who shouted—"Man is born free and I find him everywhere in chains". Hence, this serfdom must end and to achieve this we must recognise all our social and political institutions on the principles of equality, liberty and fraternity. This cry transformed the face of whole Europe and its echoes were heard far and wide throughout the world.

Principles of Naturalism

The following are the main principles of Naturalism:

- (1) The universe is a huge machine. Man is also a part of this machine and a complete machine in himself also.
- (2) Life comes out of dead matter and is a sum total of physical and chemical reactions.
- (3) All the capacities of an individual human being are delimited by his nature. Those are his innate and inherent tendencies and basic instincts.
- (4) Man, because of his own nature, is the supreme creation of Nature.

(5) The present life is the real life. Except this world, there is no other world beyond it. Hence, man should try to make this life happy and comfortable.

(6) Reality is of the external Nature only. All objects are born or made out by this Nature and ultimately disappear in Nature. Laws of external Nature never change.

(7) Unchanging laws of Nature explain all the events and occurrences of the world.

(8) The changes in the life of man and his physical conditions are due to scientific discoveries and inventions of machines and mechanical devices which promote all sorts of comforts. Hence, knowledge of physical inventions and discoveries is very essential.

(9) The true explanation of reality can only be done in terms of physical sciences.

(10) The ultimate Reality is of Matter. God, Soul, Mind, The Heaven and Hell, Freedom of Will, Moral Values, Prayers and Superhuman Wonders are all illusions.

(11) Thoughts depend on physical circumstances. They are activated only when some external stimuli affect the body organ of an individual.

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Forms of Naturalism

Above details bring out that naturalism has following three forms, which are being discussed hereunder in brief:

(1) Physical Naturalism,

(2) Mechanical Naturalism,

(3) Biological Naturalism.

(1) Physical Naturalism. Physical Naturalism studies the processes of matter and phenomena of the external world. It explains human activities and experiences in terms of material objects and natural laws. According to this view, the external Nature has complete hold on the life of human beings.

In the field of education, Physical Naturalism with its great stress on physical sciences has not got much importance. The simple reason is that education is a conscious human process of development and not mere a physical science process.

(2) Mechanical Naturalism. According to Mechanical Naturalism this universe is a lifeless huge machine which gets its form through matter and motion. In the movements of this machine no mind or mental activity is required, nor any spiritual power is needed.

According to this form of Naturalism, ignoring the consciousness of man as an individual entity, he is considered as a mere part of this huge machine and is himself a small machine. This form of Naturalism has contributed a singular characteristic to the process of education.

In other words, Mechanical Naturalism has given rise to modern Psychology of Behaviourism which emphasizes the importance of conditioned responses and the effective principle of Learning by Doing.

(3) Biological Naturalism. Biological Naturalism is based upon the Darwinian Theory of Evolution. According to this theory, man has evolved from lower animals by a gradual process of development. Man is supreme product of this process of evolution. The advocates of this school uphold that heredity has a powerful influence on the nature and temperament of an individual human being.

This illumines the principle of 'Man of Nature', according to which this influence goes on from generation to generation. In this way, Biological Naturalism emphasizes the development of man's natural impulses, natural propensities and inborn

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tendencies. This doctrine has put forward following principles of evolution:

1. Adaptation to Environment,

2. Struggle for Existence,

3. Survival of the Fittest.

According to the first principle each specie has to gain adjustment in order to live, the second principle indicates that for life one has to struggle. The third principle clearly emphasizes that only the fittest survive, others decay and die out. This form of Naturalism exerts most prominent influence on the process of education.

NATURALISM AND METAPHYSICS

Naturalism has endeavoured to build a philosophy of life from a purely scientific point of view. It regards metaphysics as a mechanical and abstract exercise of the mind.

It has full faith in the physical sciences as the benefactor of humanity. It does not see that metaphysics is occupied with things as they are. It does not admit that metaphysics deals with the principles of "causality, potentiality, actuality", and the notion of change, etc. It believes that scientific method of observation and verification can alone find out these principles. Mr. De Hovre-Jordan writes: "Naturalism recognizes one domain of knowledge only, and one method of arriving at the truth, viz., by way of the physical sciences. Natural science is constituted a sort of supreme court before whose tribunal all other branches of knowledge are obliged to plead their right to recognition."

In modern philosophy, naturalism cannot be presented as a coherent system of metaphysics. In fact, it is more appropriate to regard it "as an attitude of mind permeating thought, life and society".

Humanistic Naturalism

The term naturalism, as used philosophically, is best contrasted with the terms supernaturalism, or other-worldliness. Naturalism takes nature to be the whole of reality, but, as we have seen, nature is interpreted in many different ways. The dictionaries of philosophy give many different uses of the term nature in philosophical discussions.

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When the term is used to designate a point of view, it needs a qualifying adjective to make the meaning clear. For example, there are the logical or structural or realistic naturalists, who look to mathematics and physics for their orientation. There are the poetic naturalists like George Santayana.

There are the humanistic naturalists who stress the social studies, the welfare of man, and the universal applicability of the empirical, experimental methods of the natural sciences. In this section we shall deal with humanistic naturalism.

Humanistic Naturalism Defined

Humanistic naturalism is a philosophy that emphasizes man or human interests and affairs. It has also been called humanism, the new humanism, evolutionary, naturalism, empirical naturalism and scientific humanism. The differences among these positions are largely a matter of emphasis.

Humanism has been defined as follows: "Scientific humanism is the doctrine that men through the use of intelligence, directing the institutions of democratic government, can create for themselves, without aid from 'supernatural powers', a rational civilization in which each person enjoys security and finds cultural outlets for whatever normal human capacities and creative energies he possesses."

Another definition is, "Humanism is a faith in people, in its humanity, and in science as a means of attaining truth. It is also a quest for the ethical and spiritual values of life through philosophy, science, the arts and literature."

Humanistic naturalism is to be distinguished from two other philosophical positions: mechanistic materialism and Renaissance humanism.

Humanistic naturalism emphasizes the social studies and seeks to do justice to the organic and to human interests and aspirations. It acknowledges that which is unique in man, and its defendants claim that it is as sensitive as idealism to man's interests and welfare.

Second, humanistic naturalism is to be clearly distinguished from the humanism of the Renaissance, though it has been called "Renaissance humanism modernized and brought up to date."

Humanistic naturalism has much in common with the

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"Religion and Humanity" of Auguste Comte in the nineteenth century, with the pragmatism of William James, and with the instrumentalism of John Dewey. While few of the humanistic naturalists are realists, many of them are pragmatists.

The Method

The humanistic naturalists have profound respect for modern science, they accept its assumptions, postulates, and discoveries. They are interested in biology, psychology, medicine, and the social studies, since the attention of these disciplines is centred on man and his welfare.

Science is viewed not as a transcript of reality but as a human construct to secure control over the world. Humanistic naturalists recognise that the 'laws' of nature are formulated as such by men.

Until the late nineteenth century, man and his various experiences were usually interpreted independently of the rest of nature, but the theory of biological evolution and the universal application of scientific methods led to the consideration of man and all his powers and activities as part of nature. Basic to experimental naturalism is the view that nature is the whole of reality—that is, that the natural world is all there is.

Whatever man encounters in any area of experience is regarded as 'natural'. Humanistic naturalists stress the principle of continuity. There are no sharp distinctions among intellectual, biological, and physical processes. There is, the humanistic naturalists assert, continuity from the less complex to the more complex. Intellectual processes "grow out of" organic or biological processes, and organic processes arise from physical processes without being identical with them. This is a methodological postulate—a directive for investigation—and is in no sense an attempt to 'reduce' one to the other.

In *The Humanist Frame* a group of contemporary humanists distinguish among three transitional evolutionary stages. The first was from the inorganic to the biological, the second from the biological to the psychosocial, and now the third stage is emerging: "the passage from the psychosocial to the consciously purposive phase of evolution."

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Man and Human Society

The "Humanist Manifest" states that humanists hold an "organic view of life", reject the "traditional dualism of mind and body", and believe that "man is a part of nature and that he has emerged as the result of a continuous process." Man with all his faculties is a part of one all-embracing natural order. He is the highest product of the creative forces of the universe, with "nothing above of beyond him" but his own aspirations.

The fact that man is a part of nature does not mean that there is nothing distinctive about him. Nature must be so interpreted as to allow man's place. The humanistic naturalists stress the worth of every human being. They claim, indeed, that they are gaining a new sense of human values.

The values of life, they hold, are the products of human relationships. A realisation of this fact can bring new confidence. Men are now able to look to the future with a new spirit of progress, adventure, and courageous conquest. Our task as men is to appropriate the instruments science has given use and to cooperate with the scientists in building a more satisfactory life on earth.

We need to naturalise the spiritual values of life and to humanize the mechanical world of things. The humanists have a strong faith in the possibility of improving human life and in the essential unity of mankind.

The humanistic naturalists stand for human freedom—freedom of choice and the civil liberties. Most of them oppose an acquisitive society and favour a socialized and cooperative social and economic order. "The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world."

Humanism and Religion

Many humanists retain the word religion and redefine it; but some humanists prefer to substitute "the humanist way of life". In either case, the orthodox or traditional conceptions of religion are abandoned. The humanist's religion is a social product; it is loyalty to the values of life and the cooperative human quest for a better life.

The religious or the spiritual is not something alien to man or imposed from without; it is a quality of man's life that is grounded in his own human activity. The spiritual in man is man at his best, fighting loyally and courageously for the values of life, cooperating for human welfare, project ideals and struggling to attain them, and making room for sympathy and love.

"Any activity", says John Dewey, "that is pursued in behalf of an ideal and against obstacles and in, spite of threats of personal loss because of conviction of its general and enduring value is religious in quality."

The essence of religion is seen as the integration of the human personality around loyalty to some high ideal. It is "a religion without God", but the humanists claim that it meets the needs that religion has always met in that it unites men in devotion to human interests and values. The humanists hope to integrate scientific, social, and religious thought into one unified philosophy that aspires to the best possible life for man.

NATURALISM IN EDUCATION

Naturalism as a philosophy of education developed in the eighteenth century. In a way, the psychological, scientific and sociological tendencies in education find their root in naturalism. So far a student of education naturalism should be of special interest.

Comenius, a contemporary and disciple of Bacon, advocated education according to nature, although his own philosophical position was idealistic. Histories of Education have usually ascribed the beginnings of Naturalism in Education to Rousseau, whose reiteration of the precept, "Follow Nature", has blinded writers to the fact that nature is opposed by Rousseau not to spirit, but to social convention, and that the natural or negative stage of education is merely preparatory to the moral, aesthetic and religious training of Emile.

Naturalism in Education is coincident rather with the introduction of the scientific conception in Education, and Herbert Spencer's work *On Education* is typical of the naturalistic school.

Self-preservation is for him the first law of life, and the subjects which minister to self-preservation have priority in

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his curriculum. Science, contributing largely to the attainment of this end, is exalted; and Spencer affirms that not only for intellectual discipline is science the best, but also for moral discipline.

He overstates his case, however, when he claims that the discipline of science is superior to that of our ordinary education because of the religions culture that it gives.

He repeats that education shall be a repetition of civilisation in little, that it shall be as much as possible a process of self-evolution, and that it shall be pleasurable.

This doctrine of recapitulation, also accepted by many idealists—Hegel, Froebel, etc.—derives its main support from biological analogies; its weakness is that it ignores the social culture which throughout the ages man has created and conserved, and which from earliest childhood influences, if it does not determine, the child's mental development.

Spencer's position in his chapter on Moral Education writes:—"From whatever assumption they start, all theories of morality," he contends, "agree that conduct whose total results, immediate or remote, are beneficial, is good conduct; while conduct whose total results, immediate and remote, are injurious, is bad conduct. The ultimate standards by which all men judge of behaviour, are the resulting happiness or misery." According to this doctrine there is no moral law, no place for duty for duty's sake; self-sacrifice would be utter foolishness; one's own selfish satisfaction the greatest good.

Present-day Naturalism is more comprehensive than the original forms of the doctrine, and consequently approximates more closely to Idealism. This comprehensiveness is characteristic of such a work as Nunn's *Education: Its Data and First Principles*.

The writer approaches the educational problem from the scientific or biological standpoint, admitting this when he states that the criterion of educational effort is justified by a sound reading of biological facts.

In accordance with this naturalistic attitude he maintains that life as a whole may with little extravagance be regarded as the unrolling of an instinct; and in the phenomena of conscious life he sees but the manifestation of properties that

permeate all organisms through and through.

He accordingly regards the difference between the

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perceptions of a dog and the thoughts of a sage as a difference not in the nature of the process, but in its range and complexity and in the materials with which it works.

From his biological standpoint Nunn naturally regards "the autonomous development of the individual" as the central aim of education, and insists that the education that aims at fostering individuality is the only education "according to nature".

The biological interpretation of man underlies Eugenics. The eugenists contend that the improvement of the human race can best be effected by human, as against "natural" selection, and by the regulation and control of those who should be allowed to bear offspring.

Eugenics and Education are complementary, as Plato clearly realised and definitely stated in the Republic: "And indeed, if a state has once started well, it exhibits a kind of circular progress in its growth. Adherence to a good system of nurture and education creates good natures, and good natures, receiving the assistance of a good education, grow still better than they were, their breeding qualities improving among the rest, as is also seen in the lower animals."

This complementary aspect, the importance of the environmental and educational influences, is again reasserting itself; the biological and other evidence supporting it has been conveniently marshalled by Swift in *The Psychology of Youth*.

He sums up thus: "No intelligent person thinks that men are born equal in mental capacity or that the outlook for moral growth gives the same clear view of the future in different children.

The eugenic doctrine admittedly received its stimulus and derived its support from Darwin's evolutionary hypothesis; it is not, however, based on natural selection, which would lead in the case of human society only to a laissez-faire policy; rather is it based on the manifest improvement resulting from the application of human skill and control in the breeding of animals.

The improvement here is not necessarily an improvement from the animals' standpoint but merely an improvement to suit a man-made environment and to satisfy human needs.

The process is throughout directed by a conscious purpose, and until there is some agreement as to what human ends are

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desirable the analogy of the breeding of animals cannot be applied to human beings.

The conception of the autonomous development of the individual as the central aim of education is also liable to misinterpretation, and may even be thought to justify mere self-assertion, thus approaching dangerously the ethics of Nietzsche in which the efficient individual acknowledges no authority but his own will and no morality but his own interests."

We cannot then make the autonomous development of the individual the aim of education.

The term 'individuality' has for educational purposes too wide a denotation or range; it is also too narrow in connotation; it neglects certain factors which may be comprehended under 'personality'.

A person, according to Locke, must be conscious, and according to Kant, must be free; and it is somewhat difficult to ascribe both consciousness and autonomy to everything having individuality.

Findlay regards individuality not as an aim but as a datum in Education, and Adams regards it as a datum in Education, and personality as almost wholly a datum, but still leaving a certain scope for the educator. In his *Modern Developments of Educational Practice* the latter further explains:

There are three terms that are always getting in each other's way in the study of educational questions: individuality, personality and character.

Individuality may thus be objected to on the ground that it emphasizes the differentiating factors, whereas personality recognises the common characteristics of mankind. We have thus to train pupils not only to think for themselves, but also to think like other people.

Insistence on development of individuality may result in a condition of affairs, such as Herbart described, in which each person brags of his own individuality and nobody understands his neighbour. Man must be taught to rise above his individuality, and to seek in social activities and social service the satisfaction of his spiritual needs.

When Eugenics is in a position to return unequivocal answers to its questions, it will have to seek the assistance of

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Education for their dissemination and general acceptance; at present it is antagonizing educationists, and tending to arrest the efforts of social reformers, doubtless the consequences of a naturalistic bias in whatever philosophy it has chanced to inherit.

The naturalistic interpretation of human life has likewise dominated, and thereby prejudiced, much recent educational psychology. The great activity characteristic of American education has resulted from a philosophy and a psychology the limitations of which are only now revealing themselves.

The psychology is derived from Thorndike; it can hardly be said to be Thorndike's own, for he notes the presence of, and seeks to do justice to, all the functions of mental life, including man's ideals.

To Thorndike is due the credit of rescuing educational psychology from the lecture room and students' notebook and giving it a method which has proved wonderfully fruitful.

Looking at the subject from a political rather than from a philosophical standpoint, Bagley sees in the results of Mental Testing and in some of the conclusions drawn from these results a fatalistic tendency, an educational determinism, which challenges the democratic conception in Education, and which, in our view, is merely a further expression of the naturalistic philosophy; "the current teachings of the determinist school are dangerous", affirms Bagley, "because they proceed with an apparently dogmatic disregard of the possibilities of insuring progress through environmental agencies."

Bagley concedes that the fatalistic attitude is not the only conclusion of the activities of mental testing. "For everything that is positive and constructive in its teaching there will always be a warm welcome. For whatever it has to present that is negative and destructive it must clearly assume the burden of proof."

We are grateful to Bagley for directing attention to the fatalistic tendency in the conclusions of mental testing and for opening a new chapter in the philosophy of testing; such fatalism is not, however, inherent in mental testing but is a consequence of the inadequate and unsatisfactory philosophical background which lies behind the testing, a recent development of the naturalistic metaphysics.

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SUMMARY OF NATURALISM IN EDUCATION

Psychological, scientific and sociological tendencies in education find their root in naturalism.

Naturalism believes that education should be in strict confirmity with the nature of the child. Education, according to nature, may mean any of the following:

(1) Discovery, formulation, and application of natural laws to the educational process. This meaning was in the minds of the sense realists like Bacon, Ratke, and Comenius. The naturalistic theory of these writers failed because of faulty reasoning.

(2) Education according to the natural laws of human development. This approach has been accepted by G. Stenley Hall of the nineteenth century and by educators such as Plato, Quntilian, Ascham and Comenius.

(3) A return to the natural as opposed to all that is artificial. We shall use the term 'Naturalism' in this chapter in this sense. This conception of naturalism is its greatest contribution to educational thought.

The naturalistic movement in education is a bitter enemy of the artificial life of the upper classes. It criticizes the training of children in the artificialities of life. It stands for encouraging the natural spontaneity of children.

Naturalism is against autocratic and intellectual pretensions. It rejects all authority that interferes with the spontaneous development of children.

Rousseau has been the outstanding exponent of naturalism in education. A separate chapter is devoted to explain his

educational theory. So here we shall not discuss him in detail. We shall just quote him at places in the process of discussing naturalism.

CHARACTERISTICS OF NATURALISTIC EDUCATION

The following are the characteristics of Naturalistic education:

(1) Back to Nature. Out of three essential factors of education namely Nature, man and objects Naturalism gives prime importance to Nature. Hence, its call is—"Back to Nature". According to Naturalists, the best teacher of child is Nature. Hence, to develop the child according to his nature, education should provide natural environment.

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In the 18th century the environment of educational institutions was very much artificial. Rousseau rebelled against formalism, verbalism and the artificiality of education and exhorted one and all to return to education which brings about the natural and normal development of the individuality.

Rousseau firmly believed that life became artificial by coming in contact of social institutions. Thus, he decided to educate his imaginary child 'Emile' in the laps of Nature. In the first sentence of his famous book *Emile and Education* Rousseau emphatically declares—"All things are good as they come from the hands of the author of Nature, everywhere they degenerate in the hands of man."

(2) Opposition to Bookish Knowledge. The second characteristic of Naturalistic education is its opposition to mere academic knowledge and verbalism of books. The prevalent education meant mere cramming of Greek and Latin literature. Naturalists opposed this education calling it artificiality, snobbery and mere show. They emphasized real education to be according to the nature of the child through natural interests and activities. Rousseau was such a staunch supporter of education by nature. To him all education, even the early childhood should be self-learning or learning by doing.

(3) Progressive. The third characteristic of Naturalistic education is that education should be progressive. Prevalent education prepares the child for his future adult life. It believed the gospel—"Child is the father of man". As such, more and more knowledge used to be forced down into the mind of the child to prepare him to face the problems of adult life. This, the Naturalist thought as cruel and unjust behaviour towards a child.

Naturalistic education believes that a child is a child and not an adult in the making. As a child, he is a dynamic individual who develops gradually. This development passes through four stages namely infancy, childhood, adolescence and adulthood. All these stages have their own needs and problems. Education should meet these needs and develop the capacity to solve those problems particular to each stage.

Rousseau has clearly exhorted—"Nature wills that children should be children before they are men. If we seek to pervert the order, we shall produce forward fruits without ripeness and flavour".

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(4) Negative Education. The fourth characteristic of Naturalism is negative education. J.S. Ross is right when he says—"A negative education does not mean a time of idleness, far from it. It does not give virtue, it protects from vice. It does not inculcate truth, it protects from error. It disposes the child to take the path that will lead him to truth when he has reached to understand it, and goodness, when he has acquired the faculty of recognizing and loving it."

(5) Central Position of Child. The fifth characteristic of Naturalistic education is to put the child at the centre of educational process. Naturalists believe that education is meant for the child. Thus, it should be so organized that child learns by his own activities, observations and experiences.,

(6) Freedom of the Child. The sixth characteristic of Naturalistic education is to allow full freedom to the child to develop himself according to his natural tendencies. The school, the time-table, the books and the teacher should not condition his experiences in any way as per-planning or preconditioning spoils his natural growth and stunts his normal development.

The child should be put under no restraints, no interferences, no difficulties and no confusions. He should be completely free to structure his own plans, activities, observations and experiences. Rousseau emphatically exhorts— "God makes all things good. Man meddles with them and they become evil."

(7) Emphasis on the Training of Senses. Naturalistic education emphasizes the training of senses. Nothing is acquired by force from outside. Our senses are the gateways of knowledge. These senses need training to discharge their function with

efficiency. In this connection Rousseau has well said—"Education should prepare the way for reason by the proper exercise of senses."

NATURALISM AND AIMS OF EDUCATION

All Naturalists do not agree on the formulation of education aims. Different Naturalists have expressed different views about the aims of education. Yet, the main aims as propounded by all Naturalists are as under:

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(1) To Perfect the Human Machines. Naturalists regard the whole universe as a huge machine. Man is a part of this huge machine and is a complete machine in himself also. Hence, the first aim of education is to make the individual work very efficiently as a part of the huge machine and also work as a very efficient machine himself.

J.S. Ross says, "Education should make the human machine as good a machine as possible by attending to its constitution, by elaborating it and making it capable of more and more complicated tasks."

(2) Attainment of Present and Future Happiness. Biological Naturalism advocates the attainment of happiness of the individual. This should be in the present life as well as in the life to come. Education should co-operate in this process and bring it to success.

But McDougall asserts that happiness and misery come according to the natural consequences. Hence, he emphasised the emancipation, moulding and guiding of the basic impulses of the child and a synthesis of all these to attain natural progress and natural development.

(3) Preparation for the Struggle of Existence. Darwin believed in the principle of struggle for the existence and survival of the fittest. One has to struggle constantly with the environment for survival. Hence, education should develop the capacities of the individual so that he comes out victorious in the struggle of life.

(4) Adaptation to Environment. New Lamarchians also believe in the Darwinian theory but assert that a human being, unlike the other animals, has a power to adapt himself to the ever-changing environment. This is a natural capacity. Thus, the aim of education should be to strengthen this capacity of adaptation of the individual. Reinforcement by education will give the individual added capacity and efficiency for adaptation.

(5) Improvement of Racial Gains. Some Naturalists believe that the racial heritage of cultural and civilizational achievements cannot be transferred from generation to generation by a mere natural process of inheritance. As such, education should conserve and preserve this cultural heritage and develop it further. J.S. Ross aptly remarks—"Education, then, is the

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preservation, the handing and the enhancement of the racial gains generation by generation."

(6) Natural Development. Rousseau has emphatically declared that making the child physically healthy and strong, and in view of the individual differences, education should develop the child according to his inborn tendencies, interests, inclinations, aptitudes and capacities in a free environment. Such development will be a development according to Nature in the real sense of the term.

(7) Autonomous Development. T.P. Nunn has insisted that while formulating the aim of education according to the Naturalistic philosophy and scientific point of view, one must keep in mind that the development is to be free, fully autonomous and self-acquired. In other words, the aim of education should be to develop a self-developed and self-realised individuality.

NATURALISM AND TYPES OF EDUCATION

Naturalism does not believe in specialised education. It stands for liberal education, i.e., free cultivation of all human powers in the interest of perfect individual development. Rousseau believed in the development of the whole man. He was against cramping and distorting specialization.

Rousseau says, "Education by nature will restore the natural unsophisticated man, whose sole function is to be a man. In the natural order of things, all men being equal, their common vocation is manhood; and whoever is well-trained for that, cannot fail to perform any vocation connected with it."

Evidently under naturalism the student is not to be prepared for any definite vocation or definite social position. He is to be so developed that he can adjust himself to the ever-changing conditions of the industrial civilization.

Naturalism stands for the democratic doctrine of "equality, liberty and fraternity", and consequently it has greatly furthered the advance of universality and democracy in education.

Naturalism has emphasized the need of physical education and health training, but the process it has recommended, is a negative one. Rousseau speaks of many good health rules, though they are mostly negative. He recommends that the young

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child must be allowed utmost freedom of movement and he should not be confined to bed. For making the child healthy, he must be exposed to cold, heat and risk as far as possible.

Naturalism regards moral education as a matter of experience rather than of instruction. Rousseau has favoured a moral training through natural consequences of child's acts, thinking that the unnatural and undesirable acts will be inhibited and the natural and desirable ones will be retained automatically.

Naturalism limits intellectual education to the informal training of the senses. It wants that the child's power of sense discrimination should be developed by stimulating his natural curiosity and interest.

The child should be encouraged to express his ideas freely. Sufficient opportunities should be given to him for scientific observation, investigation and inference. Affecting speech and verbosity are to be carefully avoided. According to naturalism, too much reliance on books is detrimental to intellectual development.

The naturalism religion is a matter of heart and not of head. Religion is to be felt and not to be reasoned. So every child should be allowed to develop his own religion.

NATURALISM AND THE CONTENT OF EDUCATION

Naturalism believes in negative education. Hence the child is not to be taught the traditional subjects. The curriculum consists of the phenomena of nature presented in the natural order before the child.

Conventional habits and ideas, knowledge and information built by the sophisticated society should not be given any place in the curriculum. The budding activities and the interests of the students' own nature should have the primary place in the curriculum. The purpose of the curriculum is to unfold the natural powers of the child in order to meet his natural needs.

Hence the curriculum will consist of those activities which spring naturally from the needs of child's life. Running, jumping, climbing, and swimming will be encouraged as the natural physical activities of the child.

For his sense discrimination, measuring distances, counting and weighing things, singing and drawing objects would be

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encouraged. For stimulating free expression of ideas the speech and drawing will be considered as the chief means.

For the development of sense perception and practical judgment, agriculture and carpentry will be introduced, Arithmetic and geometry will be taught as the experiential activities in the natural life of the child. Astronomy and geography are not to be studied from books but directly from nature.

NATURALISM AND TEACHER

Rousseau thought that child's natural development takes place only when he is allowed to develop freely without any hindrance or interference from outside. Naturalists do not like that children should be taught in classes by teachers. To them, Nature is the only Supreme teacher, in whose close contact the child develops normally and naturally. In the process of education, the place of the child is more important and central than the teacher. The teacher should not impose upon the child any thing. The teacher should so sympathetically and affectionately behave towards the child that he feels full freedom to develop himself according to his natural qualities, interests and capacities. The teacher is only to set the stage and allow the child to act freely according to his inherent capacities and the teacher is only to act as a sympathetic observer and guide.

NATURALISM AND DISCIPLINE

In the field of discipline also, Naturalists depend upon Nature and advocate the theory of "discipline by Natural consequences". According to them, Nature will punish the child if he contravenes the law of Nature and thus he will learn by the consequences of his own actions. Thus, no body should interfere in this process of Nature. The child should be allowed full freedom to indulge in the activities of his choice.

The teacher should provide such experiences for free activity. Any interference is likely to create mental complexes in the sub-conscious mind of the child. Thus, the Naturalists decry all kinds of external interference and allow full freedom to the child to think and act according to his interests, inclinations, aptitudes and capacities.

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Herbert Spencer by his own Hedonistic theory supports the theory of Discipline by Natural Consequences. Pleasure or pain are the twin teachers who will discipline the child for desirable and undesirable activities according to the consequences. Thus, Herbert Spencer opines—"When a child falls or runs its head against the table, it suffers a pain, the remembrance of which tends to make it more careful, and by reflection of such experiences, it is eventually disciplined into proper guidance of its movements."

NATURALISM AND SCHOOL

According to Naturalists, school environment should be completely free, flexible and without any rigidity. There should not be any fixed time-table and no forcing from above the readymade dozes of knowledge into the minds of children. Nature will do all the planning and processing for the natural development of children.

Nature itself structures all the free and desired experiences and also develops the feeling of self-learning and self-discipline. The Summer Hill School of Neel and Tagore's Vishwa Bharti are models of such free schools where children are given full freedom to plan their own thinking and activities according to their own interests and natural tendencies.

These creative and self-creative activities go to develop the character and the personality of the individual through self-discipline and freedom to experiment. All modern and progressive schools adopt this concept of self-discipline to promote self-development.

NATURALISM AND AGENCIES OF EDUCATION

According to naturalism, father and mother, nurse and tutor and trained teachers in the public schools, are the chief agencies of education. The education of the child should begin in the family, and then it should be taken over by the public authorities.

In the words of Rousseau, "The child at birth is already the pupil not of the tutor, but of nature. The tutor merely studies under this first teacher and prevents her efforts from being balked."

It must be remembered that under naturalism, Nature is

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the chief agency of education; all others are only the means for executing her purposes and scheme of things.

NATURALISM AND ORGANIZATION OF EDUCATION

Naturalism believes in a careful and systematic organisation of education in strict accordance with the laws of natural growth. Rousseau speaks of four stages of growth—Infancy from birth to 5, Childhood from 5 to 12, Boyhood from 12 to 15, and Adolescence from 15 to 20—and has outlined the nature of education for each stage with a distinct curriculum and a distinct methodology.

NATURALISM AND METHODS OF EDUCATION

Naturalism makes the child the supreme centre of all educational procedures. The techniques of education must be determined according to the child's nature and child's growth. Naturalism has firmly established the three great modern

principles of teaching:

1. Principle of Growth,
2. Principle of Pupil-activity, and
3. Principle of Individualisation.

The natural needs of life are the chief driving forces of human growth. The supplying of these needs is to develop all human faculties. The child feels a 'need', then he is impelled into some 'activity', and thereby gets 'experience'. On the basis of this 'experience' he builds up his 'knowledge'.

This is the order of nature which the process of education must follow. In other words, naturalism thinks that the function of the teacher is only to guide the natural growth of the child, i.e., he has to follow the natural principles of growth, and has not to teach or impel learning.

The principles of pupil-activity means "nothing must be done for the child that he can do for himself". The child is not to learn anything on the authority of others.

He is not to be told anything. He must be encouraged to discover things for himself. This stress on self-help and independent research has been one of the most noteworthy characteristics of modern education.

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The principle of individualization means that each child should be permitted to grow according to his own nature. The child must not be sacrificed for the society. The interests and needs of the individual must be considered as supreme and above those of the society.

The child's individuality must not be crushed and the child must not be forced into the mould of social conformity. This implies that education is to be adjusted to the needs of the child and the child is not to be forced to adjust himself according to the prevailing education.

Naturalism would like to allow the child to suffer the natural consequences of his own acts. Thus naturalism places the discipline of the school upon a completely new foundation.

THE MODERN PROGRESSIVE EDUCATION MOVEMENT

Many modern educators adhere to the basic doctrine of naturalism. To them the goal of education is to follow the laws of nature. They want to remove all obstructions that hinder with the natural evolution of the individual and of the race. The modern 'Progressives' who have brought in the 'Progressive Education' movement may be called the present-day exponents of naturalism in education. They have all praise for the qualities of self-direction, self-control and creative originality.

MERITS AND DEMERITS OF NATURALISM

Merits of Naturalism

First we discuss the merits of naturalism as follows:

(1) Development of child psychology. Naturalism is a child-centred process of development. It emphasizes the development of the child according to his natural interests, inclinations, aptitudes and capacities. This view gave an impetus to the development of child psychology and introduction of psychological and sociological tendencies in the field of modern education.

(2) Scientific study of society and sociology. Naturalism gave birth to the scientific study of society and social processes. We

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see that sociology is gaining ground day by day as a scientific study of modern times. This has contributed much to the aims and processes of development in all areas and fields.

(3) Emphasis on experience-centred curriculum. Naturalism has shifted from a subject-centred curriculum to an

experience-centred curriculum which is the essential need of modern life and society. Now education lays due emphasis on co-curricular activities which contribute to the education and development of a child to a very great extent. The complexity of modern life needs that varied experiences should be given to the child to educate him to face life squarely and solve all its problems successfully.

(4) Important contribution in the field of methods of teaching. Naturalism brought about revolutionary changes in the field of methodology. Learning by Doing, Heuristic Method, Dalton Plan, Play-way Method, Observation Method, Montessori Method and other practical methods of teaching are the chief contribution of Naturalism. Even Idealism, Pragmatism and Realism are indebted to Naturalism for these effective methods of teaching.

(5) Opposition to repression in the field of discipline. The slogans of Naturalism are—individuality, activity and freedom. Hence, decrying any repression, it emphasizes unrestrained freedom for the natural development of the child. At the same time it emphasizes the principle of discipline by natural consequences. Thus, the chief contribution of Naturalism to modern education is the freedom of the child.

The above discussion gives us some very valuable conclusions as to the merits of Naturalism as applied in the field of education. Paul Monroe has rightly remarked— "Naturalism has given direct impetus to the clear formation of the psychological and scientific conception of education."

Demerits of Naturalism

(1) One-sided and unsatisfying aims of education. Naturalism concentrates about natural environment and natural development by Nature. Scholars hold that if the child is developed according to his nature in the lapse of Nature only, the child will become unsocial with no feeling of social service or social good. He will develop into a pure animal. In fact, the child has animal

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instinct at the time of birth. If his animal tendencies are to be socialised through education, then social environment is greatly essential. Thus, the aims of naturalistic education are one-sided and unsatisfying.

(2) Emphasis on present needs. Naturalism lays stress on the solution of present needs and problems of an individual. It advocates no concern for spiritual values and the remote future. Actually life and education should have an ultimate goal. Unless there is a goal before a child, his intellectual, aesthetic and spiritual thirst cannot be quenched. This will lead to continuous lack of satisfactions in human life. Thus, no education worth the name can avoid spiritual values and preparation for future life.

(3) Ignores books. Naturalism emphasizes that education of the child should be based on his activities and life experiences. But only activities and experiences cannot ensure the total development of the child's personality. How can we leave those books which contain valuable knowledge and experiences of others forming the cultural treasure of humanity? No nation can afford to neglect or be indifferent to books. Natural activities as well as books all contribute their share in the development of total personality.

(4) Undue emphasis on physical education. Naturalism lays too much emphasis on the development of the physique and the physical senses.

It is for this reason that Rousseau advocates natural education for twelve years to be given to a child, only then moral education may be imparted.

This is an unbalanced process of education. Social, moral and spiritual development is as important and essential as physical development. According to Pestalozzi—"Specialised development of one side of human nature is unnatural and false.....To consider any one capacity exclusively is to destroy man's natural equilibrium."

(5) More importance to scientific subjects in curriculum. Naturalism emphasizes scientific education. Herbert Spencer, a staunch Naturalist has given prime importance to scientific subjects and secondary place to humanities in the curriculum. In fact, the curriculum should show a balance of the two categories of subjects as both are equally important and essential

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in the development of a child's personality.

(6) Unlimited freedom of child. Naturalism provides unrestricted freedom to the child to develop himself naturally. This may lead to self-assertion and stand in the way of self-realization. Self-assertion generally result in arbitrary behaviour

without any consideration of others. This is undesirable. All have equal rights to develop themselves.

Hence, freedom should be enjoyed equally by all and not by a particular individual only. In this connection, the needs of society and social conditions must have also something to say and plan for the freedom of an individual.

(7) Unappealing principle of discipline by natural consequences. The principle of discipline by natural consequence, as emphasised, according to Naturalism is quite unsuitable and very often harmful. A child may reap a very terrible consequence of a very insignificant lapse on his part. For example, lightening of a match-stick without proper guidance may start a conflagration of a gigantic magnitude. Thus, this principle appears very unjust, hazardous, rash and uncondusive.

(8) No importance to teacher. Naturalism assigns to the teacher the role of a mere guide and observer. He is to be a sympathetic guide and helper in structuring experiences for the child and observe the activities undergone. He is not to interfere or plan any teaching directly.

This attitude is not considered very healthy and desirable in modern democratic countries where various social, moral and spiritual qualities are to be inculcated by the educational process in children. Without these qualities, it will not be possible to become a dynamic citizen promoting good to the self and welfare of the nation.

(9) Anti-social. Naturalists emphasize individuality development ignoring society which is as essential as individual. Both are independent. The development of one may be achieved with the close co-operation and development of the other. Thus, they are like the two sides of the same coin and no education, worth the name can neglect the one or the other. As such, Naturalistic ideal of individuality development is one-sided and denies the existence of society of which the individual is an integral part.

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Exponents
(1) Aristotle, (2) Comte, (3) Hobbes, (4) Bacon, (5) Darwin, (6) Lamark, (7) Huxley, (8) Herbert Spencer, (9) Bernard Shaw, (10) Samuel Butler, (11) Rousseau etc.
Fundamental Principles
(1) Naturalism does not believe in God. Nature is every thing. Nothing is beyond it. (2) It believes in matter and importance of material world. (3) Physical and natural principles are supreme and universal. (4) There is no ideal or supreme values. (5) Fully materialistic and mechanical attitude. (6) It is a monistic concept.
Principles of Education
(1) Education is based on psychology. (2) It emphasizes basic instincts, interests and tendencies. (3) Child is the centre of education. (4) It opposes book-learning. (5) Only Individual is considered and valued. (6) It is a progressive and dynamic ideology.
Aims of Education
(1) To perfect the human machines. (2) Attainment of present and future happiness. (3) Preparation for the struggle of existence. (4) Adaptation to environment. (5) Improvement of racial gains. (6) Natural development. (7) Autonomous development.
Curriculum
(1) Naturalistic Curriculum is constructed according to basic instincts, aptitudes and tendencies of children. (2) In such curriculum scientific subjects occupy main place. Humanities occupy subsidiary position. (3) Main subjects of Naturalistic Curriculum are — Games and Sports, Physical sciences and Physiology, Health culture, Material sciences and Biological sciences etc.
Methods of Teaching
(1) Naturalists, emphasizing learning by doing, Learning by self-experience and learning by play, have advocated the following methods of teaching. (2) Observation, play-way, Dalton Plan, Heuristic, Montessori and Kindergarten Methods.
Teacher
(1) Teacher's role is subsidiary whereas child's position is central. (2) Nature is the supreme teacher. He is to set the stage for child and retire behind the curtain.
Discipline
(1) The slogan of Naturalism is freedom. (2) This doctrine, supporting emancipatory discipline, emphasizes discipline according to natural consequences.

QUESTIONS FOR ANSWER

1. Briefly discuss influence of Naturalism on various aspects of education.
2. Write a note on Humanistic naturalism.
3. Briefly discuss the aims of Naturalistic education.
4. Write short notes on the following:
 - (A) Principles of Naturalism,
 - (B) Forms of Naturalism,
 - (C) Characteristics of Naturalistic Education,
 - (D) Merits and Demerits of Naturalism.

4 Idealism and Education

Basically idealism too alike naturalism is a philosophical doctrine but since philosophy and education are two sides of the same coin therefore, while philosophical idealism is the contemplative side of life, education is its active side.

In considering Naturalism we contrasted it with Idealism, and by implication partly defined the latter. Idealism, as we have already suggested, contends that the material and physical universe known to science is an incomplete expression of reality, that it exists but to subserve, and requires to complement it, a higher type of reality, a spiritual universe.

Idealism also emphasises the distinctiveness of man's nature. It attributes to him the possession of powers which issue in the form of intellectual culture, art, morality and religion. These powers and their products are peculiar to man, and differentiate him from other animals; they lie beyond the range of the positive sciences—biological and even psychological; they raise problems which only philosophy can hope to solve, and make the only satisfactory basis of Education a philosophical one.

This chapter is devoted to discuss idealism as a philosophical doctrine and impact of philosophical idealism on education.

IDEALISM AS A PHILOSOPHICAL DOCTRINE

The term idealist is used philosophically has a meaning quite

different from its meanings in ordinary language. Popularly the word may mean (1) one who accepts and lives by lofty moral, aesthetic, and religious standards or (2) one who is able to visualize, and who advocates, some plan or programme that does not yet exist.

Every social reformer is an idealist in the second sense because he is supporting something that has not yet come into existence. Those who work for permanent peace or for the elimination of poverty may be called idealists in this sense.

The philosophical meaning of the term idealism is determined more by the ordinary meaning of the world idea than ideal. W.E. Hocking, an idealist, says that the term "idea-ism would be more to the point." Idealism, in brief, asserts that reality consists of ideas, thoughts, minds, or selves rather than of material objects and forces.

Even a brief sketch of the history of idealism in its many forms would involve recounting a considerable amount of the

history of philosophy from Plato to the present. Idealism has held the allegiance of many prominent thinkers, in both the Occident and the Orient, for more than two thousand years. During the latter half of the nineteenth century, idealism was the dominant Western philosophy. Since the beginning of this century, however, idealism has had to share the philosophical field with other movements.

Socrates, Plato, Descartes, Berkeley, Fichte, Hegel, Hume, Kant, Schelling, Schopenhauer, Spinoza and Gentile may be said to be the chief representatives of idealism in philosophy. There are wide differences in the standpoints of these representatives. However, we give below the essence of what idealism stands for in general.

Idealism stresses the priority of mind and the self. Idealism does not regard the world as a natural phenomenon. It regards it as the creation of the mind. Thus, the natural phenomenon is not the reality. True reality is spiritual or thought. Only that is real which exists in the Absolute Mind of which our finite minds are a part, i.e., reality is that which mind projects into the world.

The world of everyday living, is a world of ideas rather than of facts. The world is only a landscape painted by our minds and spirits. The idealist lives in the world of mind or

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spirit with its fundamental laws of unity. He thinks that all that he knows in the world is what the mind has itself created and projected.

To idealism human personality is the union of ideas and purposes, and it is the ultimate reality. Knowledge, art, morality, and religion are such aspects of life which are of supreme importance. It is the mind, the ultimate being which explains all these things.

Idealism regards self-determination as the essence of true being. Our senses cannot comprehend the true reality. The true reality can be understood by our mental and spiritual vision. The apparent self-sufficiency of nature is illusory. The domain of physical sciences is an incomplete expression of reality.

To idealism mind is not dependent upon a physically objective world for its thinking. Mind can discover its own laws and can dwell upon itself. Mind is the central core. One can never get away from the mind. Moreover, mind is competent to answer any question and solve any problem which it can raise itself.

The vitality and potentiality of the mind has not yet been fully explored. Idealism thinks that mind is not physical, but spiritual. Mind derives its own laws from its own inner core. It is not at all dependent on the external physical world.

Idealism regards the world of experience as more important than the material universe. Therefore, to it the study of man, i.e., the experiencer and his mind is of greatest importance. The biological conception of man is illusory.

Man is spiritual in nature and he expresses himself in the forms of culture, art, morality and religion. Man is not a helpless creature in this environment. He has the power to mould it according to his needs. Thus, he had the power to add his own contribution to the growing human civilization and culture.

WHAT IDEALISM IS

Idealism emphasizes mind as in some sense "prior to" matter. Whereas materialism says that matter is real and mind is an accompanying phenomenon, idealism contends that mind is real and matter is in a sense a by product. Idealism thus implies a denial that the world is basically a great machine to be interpreted as matter, mechanism, or energy alone.

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Idealism is a world view or a metaphysics which holds that the basic reality consists of or is closely related to mind, ideas, thoughts, or selves. The world has a meaning apart from its surface appearance. The world understood and interpreted by a study of the laws of thought and of consciousness, and not exclusively by the methods of the objective sciences.

Since the universe has a meaning and purpose of which the development of people is an aspect, the idealist believes that there is a kind of inner harmony between the rest of the world and man.

What is "highest in spirit" is also "deepest in nature," Man is "at home" in the universe and is not an alien or a mere creature of chance, since the universe is in some sense a logical and a spiritual system that is reflected in man's search for the true, the good, and the beautiful.

The self is not an isolated or unreal entity; it is a genuine part of the world process. This process at its high levels manifests itself as creativity, mind, selves, or persons. Man, as a part of the cosmos, expresses its structure in his own life.

Nature, or the objective world, is real in the sense that it exists and demands our attention and adjustment to it. Nature, however, is not sufficient in and of itself, since the objective world depends to a certain degree upon mind.

Idealists believe that the later and higher manifestations of nature are more significant in disclosing the characteristics of the process than are its earlier and lower ones. Idealists are willing to let the physical scientists tell us what matter is provided they do not attempt to reduce everything in the world to that category.

The idealists are willing to let the biological scientists describe life and its processes, provided they do not attempt to reduce all other 'levels' to the biological or the physiological.

Idealists stress the organic unity of the world process. Whole and parts cannot be separated except by a dangerous abstraction that centres attention on single aspects of things to the exclusion of other, equally important aspects.

According to some idealists, there is an inner unity, an unfolding series of levels from matter through vegetable forms through animals to man, mind, and spirit.

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Thus a central principle of idealism is organic wholeness. Idealism tends to emphasize the coherence or consistency theory of the test of truth a judgement is believed to be true if it is in agreement with other judgements that are accepted as true.

Idealism is born out of Plato's "Theory of Ideas." According to this doctrine, the ultimate supremacy is of ideas. In this way, the real word is 'ideaism' but adding the letter "I" of pronunciation facility it is known as Idealism.

As a philosophical doctrine, idealism recognizes ideas, feelings and ideals more important than material objects and at the same time emphasizes that human development should be according to moral, ethical and spiritual values so that he acquires knowledge of unity in diversity.

Idealism holds that spiritual world is more important than material world. The chief reason is that material world is destructible and mortal. Hence, it is untrue and myth. On the contrary, the spiritual world is a world of ideas, feelings and ideals the knowledge of which reveals the reality of mind and soul.

In this way according to Idealism only spiritual world is the essence of reality which is undying, immortal and true. Nothing beyond the spiritual world or spiritual values is immortal and true. In this way, Idealism, recognising human ideas, feelings and ideals more important than natural and scientific phenomena, emphasizes on the study of man and his mind.

According to Idealism, the essential nature of man is spiritual which is revealed in mental, religious and aesthetic areas. Animals are incapable of these multifarious expressions. Hence, human life is far superior to animal life.

Idealism emphasizes the study of man more and more because man is endowed with higher intellectual powers and shows greater levels of intelligence and discrimination. Unlike animals who are slaves of situations and circumstances, man can mould and modify his surroundings and circumstances, according to his needs and requirements. He can rise higher and higher and can attain divinity by his own virtuous life dedicated to higher spiritual values of human life.

By his own mental, moral and artistic activities man has created the modern cultural, artistic and religious environment

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for his own good and good of the whole humanity. In short, Idealism identifies itself with spiritualism, with the ultimate soul force which pervades the whole, and keeps the flame of virtue, goodness and greatness burning of all times to come.

Home has rightly remarked—"An Idealistic philosophy of education, then, is an account of man finding himself as an integral part of a universe of mind."

Protagonists of Idealism are—Socrates, Plato, Descartes, Spinoza, Berkeley, Kant, Fichte, Schelling, Hegel, Green, Schopenhauer, Gentile the Western and from Vedas and Upanishads to Aurobindo Ghosh, the Eastern philosophers.

Definition of Idealism

To make the meaning of Idealism more clear we give below some important definitions as given by eminent scholars—

(1) "Idealism holds that ultimate reality is spiritualism." —DM. Dutta

(2) "Idealistic philosophy takes many and varied forms, but the postulate underlying all this is that mind or spirit is the essential world stuff, that the true reality is of a mental character." —J.S. Ross.

(3) "Idealists point out that it is mind that is central in understanding the world. To them nothing gives a greater sense of reality than the activity of mind engaged in trying to comprehend its world. For any thing to give a greater sense of reality world be a contradiction in terms because to know any thing more real than mind would itself be a conception of mind."
—Brubacher

TYPES OF IDEALISM

The history of idealism is complicated, since the term is broad enough to include a number of different though related theories. There are some students of philosophy who use the term in a broad sense to include all the philosophies that maintain that spiritual (nonmaterial) forces determine the processes of the universe. Idealistic philosophies thus oppose naturalistic philosophies that view these forces as emerging at some late stage in the development of the universe. In a narrower sense,

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the term idealism is used for those philosophies which view the universe as, in some crucial sense, dependent on mind.

We need to keep in mind, however, that there are significant idealistic systems and movements in Asia, especially in India, with in the Hindu tradition. While there are differences in outlook and emphasis between Western and Eastern idealism, P.T. Raju tells us that "the idealistic systems of the West and of India seem to be complementary to each other," and that "the orthodox Indian thought and Buddhist philosophy became idealistic when they reached their highest developments."

There are many classifications of the types of idealism/ yet no one classification seems to be entirely satisfactory, and there is much overlapping. We may classify the different types of idealism by the names of their representatives—Plato, Descartes, Leibniz, Berkeley, Kant, Hegel, Lotze, and Royce, to mention only a few. Each of these men contributed something distinctive.

We shall briefly consider subjective idealism, objective idealism, and personalism; this classification is useful, relatively simple and clear.

Subjective Idealism

This type of idealism is sometimes called mentalism, sometimes phenomenism. It is the least defensible and least prevalent, and the one most frequently attacked by opponents of idealism. The subjective idealist holds that minds, or spirits, and their perceptions, or ideas, are all that exist. The 'objects' of experience are merely perceptions and not material things.

Subjective idealism is probably best represented by George Berkeley (1685-1753), an Irish philosopher who preferred the term immaterialism to describe his philosophy. Berkeley accepted the psychology of John Locke (1632-1704), who said that our knowledge deals only with ideas. Locke accepted the existence of spiritual substance, ideas, and material substance. He distinguished between the primary qualities of matter (form, extension, solidity, figure, motion, number, and so on) and secondary qualities (colours, sounds, tastes, odors, and the like).

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The secondary qualities, according to Locke, are not in the material substance; they are in the mind or they are the way in which the primary qualities affect the mind or knower, and they vary from person to person.

Berkeley went further than Locke and attempted to show that the primary qualities, as well as the secondary qualities, do not exist apart from minds. Berkeley, therefore, called both primary and secondary qualities 'ideas' and concluded that what we refer to as a material object is simply a collection of ideas.

Berkeley insisted that the arguments used by Locke to probe the subjectivity of secondary qualities also demonstrate the subjectivity of the primary qualities.

For Berkeley, nothing but minds and their ideas exist. To say that an idea exists means, according to him, that it is being perceived by some mind. For ideas, *Esse est percipi*: "To be is to be perceived." Minds themselves however, are not similarly dependent for their existence on being perceived. Minds are perceivers.

To give Berkeley's full view, we must say: To be is to be perceived (ideas) or to be a perceiver (mind). All that is real is a conscious mind or some perception or idea held by such a mind. How, Berkeley asks could we speak of anything that was other than an idea or a mind?

Immanuel Kant (1724-1804) is a phenomenalist who stands about midway between the subjective and the objective idealists. Since the world as described by Kant is some sense a mind made world, we will make the transition from subjective to objective idealism through his philosophy.

For Kant there are three realms. There is the inner realm of subjective states, which is purely personal and not the realm of knowledge. There is the outer world of ultimate reality, the noumenon, which by its very nature is unknown and unknowable. Man's contact with realm is achieved through the sense of duty or the moral law. There is also the world of nature, or the phenomenal world, which is the realm of human knowledge.

According to Kant, the mind has certain innate ways of working (as opposed to Locke's notion of the mind as a *tabula rasa*). Form and order are thrust on nature by the mind.

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Sensory experience merely furnishes mind its content. The mind is active; it forms into a system of knowledge the raw material brought in by the senses. Just as the potter takes the formless clay and fashions it into one form or another, so the mind forms or organises the material of the senses. Thus our thoughts regarding the world are determined in large part by the structure of the mind. The understanding prescribes its laws to nature.

Objective Idealism

Many idealists, from Plato through Hegel to contemporary philosophers, reject both extreme subjectivism, or mentalism, and the view that the external world is in any real sense man-made. They regard the organisation and form of the world, and hence knowledge, as determined by the nature of the world itself.

The mind discovers what there is in the order of the world. They are idealists in that they interpret the universe as an intelligible realm, whose systematic structure expresses rational order and value. When they say that the ultimate nature of the universe is mental, they mean that the universe is one all embracing order, that its basic nature is mind, and that it is an organic whole.

Modern objective idealists typically maintain that all parts of the world are included in one all embracing order, and they attribute this unity to the idea and purposes of an Absolute Mind. Hegel (1770-1831) propounded one of the best-known systems of absolute or monistic idealism. His system is some times called evolutionary, logical idealism. Thought is the essence of the universe, and nature is the whole of mind objectified. The universe is an unfolding process of thought. Nature is the Absolute Reason expressing itself in outward form.

Consequently, the laws of thought are also the laws of reality. History is the way the Absolute appears in nature and human experience. Since the world is One and since it is propulsive and intelligent it must be of the nature of thought. The world expresses itself in our thinking, our thinking does not determine the nature of the world. When we think of the total world order as embracing the inorganic, the organic, and the spiritual levels of existence in one all-inclusive order, we speak of the

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Absolute, or the Absolute Spirit, or God.

The objective idealists do not deny the existence of an external or objective reality. In fact, they believe that their position is the only one that does justice to the objective side of experience, since they find in nature the same principles of order, reason, and purpose that men find within themselves. There is purposive intelligence at the heart of nature. This is discovered, they believe, and not "read into" the world.

Nature existed before me, the individual self, and will exist after me; nature also existed before the present community of selves. The existence of meaning in the world, however implies something akin to mind or thought at the core of reality. Such a significant order of reality is given man to comprehend and to participate in. This belief in meaning and intelligence in the structure of the world is a basic intuition underlying idealism.

Panpsychism is a form of idealism standing somewhere between objective idealism and personalism. Panpsychism (from the Greek pan, meaning 'all', and psyche, meaning 'soul' is the doctrine that reality is psychic in character—that everything has mind. Mind is universal throughout nature, and the whole world is 'alive.'

Personal Idealism

Personalism emerged as a protest against both mechanistic materialism and monistic idealism. For the personalist the basic reality is neither abstract thought nor a particular thought process, but a person, a self, or a thinker. Reality is of the nature of conscious personality. The self is an irreducible living unit, which can be divided only by a false abstraction.

The personalists believe that recent developments in modern science, including the formulation of the theory of relativity and the growing recognition of the importance of the "standpoint of the observer," have added support to their position. Reality is a system of personal selves; hence it is pluralistic. Personalists emphasize the reality and the worth of individual people, moral values, and human freedom.

Nature, for the personalists, is an objective order; however, it does not exist in and of itself. People transcend or rise above nature when they interpret it. Science transcends its material

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through its theories, and the world of meaning and of values surpasses the world of nature as final explanation. Rudolf Hermann Lotze (1817-1881), Borden P. Bowne (1847-1910), and contemporary personalists have emphasized this point of view. Lotze attempted to reconcile the mechanical view of nature set forth by the sciences with the idealistic interpretation of a spiritual unity. For Bowne, self-conscious mind realises itself through the order of nature as its vehicle of expression yet transcends it.

Nature was created by God, who is the Supreme Self in a society of persons. The Supreme Spirit has expressed Himself in the material world of atoms and in conscious selves which emerge at particular stages in the world process. There is a society of persons, or selves, related to the Supreme personality.

Ethical and spiritual values are reinforced by and gain their meaning from the Personal Creative Spirit, to whom all men are related. Personalism, is theistic; it furnishes both religion and ethics with metaphysical foundations. God may be thought of as finite, as a struggling hero, working for lofty moral and religious ends.

The goodness of God is retained, even though there is some limitation placed on his power. The proper goal of life is a perfect society of selves who have achieved perfect personalities through struggle.

As a group, the personal idealists have shown more interest in ethics and less interest in logic than have absolute idealists. The personal idealists hold that the process of life is more important than any verbal forms of expression or fixed meanings, and they stress the realisation of the capacities and powers of the person through freedom and self-control. Since personality has greater value than anything else, society must be so organised as to give each person fullness of life and of opportunity.

FUNDAMENTAL PRINCIPLES OF IDEALISM

The fundamental principles of Idealism are as under:

(1) Two Forms of the Whole World. Idealism believes in two forms of the world—(1) Spiritual world and (2) Material world, idealists give more importance to spiritual world in

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comparison to the material world. They believe that spiritual world is real and the ultimate truth whereas the material world is transitory and mortal.

To know the reality of the spiritual world is to know the reality of mind and soul. It is sort of self-realisation—the main aim of human life. According to Home—"idealism holds that the order of the world is due to the manifestation in space and time of an eternal and spiritual reality."

(2) Ideas are More Important than Objects. According to idealists, knowledge of mind and soul can be obtained through ideas only. Hence, they have given more importance to ideas over the objects and material things. To them, ideas are the

ultimate Reality whereas objects die out sooner or later. In the ideas are embedded all the realities and ultimate entities of the material world.

In the words of Plato—"Ideas are of the ultimate cosmic significance. They are rather the essence or archetypes which give form to cosmos. These ideas are eternal and unchanging."

(3) Importance of Man Over Nature. To Idealists, man is more important than material nature. It is because man can think and experience about material objects and material phenomena. Hence, the thinker or the one who experiences is more important than the object or the phenomena experienced.

Man is endowed with intelligence and a sense of discrimination. Thus, he is not a slave of the environment as animals are, but he moulds and transforms the environment for his own good and welfare of the society. In short, he creates his own world of virtue and his creativity achieves higher and higher levels of art in many areas. The following words speak this truth—"The spiritual or cultural environment is an environment of man's own making, it is a product of man's creative activity." —R.R. Rusk

(4) Faith in Spiritual Values. According to Idealists, the prime aim of life is to achieve spiritual values. They are— Truth, Beauty and Goodness. These spiritual values are undying and permanent. The realisation of these values is the realization of God.

In the pursuit of these absolute values man rises higher and higher in the moral plane till he attains Divinity. For the

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achievement of these spiritual values all the capacities of man are to be harnessed to the full.

These capacities are: knowing, feeling and willing. By the fullest use of these capacities man can achieve the highest spiritual values and thus realise his true and ultimate self. J.S. Ross also opines—"Goodness, truth and beauty are seen to be absolutes each existing in its own right and entirely desirable in itself."

(5) Importance of Personality Development. Idealists give much importance to the "Self of the individual". Hence, they insist upon the fullest development of the personality of an individual. According to them the development of personality mean achievement of 'perfection'. Plato rightly speaks that each individual has an ideal Self. He tries to develop that ideal "Self more and more".

This is self-realisation in the true sense of the term. It may be noted that self-realisation means knowledge of the 'Self or soul. This self-realisation can only be achieved in society. Hence, development of social qualities is very essential for self-realisation as it expresses itself in the form of love, sympathy, fellow feeling and co-operation for the good of all and no discrimination among human beings on any basis of caste, creed, sex, race or status etc. It clears the fact that Idealism advocates the concept of universal education.

In short, Idealism believes in the welfare of whole human community. J.S. Ross is right when he says —"Thus, the grandeur and worth of human life at its best are emphasized by Idealism. Human personality is of supreme value and constitutes the noblest work of God."

(6) Full Support to the Principle of Unity in Diversity. Idealists give full support to the principle of Unity in Diversity. They believe that implicit in all the diversities is an essential unity. This implicit unifying factor is of spiritual nature. This may be called Universal Consciousness or Divinity. This underlying divine force maintains the existence and working of all entities.

Idealists call this power as God, the Supreme Force which is omnipotent and omnipresent. Realisation of this Supreme Force in one's 'Self is to attain divinity and fullest development of personality which may be called spiritual fulfilment. Prof.

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H.N. Home has rightly remarked—"An Idealistic Philosophy of education, then, is an account of man finding himself as an integral part of universe mind."

IMPLICATIONS OF IDEALISM

Man Lives in a Friendly Universe

For the idealist there is a purposeful universe, the real nature of which is spiritual. While he accepts the interpretations of the modern empirical sciences, he points out that they are limited by the nature of the methods used and the fields investigated. The sciences tend to eliminate all mental aspects of the world and to construct a world that is "closed to mind". The laws of the universe, according to the idealist, are in harmony with the demands of man's intellectual and moral nature.

Though man is a part of the world process and in that sense 'natural,' he is a spiritual being in the sense that there is in him something not reducible to bare 'matter.' Doctrines of total depravity, as well as all interpretations of human nature as evil, are out of place in the idealist's system.

Equally inadequate are all interpretations of man that would make him a mere animal or place him in the control of purely physiological or mechanical processes. Man has only begun to realise his possibilities. Moreover, it is through man and his aspirations that we find the best clue to the nature of God.

For the idealists, God is not apart from the world, but is the indwelling life principle. Though God may transcend the world process, He is also immanent in it. He is found in the processes of nature, in history, in the social order, and preeminently in the human heart. Consequently, the older distinction between the natural and the supernatural tends to break down. In monistic idealism, God is the immanent logic and purpose or the creative spirit of the cosmic process.

The absolute idealist thinks of God as infinite and as the ground of all existence. The personalist, who is pluralist, may think of God as finite. He will be a struggling hero, the Supreme Self or Person in a society of persons. In any case God's administration is no longer external, and men do not have to look to some outside agent or event for divine revelation; it is to be found in all of life.

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Idealism and Man's Social Relationships

What are the social implications of idealism? Does it lead to an acceptance of conditions as they are or to a spirit of reform and progress? The answer depends much on the type of idealism being considered. Idealists in general tend to have considerable respect for culture and tradition. They think of the values of life as grounded in a realm beyond the individual and the social groups.

In absolute idealism the universe precedes and is superior to the particular, so that men may come to believe, with Hegel, that the absolute is expressed in history and through the institutions of society. In such cases, there is less tendency to recognise individual rights and values as opposed to those of society and the state.

While Plato's philosophy has inspired many reform movements. His idealism with its view of ideas or universals as transcendent essences led, through Plotinus and Augustine, to a conceptual separation of this world and the next; this view dominated the whole of medieval society and tended to fix all human relationships. This outlook supported the idea of a static society.

In contrast with Platonic and Hegelian types of Idealism, many modern idealists, from Descartes and Leibniz to the contemporary personalists, have emphasized the person or the consciousness of the individual. Men are viewed as free moral agents capable of discovering values. Idealism thus gives an objective basis for moral values and obligations, as opposed to relativistic view, which stress customs and opinion. Self realisation, or the development of selfhood, is the supreme value to which all other values are subordinate.

IDEALISM IN EDUCATION

Plato, Comenius, Pestalozzi, Froebel, Giovanni Gentile and Benedetto Croce of Italy, Paul Geheeb of Switzerland, Victor Cousin of France, T.P. Nunn and May Sinclair of England, Josiah Royce and Herman Harrell Home of U.S.A may be regarded as some of the chief representatives of idealism in education.

Idealism has conceived man as a free personality. Therefore, the function of education is to cultivate the free

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personality. Home sounds the same idea in this way, "Education is the awakening of life to the sublime realities and meanings of existence. Education is the awakening to the life of God in the soul of man, involving praise, prayer and worship."

The idealist believes that the potentiality of man knows no bounds, therefore, his education will ever remain incomplete. However, the idealist also thinks that education must have a fixed goal; and this goal is the growth towards the Infinite. In the field of education, idealism has talked more of objectives and aims of education and less of devices, methods and organisation. We shall consider below some of the stand-point of idealism in education.

Idealism and Aims of Education

The following are the aims of education according to the philosophy of Idealism:

(1) Self-realisation or exaltation of personality. According to Idealism, man is the most beautiful creation of God. Hence, the advocates of Idealism lay great stress on the exaltation of human personality. By exaltation of human personality, they mean self-realisation. Self-realisation involves full knowledge of the self.

Hence, the first aim of education according to Idealism is to develop the 'Self of the individual higher and higher till self-realisation is achieved. In the words of J.S. Ross—"The aim of education specially associated with Idealism is the exaltation of personality, or self realization, the making actual or real the highest potentialities of the self."

(2) To ensure spiritual development. Idealists give greater importance to spiritual values in comparison with material attainments. Thus, according to them, the second aim of education is to develop the child mentally, morally and above all spiritually.

Thus, the teacher should so organise education as to develop the child spiritually. According to Rusk—"Education must enable mankind through its culture to enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm."

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(3) To cultivate truth, beauty and goodness. Idealists assert that to develop spiritual values in the individuals, pursuit of highest ideals namely—Truth, Beauty and Goodness should be encouraged more and more. The more an individual realises these ideals, the more spiritually developed he will become. Hence, education should strive its utmost in developing the child morally and spiritually so that he achieves self-realisation.

(4) Conservation, promotion and transmission of cultural heritage. Man is the only being endowed with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge of the world.

Hence, his mental and intellectual capacities develop cultural, social and artistic values in human life in all its aspects. Man's achievement in the realm of science, art and culture are of great intrinsic value. His creativity is dynamic and working since the very early times. Our cultural heritage is of immense value and worth.

This cultural treasure belongs to the whole humanity and it is the purpose of education to preserve, develop and transmit it in all corners of the world. Thus, the fourth aim of education according to Idealism is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the rising generation.

(5) Conversion of inborn nature into spiritual nature. Idealists hold the view that the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is real development of the individuality. Only then, it will be possible for the individual to attain fullest and highest development of personality. Hence the fifth aim to education according to Idealism is to sublimate the inborn raw instincts of the child into spiritual qualities.

(6) Preparation for a holy life. Idealists uphold education should create such condition and provide an environment which are conducive to the development of spiritual values in a child. A holy life full of piety and good ideals will lead naturally towards spiritual development and self-realisation.

Hence, the sixth aim of education according to idealistic philosophy is to prepare the child for a holy life. In this connection Froebel rightly remarks—"The objects of education is the realisation of a faithful pure, inviolable and hence holy life."

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(7) Development of intelligence and rationality. Adams has defined education from the point of view of an Idealist. According to him Man can understand the purpose as well as the plan and organisation. There are set principles working in this creation. An Idealist always tries to discover and understand these principles so that on the basis of moral elements the world remain organized.

Hence according to Adams, the seventh aim of education is to develop the intelligence and rationality of the child. Out of these principles the Idealists lay great importance on the principle of Unity in Diversity. This principle of unity underlies the working of all creation as it is the implicit force in the whole cosmos.

A highly developed mind and intelligence can perceive and understand this all pervading force. Froebel in his famous book "Education of Man" aptly remarks—"In all things there reigns an eternal law—this all pervading, energetic, self-conscious and hence eternal unity. This unity is God. Education should lead and guide man to face with nature and to unity with God."

IDEALISM AND THE CURRICULUM

Idealism regards education as self-development. Therefore, the biological and social emotions of the pupil should be so developed as to make him a well developed self. Bagley says, "The main aim of education is to instill ideals that will function as judgments....The subject matter of instruction must be totally subservient to this aim,.... It is the subjective attitude of the pupil that is important." Thus the problem of curriculum is to be approached from the standpoint of ideas and ideals.

To the idealists all subjects of study are essentially and fundamentally arts. In the study of these arts the self plays a creative role, i.e., it develops itself creatively. In its scheme of curriculum idealism is not prepared to give any particular preference to any subject.

To idealism any subject that provides sufficient opportunities for the development of the creative self is suitable for study; and it believes that any subject without exception, offer such opportunities.

The subjects which have a flavour of personal greatness are greatly emphasized by idealism. For example, an idealist

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would regard the study of Tagore more important for a potential creative self than the study of books which are below the level of 'literature.'

Idealism thinks that where there is greatness there is a distinct possibility of growth, and it is in self growth that the idealist is specially interested. It should be noted that in the choice of subject-matter too the idealist lays emphasis on personality and is comparatively indifferent towards mere subject matter.

In its approach to the problem of curriculum idealism does not pay much attention on the present experience of the child. On the other hand, it emphasises the experience of the human race as a whole. It wants to bring the whole experience of the mankind to the school.

Thus the curriculum has to be an epitome of the whole human knowledge. The purpose of the school should be to reflect the civilization itself. Hence the curriculum should be so organised as to make it a representative of the experience of the race. The child has to capitalise on this experience towards the development of his creative self.

The experience of the race may be analysed into two main parts which are related with (1) his physical environment, and (2) his fellow men. These two parts suggest two broad divisions of the curriculum: (a) the sciences, and (b) the humanities.

These two broad heads may include any course of studies. But the course of studies chosen must be used for the sole purpose of development of personality or self-realisation of the pupil.

Nunn says that the school should give place to those human activities "that are of greatest and most permanent significance in the wider world, the grandest expressions of the human spirit."

Thus Nunn gives the idealist stand-point about the curriculum. What are those human activities of greatest significance? At first these activities will include those activities that are essential for maintaining the standard for individual and social life, viz., care of health, manners, religion and social organisation, etc.

Secondly, there should be those activities which represent the worthy attainments of civilization. The activities of the first

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group cannot be accepted as formal subjects, though they should be an essential part of the pupil's work in the school.

In the second group we may keep literature, art, handicraft, science, mathematics, history, geography and the like. Thus these are the subjects which an idealist would like to include in a curriculum.

IDEALISM AND TEACHER

In the realm of Idealism, the role of teacher is very important and glorious. Idealistic philosophy believes that this planned creation has two parts—(1) The teacher and (2) The child as student. Both aims at one target only. The development of the individual child in a spiritual way. The realisation of this great aim is possible only through education and the essential agent, the teacher.

In reality an Idealist teacher is imbued fully with high degree of self-knowledge, self-dynamism and essential qualities of spiritualism. By this own model of life, he tries to shape the individuality of the child to a life of purity, virtue and great achievements. He creates a wholesome conducive atmosphere by his own activities and planned experiences for the child.

He guides the child with such genuine love, affection and sympathy that he attains his full mental and spiritual development. J.S. Ross aptly remarks, "The Naturalist may be content with briars, but the Idealist wants fine roses. So the educator by his efforts assists the educand, who is developing according to the laws of his nature to attain levels that would otherwise be denied to him."

The idealist teacher finds his spiritual growth in helping the pupil. The pupil is an important to him as he himself to the pupil. But the two need the help of each other in different ways. To the idealist teacher it is not enough to pass on the objective informations to the pupil, because he doubts the educability of mere objective informations. He wants to guide the pupil in such a way as to bring him on the path of spiritual growth.

The idealist teacher feels that he can help his pupils in three distinct ways. In the first place, he can help them by

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associating himself with them and by letting them understand what kind of person he is trying to be. This will be done in the course of discussing and solving common problems. Thus the personality of the teacher will always be influencing the pupils.

In the second place, the idealist teacher always emphasises that the solution of a problem needs efforts on the part of the self, and it is through efforts that the self can be developed. Hence in the interest of full development of the self, the idealist teacher does not believe in telling. He believes more in asking questions and in leading the pupils to find the truth for themselves. This is the essence of the Socratic method propounded by Socrates, the great idealist.

In the third place, the idealist teacher helps the pupils by guiding them to understand the essentials of scientific method, of analysis and synthesis. He leads them to realise that many difficult problems which appear as inaccessible at first can be easily solved when broken into smaller parts. When the pupils realise that analysis and synthesis go together and that in solving a part they are also solving the whole, they get a weapon which they can apply in any field of experience.

The idealist teacher will not force a pupil to accept any particular point of view. He does not try to transform a realist or pragmatist pupil into an idealist pupil. The true idealist teacher realises that his sole business is to help the pupil to become himself.

Thus in a class where there are pupils of all kinds—realists, pragmatists and idealists—the task of the teacher becomes very difficult. Then, it is necessary for the idealist teacher to adopt many techniques, viz., objective for the realist, problematic for the pragmatist and subjective for the idealist pupils. The pupils of particular type will choose from such teaching what their own nature demands.

Thus for the idealist teacher education means inner spiritual growth, development of the inner striving towards self-hood, to self-consciousness and self-direction. In Froebel's metaphor of the Kindergarten we find the function of the idealist teacher. Froebel regards school as a garden and the teacher as a gardener.

Just as the function of the gardener is to trend the little plants so carefully as to help them to grow into mature and

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beautiful trees, similarly the function of the teacher is to lead the children to their perfect developments—self-realisation or the realisation of truth, beauty and godness.

IDEALISM AND METHOD OF TEACHING

In the educative process, the idealist emphasises experience rather than nature, the self rather than facts. Therefore, to him education is always the development from within. He regards class-room as a meeting ground of personalities. By the intercourse in the class-room the less mature self is stimulated to participate in the experience of the more mature self.

The idealist teacher issues an invitation to the pupils to come and share in the wider and deeper and more interesting experiences and thereby become broader, and deeper 'selves'.

The method of teaching used by the idealist teacher is not based on a "logic of facts". The main objective of the idealist teacher is to help the student to obtain a deeper insight than what he already possesses and to realise that behind all his experiences there are attractive and inviting depths which he can attain for himself leading to further insights.

Thus the teacher helps him to see that his present experiences are elementary and superficial in comparison to those which are awaiting his further explorations. The teacher gives him the idea that in the beginning there might be disappointments, but by proceeding on with confidence and faith, new lights will come bringing in its train penetrating insights for the solution of problem at hand.

As referred to above the idealist teacher does not rely on straight lecture methods. He relies more on discussion method taking full account of diverging points of view as expressed by various students.

He inspires the students to enter into the subject not at all objectively, but with personal views. The students are thus helped to expand, criticize and defend their own formulations. They choose their own final answers and compare the worth of the same with other existing ones. Thus they are in know of the direction they are following. They are always on the move. Their point of view may coincide with those of the teacher or of others, but in any case they do realise that they are always progressing and that the first solutions, that they found in the

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beginning were not the last word on the subject. Thus the students get the faith that there is no end to the growth of their 'selves', and that they can always be growing.

In his method the idealist teacher wants to use such books which are great in themselves, because he believes that with the help of such books he can draw the students away from the ordinary biological and social reactions which start and terminate at the empirical level.

The purpose of the idealist method of teaching is to lead the teacher and students to more creative insights in order to reach their transcendental level. By the method thus used both the teacher and the student travel from the merely temporal to the eternal domain from where they may derive values which may lighten the temporal domain as well.

IDEALISM, INTEREST AND DISCIPLINE

Idealism does not believe in a discipline of external control of the military type. To idealism strict obedience to commands is offensive and distasteful. It want to give free choice to the student in a self-initiated and self-directed manner. Idealism believes in that type of discipline which may make the pupil the captain of his own soul.

The motives and interests by which the choices and actions of the students are to be guided must be only transcendental in background and origin. Hence 'interest' has to be always personal and self-directed. It is person himself who direct his attention and takes interest in certain things and ultimately attaches them with human and spiritual meanings.

Hence the child must not be forced to take interest in certain things. This kind of discipline will be destructive of his growing self and will be against the purposes of idealism. The self expressed interest of the pupil is to be encouraged and helped to grow into full maturity, because it is through such a development of self-initiated interest that the self will acquire a transcendental insight and transcendental power. Idealism views the problem of discipline from this angle. Hence discipline does not imply imposing anything upon the pupil from without.

The idealist believes that a genuine interest arisen from within will automatically followed by result in persistency,

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determination, thoroughness and other desirable virtues because these are merely an inevitable function of the interest.

Thus the interest is something positive something which arises from within. Therefore, the activity allied with it is a pure joy, the life of the self. A Sitarist enjoys playing his Sitar and producing music. A scientist enjoys making discoveries, a painter enjoys painting landscapes, a poet enjoys writing a poem. That is his life, his very being and self. He does not regard his activity as 'duty', as virtue, facing fearful odds. His activity is only a freely chosen adventure of his spirit for which he does not expect any reward or claim any praise from others. It is only his nature to act in this manner.

Similarly, idealism does not want the pupil should do something for winning academic rewards or applause or to escape some punishments. In fact, the pupil does a certain thing because he has a genuine interest in it and because he finds joy and grows towards self-realisation by successive accomplishments of the same.

This is the idealist conception of interest which is directly connected with the problem of discipline which should be no problem at all if the activity of the pupil is self-initiated and self directed.

IDEALISM AND SCHOOL

School is a place where the capacities of logical thinking, reasoning and evaluating of the child are progressively sublimated and developed by teachers and the school environment into desirable channels so that high spiritual ideals and values are gained. Such noble mission, according to Idealism, may be achieved through proper guidance of teacher given in school. Hence, Idealists consider school and its impressionistic environment as greatly essential.

MERITS AND DEMERITS OF IDEALISM

Merits of Idealism

(1) In the realm of aims of education, Idealism has made signal contribution. It is only this philosophy wherein a detailed exposition of aims has been emphasised.

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(2) Idealistic education emphasizes the inculcation of highest values namely, Truth, Beauty and Goodness. Thus will lead to the development of a moral character of the child.

(3) Idealistic education aims at self-realisation of all individuals by one's own efforts. Hence, it promotes universal education.

(4) Idealism respects the individuality of the child and tries to stimulate his creative energies. Thus, Idealism has influenced other philosophies as well.

(5) In the process of idealistic education, the teacher is assigned a very important role. The teacher influences the child by his high ideals of life and by his sympathetic encouraging behaviour. This achieves the fullest development of child's personality.

(6) Idealism emphasizes the principle of self-discipline. This principle leads to the development of the 'Self of an individual.

(7) Because of the Idealistic philosophy and education, the school has grown into an important social organisation.

Idealism is the only philosophy which emphasizes the essential nature of man and gives due importance to his mental, moral and spiritual capacities to attain complete self-development and the development of society of which the 'Self is a part. Throwing light on the importance of these capacities Rusk has well said—"These powers and their products are peculiar to man, and differentiate him from other animals; they lie beyond the range of the positive sciences—biological and even psychological; they raise problems which only philosophy can hope to solve, and make the only satisfactory basis of education a philosophical one."

Demerits of Idealism

(1) The common criticism regarding Idealism is that it is an abstract and vague doctrine. It avoids present realities and prepares the child for the next world.

(2) Idealism is concerned with the ultimate end of life. It avoids the real problems day-to-day living. Education should be such as to make individuals capable to solve the problems that confront them from time to time and are able to lead a

happy and contented life.

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(3) Idealism lay more emphasis on thinking and mental activities. This increases the important of intellectualism unnecessarily.

(4) Idealism emphasizes upon the achievement of immortal values namely, Truth, Beauty and Goodness. These values are not absolute. They are conditioned by the condition of society and needs of the individual. An individual decides his own values with his contacts with the environment and the social milieu.

(5) Idealistic education gives more importance to teacher in relation to the child. Modern psychology emphasizes the prime and central importance of child.

(6) Idealistic methods of teaching emphasize cramming and rote memory. In modern education, these methods are given little importance.

(7) In Idealistic education humanities are given greater importance for the spiritual development of the child, while the present age of science lays great stress upon scientific subject in the curriculum.

SUMMARY OF IDEALISM

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Exponents
1. Socrates, 2. Plato, 3. Descartes, 4. Spinoza, 5. Barkley, 6. Kant, 7. Fichte, 8. Schelling 9, Hegel, 10. Green 11. Schopenhauer, 12. Gentile, 13. Shanker Acharya, 14. Dyanand, 15. Ravindra Nath Tagore, 16. M.K. Gandhi. 17. Shri Aurobindo Ghosh 18. Swami Vivekanand.
Fundamentals Principles
1. Idealism insists on God. To achieve God, Spiritual perfection is necessary. 2. Accepts the existence of Spiritual world. 3. Spiritual values are supreme and universal. 4. Values are predetermined. 5. Idealism is a complete spiritual view point. 6. It is a monistic concept.
Principles of Education
1. Education is based on spiritualism and ethics. 2. It emphasizes mental capacities. 3. Teacher and Curriculum are the centres of education. 4. Emphasizes book learning. 5. Both individual and society are valued. 6. It is a definite and specific ideology.
Aims of Education
1. Self-realisation or exaltations of personality 2. Spiritual development. 3. Realization of Truth, Beauty and Goodness. 4. Conservation, Promotion and transmission of cultural heritage. 5. Conversion of inborn nature into spiritual nature. 6. Preparation for a holy life. 7. Development of intelligence and rationality.
Curriculum
1. Idealistic curriculum is developed according to ideals and eternal values. 2. Humanistic subjects are emphasized. 3. Main subjects of Idealistic curriculum are — Religious studies, spiritual studies, Ethics, Language, Sociology, Literature, Geography, History, Music, Fine art etc.
Methods of Teaching
1. Idealists have not adopted and specific and definite methods of teaching. 2. They advocate many methods. Thus, they think themselves as creators of methods and not the slave of any particular method. 3. Idealists prescribe the following methods of teaching — Question-answer conversation, Dialogue, Discussion Lecture, Argumentation, Intersection, Book study etc.
Teacher
1. Supreme and important place of teacher. 2. The teacher as a gardener knows best as to how to care and develop a child like a plant.
Discipline
1. Idealism advocates discipline at all cost. 2. Freedom is to be restricted by ideals. 3. Emphasizes impressionistic discipline.
School

1. According to Idealism, schools the only place for regular and effective education. 2. School is an ideal form of pleasing and joyful activities for children.

QUESTIONS FOR AN

1. Define Idealism and explain its fundamental principles.
2. Write a note on the types of Idealism.
3. Explain the Aims of Idealistic Education.
4. Write a note on the Merits and Demerits of Idealistic Education.
5. Write short notes on the following.

(A) Idealism and Teacher,

(B) Idealism and Curriculum,

(C) Idealism and Method of Teaching,

(D) Idealism and Discipline.

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5 Realism and Education

Realism is not a new concept or school in philosophy. Realism is the instinctive belief of man and it is, therefore, as old as man and thus it has always had its impact on education in human history, though it was not properly recognised as such in early days of human civilization. Hereunder an attempt is being made to briefly discuss the concept of realism in philosophy.

REALISM IN PHILOSOPHY

Realism, with its assumption of an external world existing quite independent of the human mind, has been widely accepted throughout history. In some form or other it has had almost universal acceptance among Western thinkers; in fact, realism was not seriously questioned until the seventeenth century. Most men think of themselves as existing in the midst of a world of objects that are independent of them.

The mind and the external world interact, but this interaction does not affect the basic nature of the world. The world existed before mind was aware of it and will exist after mind ceases to be aware of it.

Let us be clear about the meanings of the terms real, reality, and realism. The real is the actual, or the existing; the term refers to things or events that exist in their own right, as opposed to that which is imaginary, or fictitious. Real refers to what is? Reality is the state or quality of being real or actually existent,

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in contrast with what is mere appearance. In a popular sense, realism may mean devotion to fact, to what is the case, as opposed to what is wished, hoped, or desired. In philosophy, however, the word realism is used in a more technical sense.

Realism regards the world of physical reality as the truly fundamental thing in experiences. It thinks the physical world alone is 'objective' and 'factual' world is something which can be easily accepted as it is. The realist regards the personal wants and feelings as 'subjective', 'subordinate' and 'secondary.' A realist is also called sometimes a 'Physical realist', a 'materialist', a 'positivist', or a believer in 'naturalism'.

Quite contrary to idealism, realism regards the worldly realities of everyday life as true. Realism is not prepared to accept the existence of any Infinite or Absolute mind as the First cause of the Universe. Realism believes that mind has originated in the course of evolution as anything else in the world.

It is as much or less real as any other thing in the universe. Realism cannot accept anything unless it can be tested by

observation and experiment. It stands for a scientific outlook of life. Hence it denies transcendentalism. It is satisfied with "physical environment and the sense perceivable conditions of experience."

Realism is quite conscious of stern facts and realities of actual situations. It gives no place to sentimentalism and the imaginary. The attitude of most scientists closely fits in with the standpoint of realism. The content of the physical sciences is the reality for the scientist. So is the case with the modern realist.

The realist believes that in order to reach the level of real knowledge one must analyze and experience down to the level of sensations, and if it is done there can be no difference of opinions.

Realism starts with undeniable certainties and tries to build up a body of systematized knowledge which is certain and objective and agrees with the standpoints of physical sciences.

Realism disregards everything subjective personal and emotional, except in study of psychology from the behaviourist point of view. Realism tries to see things as they are, and to understand reality in its own colour without any fear or favour.

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Realism looks at human beings as it would look at any other material object. It tries to explain the mind and its knowledge in terms which may be easily compared to those machine. For nearly a century realism has ousted idealism from psychology, because it has used the methods and principles of physical sciences. The three realist movements in psychology associationism, behaviourism and connectionism are an eloquent testimony to this.

Realism believes that the regularities of the material environment are the chief source of all human experience. So the problem of values should be approached more or less in the same way as we approach knowledge i.e., by objective understanding of facts and events for which people express desire, admiration, dislike and disapproval.

Under the pressure of "Scientific investigations" some realists will not feel shy in doing away with values entirely regarding it "as purely arbitrary." We find this attitude in some of university departments of social sciences today.

The great contribution of realism is in terms of a world-view which is physical, orderly and which can be understood and examined by men who themselves are subject to same precisions simply because they are also parts of the same universe. The great contribution of idealism is in terms of a world-view which is largely spiritual and orderly, and which can be understood by person who themselves are spiritual and who possess some of the attributes of the cosmic Person.

MEANING AND DEFINITION OF REALISM

Realism, in its strictly philosophical sense, is the position that the objects of our senses are real in their own right; they exist independent of their being known to, perceived by related to mind. For the realist, the universe is so inexorably "out there" that the only thing we can do is to come to the best terms possible with it. The realist attempts to do this, not to interpret the world according to his special hopes or unverified beliefs. However, for many realists there are mental events or mental entities, as well as physical ones, that are recognized as real quite apart from any ideas we may have regarding them.

British realist, John Macmurray, says:

We cannot get away from the primary fact that there is a

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distinction between things and ideas. For ordinary common sense an idea is the idea of something, a thought in our minds which represents the things that it is the idea of. In that case the thing is the reality while the idea is merely "how the thing appears to us." Our thought must, therefore, adapt itself to things if it is to be proper thought, that is to say, if our idea is to be true. If the idea does not correspond with the thing of which it is the idea, then the idea is false and useless. The thing will not accommodate itself to our idea of it. We have to change our ideas and keep on changing them till we get them right. Now, such a common sense way of thinking is essentially realist, and it is realist because it makes the 'things' and not the 'idea' the measure of validity, the centre of significance. It makes the thing real and the idea the true or false appearance of the things.

In discussing the psychological genesis of positions other than realism, Macmurray says that, since the philosopher is so concerned with ideas, he tends to emphasize the world of ideas or thought. Since thought tends to be important to him, he naturally, though mistakenly, comes to think that ideas have a reality not found in things.

Another realist, Alfred North Whitehead, sets forth his reasons for believing that the things we experience are to be distinguished clearly from our knowledge of them. In defending the objectivist position of realism, which he says, is adapted to the requirements of science as well as to the concrete experiences of mankind, Whitehead makes three affirmations. First, we are within a "world of colours, sounds, and other sense objects."

The world is not within us, nor does it depend on our sense perception. Second, historical knowledge discloses long ages in the past when no living beings existed on earth and when important changes or happenings were taking place. Third, one's activity seems to transcend the self and to find and to seek ends in the known world. Things pave the way for our awareness. A "common world of thought" seems to imply and require a "common world of sense."

An idealist's view of realism is presented below. In essential agreement with the statements of Macmurray and Whitehead, William Ernest Hocking says:

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Realism as a general temper of mind is a disposition to keep ourselves and our preferences out of our judgment of things, letting the objects speak for themselves. If we can say of idealism that it has a tendency to read the mind into nature, realism is in this respect its precise opposite. In the interest of allowing every object its full distinctive flavour, realism is inclined to de-personalize or dematerialize the world, to see things starkly and factually in a spirit which it conceives to be a once more objective and more scientific than that of idealism.

Realism is a term that covers many different trends or types of philosophies that have certain basic tenets in common. At least three tendencies are evident in modern realism. There is, first, a tendency toward materialism in some of its modern forms. For example, mechanistic materialism is a realism as well as a materialism. Second there is a tendency toward idealism. The basis of existence may be thought of as mind or spirit that is an organic whole. In his Personal Realism James B. Pratt sets forth such a form of realism, which may be hard to distinguish from some types of objective idealism.

Third, there are many realists who claim either that reality is neither physical nor mental but some underlying neutral substance (neutral monism) or that reality is pluralistic and consists of many type of entities, of which mind and matter may be only two. In this chapter the pluralistic type of realism receives greatest attention, since it appears to be the dominant trend today.

On the basis of above details of realism we may briefly conclude as follows:

Meaning of Realism—Etymologically Realism means 'About a thing' or 'Concerning some object'. Hence, it is an angle of vision according to which things as we see and perceive are realities. Realists firmly hold knowledge acquired through senses only is true. Hence, what we perceive and see by our own senses is real in nature and the only true entity of the world.

Difference between Realism and Naturalism—Both Naturalism and Realism believe in the truth and reality of the material world. The difference between the two is mainly that while Naturalism emphasizes the ultimate truth and reality of the matter and material objects. Realism does not bother about

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the ultimateness of the reality of material objects. It is concerned with them as they are in existence,

Difference between Realism and Pragmatism—Both Realism and Pragmatism emphasize the importance of experience. Like Pragmatism Realism also firmly holds that real knowledge cannot be gained without experience. The difference is that Realism believes in traditions and facts with which the true and real knowledge is linked up, while Pragmatism is a dynamic process and gains true knowledge of the material world by activity and consequent experience.

Chief Protagonists of Realism are Erasmus, Rebellias, Milton, Lord Montaigne, John Locke, Mulcaster, Bacon, Ratke, Comenius, White Head and Bertrand Russell.

DEFINITION OF REALISM

The following definitions are being given to make the meaning of Realism more clear:

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

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

(3) "Realism is the reinforcement of our common acceptance of this world as it appears to us." —Butler

FORMS OF REALISM AND THEIR IMPACT ON EDUCATION

1. Humanistic Realism

Protagonists of Humanistic Realism firmly believed that education should be realistic. Such an education only can promote human welfare and success. To achieve this aim of education, they advocated the study of Greek and Roman literatures as they were of opinion that those literatures contained all the essentials for success and happiness in life. In their view there was no problem of life over which these literatures had nothing to say.

Without their study real aim of life could not be achieved. In this way humanistic Realism, believed that the study of Greek

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and Roman literatures was very essential for individual, social and spiritual development as this study would lead to all human welfare and happiness. The notable protagonists of this philosophy were the following scholars:

(a) Erasmus (1446-1536). Erasmus was a resident of England. This English scholar has written two books, namely—(1) "System of studies" and (2) 'Ciceronianism'. He condemned unrelated and narrow educational system and advocated broad and liberal education. Erasmus has himself written—"Knowledge seems to be of two kinds, that of things and that of words, that the word comes first that of things more important."

(b) Milton (1608-1674). Milton belonged to England. He was not only great poet and a man of literature but was also a great philosopher and educationist. His ideas about education are spread out in his book namely—"Tracts of Education." Opposing emotion charged education, he laid great stress upon liberal and complete education.

Milton has himself written—"I call therefore a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public of peace and war." Really Milton was a man of religious nature.

Thus, he advocated that education should impart knowledge about God and foster a love of Him in all children. He also opposed mere academic education and insisted that education should give knowledge of things and objects. For this, he emphasized physical education and advocated walking and touring for physical health and well-beings. It may be noted that Milton opposed the education of the masses. He structured a curriculum for children of the age group from 12 to 21 years and included in it Language, Literature and Moral Education as main subjects and physiology, Agriculture and Sculpture as subsidiary subjects.

2. Social Realism

Social Realism aims to make human life happy and successful by fulfilling the needs of society. Hence, the upholders of this ideology condemned cramming and giving full importance to society and the social environment, they emphasized the attainment of real knowledge. They opposed mere academic

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and bookish knowledge and advocated that education which was useful to life and practical in nature. In other words, education should promote the working efficiency of the individuals.

According to them the curriculum should include Geography, History, Arithmetic, Law, Diplomacy, Warfare, Horse-riding, Dancing, Gymnastic exercises etc. so that social qualities are promoted and developed. According to these scholars, school do not discharge this responsibility well, because they only impart bookish and purely academic education.

Hence, they prescribed Travelling, Touring, Observation and experiences for really useful and effective education. Confirming this view J.S. Ross writes—"The social realists, looking askance at a bookish studies, stressed the value of direct studies of men and things having in mind chiefly the upper class, they advocated a period of travel a grand tour which would give real experience of the varied aspects of life".

The following are the noted advocates of Social Realism:

(a) Lord Montaigne (1533-1552). Lord Montaigne was a famous French educationist. He has described his ideas about education in his three books namely—(1) "Of Pendency", (2) "Of the Education of the Children" and (3) "Of the Affection of Father to their Children." According to Montaigne, the purpose of education is to develop intelligence and self-discrimination in children so that they are able to lead their lives smoothly and successfully.

Thus, he opposed knowledge for the sake of knowledge and advocated knowledge to be useful and purposeful to social life. He condemned cramming and upheld learning by experience. He also opposed repression in discipline and prescribed tours and journeys for children. He was of the view that children should learn first their own mother-tongue, then language of the neighbours and last of all Greek and Latin languages. About the method of teaching Lord Montaigne has written—"A boy should not so much memorize his lesson as practise it. Let him repeat it in his action."

(b) John Locke (1635-1704). John Locke was a famous English educationist. He has described his thoughts on education in his famous book "Some thoughts Concerning Education." According to Locke, the aim of education should be to inculcate

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in children virtue, wisdom, breeding and capacity to learn. He also laid stress on physical, moral and mental development of the child.

He believed that the mind of a child is a clean slate on which only experiences write. He believed education by a private tutor and insisted upon a pleasant and lively method of teaching which stimulates motivation and interest in the children. He advocated education through the mother tongue and insisted that only those subjects should be included in the curriculum which are individually and socially useful.

3. Sense Realism

Since Realism developed in the 17th century. This ideology had some roots of the modern education of today. Its protagonists uphold that knowledge primarily comes through the senses, not from words. As such, in the education of the child, his ears, mouth, skin and limbs should be freely used to the maximum. Without exercising his sense organs, no knowledge will be gained by the child.

The fact is that upholders of Sense Realism were powerfully influenced by the scientific researches, discoveries and inventions of the 17th century. Their thinking was totally revolutionised. They came to believe firmly that all knowledge originates from the external nature. Hence, education should adopt real and effective methods instead of artificial techniques.

Truths can only be gained by observation and contacts between sense and external objects. This is the natural way of being educated. This education should provide more and more opportunities to the child to observe and study natural phenomena and come in contact with external natural objects through his senses. Then he will be able to gain knowledge of natural objects, natural phenomena and natural laws.

Through the efforts and criticisms by the Sense Realists of the prevalent educational system, new changes and revolutionary transformations affected the system of education. Some of them are:

(1) Mother-tongue as the medium of instruction,

(2) More importance to observation of Nature and study of scientific subjects in place of languages, literature and humanities,

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(3) More emphasis on useful and practical education,

(4) Help from psychological findings and researches, and

(5) Deductive method more important than inductive method.

The following are the main advocates of Sense Realism:

(a) Mulcaster (1530-1611). Mulcaster belonged to England. He worked as Headmaster in different schools for 37 years. His books namely—(1) 'Elementarie' and 'Positions' contain his ideas about education. According to him "The end of

education and training is to help nature to her perfection." He advocated the aims of education as physical and mental development of children and achieved fullest development of child's nature. He was deadly against the current education of his times. Thus, he emphasized that education should be child-centred and must be imparted through the medium of mother-tongue. He was deadly against any forced impression upon the mind of the child and advocated the development of intelligence, memory and sense of judgment.

Mulcaster upheld the great importance and use of psychological methods of teaching and laid much emphasis on the training of teachers in methods and techniques. For this he advocated that at the primary level mother tongue, reading and writing, music and painting and other like subjects should be taught to children whereas at the secondary stage, scientific, subject should find proper place in the curriculum.

(b) Francis Bacon (1562-1623). Francis Bacon belonged to England. He was a famous man of literature, a writer and a philosopher of eminence. His thoughts about education are found in his books namely—(1) "The New Atlantis" and (2) "Advancement of Learning." Bacon has written—"The object of all knowledge is to give man power over nature." Bacon advocated that education which makes a child useful for society. He believed that this aim, as he sees it, cannot be achieved by the current system to education.

Hence, the whole system of education should be changed and reorganised as a scientific and inductive system of education. In other words, Bacon introduced inductive method of teaching. In this method the child is free to observe and experiment by means of his senses and limbs.

Thus inductive method became very popular and lessened the importances Aristotelian deductive method. In curriculum,

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Bacon gave place of honour to Science and Observation of Nature Languages, Literature, Religion and Philosophy were relegated to secondary places.

(c) Comenius (1592-1671). Comenius was a resident of Moravia. He ranks the foremost advocate of Sense Realism. He asserted that "Ultimate end of man is eternal happiness." Hence, the main aim of education is to make the child learned, moralist and God-fearing, Comenius believed in the principle of universal education. Thus, he ridiculed the idea of education for the rich and well to do only.

In his opinion, even the poorest should receive proper education. Hence, he inspired the preparation of World dictionary. He advocated natural method of education and considered the inductive method of Bacon as insufficient. According to him knowledge comes not only through the senses but through man's intelligence and divine inspiration. There should be a balance among all these mediums of knowledge.

He has propounded nine rules regarding the methods of teaching. They are:

- (1) Teaching methods should be simple,
- (2) The purpose of reading material should be told to children.
- (3) Only useful knowledge should be given to children,
- (4) Teaching should be done very effectively,
- (5) General rules should be explained,
- (6) Parts of the material should be taught step by step in a sequence,
- (7) Chronology should be followed,
- (8) Various parts of subject matter should be discussed clearly, and
- (9) Teaching should be continued till learning is achieved.

According to Comenius Nature does its work according to a time table and stage. Thus, first mother-tongue should be taught to child and then other subjects. There should be a link between the classes to enable the child to learn step by step. Comenius was totally opposed to any form of repression and physical punishment. To him, education should follow a universal pattern. Thus, he advocated a synthesis of educational psychology, educational organisation and educational methodology. His ideas about education were later accepted and developed further by Rousseau, Pestalozzi and Herbart.

We see that modern education shows the impact of the ideas of Comenius in one form or the other. It is why Comenius is called the father of modern education.

4. Neo-Realism

This ideology has more importance in the field of philosophy and science than in education. According to Rusk—"The positive contribution of neo-realism is its acceptance of the methods and results of modern developments in physics." Neo-realism believes that like other rules and procedures, rules and procedures of science are also changeable. They are valid only in certain conditions and circumstances. When those circumstances change, the rules also change. The protagonists of neo-realism emphasize both the education of arts and sciences. Notable among these neo-realists are the following:

(a) Whitehead. According to Whitehead the consciousness, and the unconsciousness, the movable and the immovable are each an organism. Education should give the child full knowledge of an organism. Whitehead further advocates that side by side with the scientific values, one should also understand fully well the other values also.

Qualities propounded by these values should also be understood fully well. Making his purpose clear Whitehead writes—"When you understand all about sun, all about the atmosphere, all about the rotations of earth, you may still miss the radiance of the sun set."

(b) Bertrand Russell. The foremost supporter of neo-realism Bertrand Russell also insists upon education by means of senses. He has emphasized the sensory development of the child. He has also advocated the method of analysis and classification. He did accept liberal education as the ideal, but gave no place to religion in it.

According to him, Physics is the foremost subject of study. Russell opposed the kindling of emotional exuberance in children. Thus, Russell opposed the kindling of emotional exuberance in children. Thus, Russell writes—"First and foremost, there must be as little emotional strain as possible in connection with the acquisition of knowledge.... Emotional strain is the chief cause of harmful fatigue."

HISTORY OF REALISM

Realism is not a new philosophy. Prof. D.M. Dutta has rightly remarked that "The realistic attitude, however is not a new one in philosophy. Realism says the realist is the instinctive belief of man and it is, therefore, as old as man."

Some scholars are of opinion that Realism has been since the times of Aristotle. In the realm of Indian philosophy, the school of Realism is quite evident. In the Vedas there are clear descriptions of actual natural phenomenon and natural objects. Charvakism, though extremely materialistic had also its realistic base.

We see the charvakism, demolishing the existence and reality of soul and God and their intimate relationship asserts only the truth and reality of the external material world and the human senses to perceive that world. In Sankhya school of philosophy also the realistic view is evident. Kanad's Vaishishik school of philosophy is also more or less Realism. Not only this, Buddhism and Jainism both advocate Realism of the material world and think this world perceived by senses as the ultimate reality.

During the Middle Ages there was a controversy between the Platonic or classical, realists and the nominalists. The realists claimed that class terms, or more precisely the universals for which they stood, were the only realities. Classical realism is the belief that universals for which class terms stand have an existence quite independent of the particular things that appear to the senses.

Aristotle was more a realist, the modern sense, than was his teacher Plato. Aristotle was an observer interested in the details of individual things. He felt that reality exists in concrete things or in the process of their development. The real world is the world we sense, and form (the idea or principle of organisation) and matter are inseparable. From the twelfth century on the influence of Aristotle tended to replace that of Plato.

Thomas Aquinas (c.1225-1274) brought Aristotelian metaphysics and Christian theology into harmony and gave Medieval Scholasticism its most complete expression. His great synthesis was made within the realist tradition. For Aquinas,

as for Aristotle, the universe is composed of matter and form. Matter is united or organised by forms that have been fixed by the Creator. There are real substances with real qualities.

There is a "substantial form" which makes a body what it is, and there are also qualities which may change and which are called 'accidents.' God created the world, but he should not be identified with the world. God is an original substance, and nature is a separate and created substance or group of substances. Created things, however, are real and possess genuine powers. The philosophy of Thomas Aquinas is called *Atheistic realism*.

It may be noted that Realism developed as a doctrine of philosophy during the 17th century. The reason were two— (1) Protest against the philosophy of Idealism and (2) Development of science. Upto the end of 16th century, people had lost faith in all the ancient and medieval ideals of life. The main cause of this general disbelief was that though Idealistic education could develop moral and spiritual qualities but it failed to inculcate that capacity in children which enables them to face the problems of life squarely and solve them for their own benefit and happiness.

In other words, Idealistic education did not develop dynamism and desirable patterns of behaviour essential for day-to-day living. During those very times, in Europe, Monasticism, Scholasticism, Renaissance, Reformation and Humanism etc. were born as powerful movements. These movements transformed totally the attitudes and viewpoints of people. Instead of devoting themselves to their welfare in the other world as Idealism very much emphasized, they began to face real day-to-day problems of life squarely and solve them for their own good and welfare of society.

During those very days science was also advancing by leaps and bounds. New researches and new techniques of production affected every field of life and created urges to improve and to forge ahead. Copernicus, John Capler, Galilio, Harveys and other found out new truths about the revolution of earthy bodies and revolutions of earth.

Blood circulation and various physiological systems came to be established with the result that old blind beliefs and traditions began to break under the stress of scientific researches and wonderful inventions. This impact of science on materialism

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gave rise to Realism which further gave rise to new realistic outlook on life, material phenomenon and material things. Thus, began the modern age.

The rise of realism at the beginning of the twentieth century was in considerable part a reaction against various movements of the nineteenth century that tended to magnify human powers and man's part in knowledge and reality. Only a few of these trends can be listed here: the increase in human control over nature resulting from scientific advances, the great advance in human knowledge that led to a new confidence in the power of man to control his own life and affairs, the political emancipation of the individual, the concern for the inner life that made religion and theology man-centred and the development of philosophical idealism and positivism, with their attention to man rather than to the world and nature. As a reaction to these trends, realism has tended to transfer attention from the mind that interprets nature to the world that is interpreted.

The first decade of the twentieth century was a time of intellectual ferment. In the United States, William James was challenging the monism and intellectualism of dominant types of idealism. In England, in 1903, G.E. Moore published his noted essay. "Refutation of Idealism." Similar protests arose in Germany. By 1910 six men, all teaches of philosophy in the United States, discovered that they were in considerable philosophical agreement and formed a group that published, in 1912, a cooperative book entitled, *The New Realism*. This movement is known as new realism, or neorealism.

The new realists reject subjectivism, monism, absolutism (belief in an Absolute or that which is without limitation), all mystical philosophies, and the view that noumenal things are either created or modified in any way by the knowing mind. The new realists claim that they are returning to the common-sense doctrine of a real, objective world which men know directly by sense perception.

The outer world is actually present and is directly experienced; it is not hidden or obscured by images and sense data. This world is pluralistic, relations in it are external and objective, and analysis does not destroy the real qualities of the world. "The knowledge of an object does not change the object known."

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The common objects of sense perception, the objects of scientific analysis and relational and non-relational qualities appear to be unaffected by our experience or consciousness of them. Our experience and awareness are selective, not constitutive; that is, we choose to give attention to some things rather than others; we do not create or alter them merely by experiencing them. For example, that "there is a chair in this room" is not affected by our experiencing or not

experiencing the chair.

The new realists point out that, apart from these basic convictions, there is neither a single correct or adequate philosophy of life nor any one inevitable or necessary answer to questions regarding such things as mind, freedom, purpose, and the good. However, certain men have set forth fairly complete philosophies derived from the new realism.

FUNDAMENTAL PRINCIPLES OF REALISM

The fundamental principles of Realism are given below:

(1) Phenomenal World is True. Realists believe in the truth and reality of the matter. To them, there is no world beyond this. Hence, unlike Idealists who believe in another world, the Realists have no faith in other world beyond this life. J.S. Ross has rightly said—"Realism simply affirms the existence of an external world and is therefore the antithesis of subjective Idealism."

(2) Senses are the Doors of Knowledge. Realism believes that senses are the doors or gateways of knowledge. The impressions and sensations which result from our contacts with external world through our senses result in Knowledge which is true and real. The neo-realist Bertrand Russell, in his book "Analysis of Mind", writes—"I contend that ultimate constituent of matter are to atoms.....but sensation. I believe that the stuff of our mental life... consists wholly of sensations and images."

(3) Theory of Organism. According to realists conscious and unconscious things form an organism. Thus, Whitehead writes—"The universe is a vibrating organism in the process of evolution. Change is the fundamental feature of this vibrating universe. The very essence of real actuality is process. Mind must be regarded as the function of the organism."

(4) Opposition of Idealism. There is no place for imagination in Realism at all. Thus, Realists assert that there are no such

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entities as God, Soul or the other world. They are mere figments of human imagination. Hence, having no faith in the existence of God, Soul and their interrelationship, Realists assert that the scientific realities of matter and its attributes are true and real.

(5) Man is a Part of Material World. According to Realists, man is a part of the material world. He is endowed with sense organs and the mind through which he attains the knowledge of the real external world.

(6) Emphasis on Experiment. Realism lays emphasis on observation and experiment. According to this philosophy, no experience can be accepted as true unless it is analysed and classified in totality.

(7) Importance of Present Applied Life. According to Realism, spiritual world cannot be understood by means of senses. Hence, the existence of God, Soul and spiritual values are mere creations of man's imagination. They cannot be real and thus realisable. No body should bother about Heaven or Hell but emphasize and believe in the physical and material existence.

Realists lay emphasis upon the moulding and directing of human behaviour as conditioned by the physical and material facts and objects of the present human life. This only promotes human welfare and happiness. In his book "Philosophical Basis of Education" Rusk writes—"The aim of new realism is to expound a philosophy which is not inconsistent with the facts of common life and with the development of physical science."

REALISM IN EDUCATION

We have seen that naturalism entered the educational field by protesting against the training of children into artificialities of life, similarly, realism entered the field as a protest against the narrowness of the bookish, sophisticated and abstruse curricula. Realism holds that education should be closely related with the actual realities of life in all conceivable aspects. Realism holds the view that education should try to give all those skills and knowledge to the individual which are necessary for a happy living in the society.

REALISM AND AIMS OF EDUCATION

The following are the aims of realistic education:

(1) **Preparing the Child for a Happy and Successful Life.** The first aim of realistic education is to prepare the child to lead a successful and happy life. Thus, education should be such that the child is able to solve his problems of life successfully and lead a happy life promoting the welfare of society as well.

(2) **Preparing the Child for a Real Life.** The second aim of realistic education is to prepare the child for a real and practical life. Realists believe in the reality of knowledge of external material world gained through senses. Thus, they wish to prepare the child for the real life of material world.

(3) **Developing the Physical and Mental Powers of Child.** According to Realism, mind as well as the physical organs together constitute an organism composed of matter. Hence, according to his ideology, the third aim of education is to develop the physical and mental powers of the child so that with the help of his developed intelligence, discrimination and judgment, he is able to solve all the problems of life successfully.

(4) **Developing and Training of Senses.** Realists believe that unless the senses of the child are developed fully well, he will not be able to have full knowledge about the external world. Thus, the fourth aim of realistic education is to develop and train the senses of the child through varied experiences.

(5) **Acquainting the Child with Nature and Social Environment.** According to Realism, a child is related both to the external Nature and the social environment. Hence, the fifth aim of education is to provide the child full knowledge of both the society and the external nature so that he is able to strike a balance between the two.

(6) **Imparting Vocational Education.** According to Realism, education should be a practical utility to child. Since the problem of livelihood is the main problem of life these days, so according to his ideology, the sixth aim of education is to provide vocational education to the child.

CHARACTERISTICS OF REALISTIC EDUCATION

The chief characteristics of realistic education are given below:

(1) **Based on Science.** The supporters of Realism emphasized the importance of useful and purposive education. They advocated the inclusion of scientific subjects in curriculum and in place of academic and artificial education, they laid stress on the natural education which gave birth to Naturalism. Thus, the emphasis on scientific education is the first characteristic of realistic education.

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(2) **Emphasis on Present Life of Child.** The second characteristic of realistic education is to make the present life of child as the focal point of educational system. As we know the fact that Realism was born as a reaction to excessive Idealism, it opposed the academic education of mere ideals and values and emphasized the immediate real and practical problems of day to day living which only can promote individual good and welfare. In other words, the present life of the child is the centre of all educational activities.

(3) **Emphasis on Experiment and Applied Life.** The third characteristic of realistic education is emphasis on experiments, experiences and application of knowledge learnt. It lays great stress on learning by doing, by developing creativity and urge of practical work in children so that they are able to solve their immediate practical problems and lead a real successful life.

(4) **Opposition of Bookish Knowledge.** Realists decry mere academic, theoretical and bookish knowledge which develops only rote memory and encourages cramming. It does not enable the child to understand the realities of external things and natural phenomena. According of Realists, education should inculcate in the child an understanding of both the things and the environment. Thus, the slogan of realistic education is "Not words but things". Such type of education promotes intelligence and a sense of judgment which the bookish education does not do.

(5) **Limited Freedom of Child-** Realistic education realises the prime importance of child. Hence, according to Realists the child should be given full freedom to develop his self according to his innate tendencies. But this freedom should promote self-discipline and self-control. In other words, the child should proceed from ignorance to knowledge slowly but surely through his own efforts and self-discipline.

(6) **Emphasis on Training of Senses.** The sixth characteristic of realistic education is to train and develop the senses of child. Unlike Idealists who impose knowledge from above, Realists

advocate self-learning through senses which ought to be trained. These senses are the gateways of knowledge and develop by use and experience.

(7) Equal Importance to Individuality and Sociability. The seventh characteristic of realistic education is to emphasize equally the individuality and sociability of the child. Thus, the aim of realistic education is to develop both the individual self and the society of which he is an integral part. Bacon clearly asserts that realistic education develops the individual on the one hand and on the other hand tries to develop society through the development of social consciousness and sense of service to the individual.

REALISM AND CURRICULUM

With the above aims of education in view the curriculum, according to realism, becomes of a very wide nature. Quite naturally realism emphasises the selection of 'right' subjects. But what are the 'right' subjects? The right subject is that which gives the best educational results for a given pupil.

Hence in deciding the Tightness or suitability of a subject adequate attention must be paid to (a) the pupil's previous training, (b) inter-relationships between the parts of the various subjects, and (c) the social demands for the pupil to be trained. Paying attention to all these aspects would mean to prepare the pupil for a successful and happy living according to the realists style.

The above indicates that according to the realist curriculum the people has to study a required number of subjects, because he has to meet certain social demands. Any subject whether it pertains to the domain of sciences or arts, is not to be included in the curriculum for its own sake, but it will find a place in it because of its particular utility in the actual life situation of the pupil.

Modern languages may find a place in the curriculum, because they enable one to read, write and conduct all types of social intercourse; but literature, as such, will find no prominent place because the realist believes that it is out of touch with the real line of human advance.

Realist's attitude towards such subjects as arts, painting,

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music and the like is the same as towards literature. It is hardly necessary too and here the realist's contempt for subjects under the "sociological group". The realist thinks that subjects under this group are hardly 'scientific' and 'objective', and so they are prone to create particular biases in the pupil in the total disregard of the actualities of life.

However, has great admiration for the various branches of science as the most profitable contents of the curriculum, because it is they who give to the pupil the requisite skills and knowledge for facing the actualities of self-situations in the world successfully.

REALISM AND THE TEACHER

The realist teacher is of a dual personality. As a realist he recognises all the demands of the realist pupil. He feels that every aspect of teaching should be dominated by reality. His sole aim as a teacher is to place before the pupil the clear, distinct and systematic knowledge of science in an impersonal manner. He will regard knowledge as one and universal. To him it knows no bounds of colour, race and religion. Therefore, the realist teacher would not like to call French or German mathematics.

The realist teacher tries to present the knowledge of the subject matter before the pupil in such a way as to make himself one with it. He himself becomes the voice of chemistry and mathematics and speaks in the class-room to ears which are eager to receive it. He stands for truth. He has great reverence for fact.

Therefore, while presenting the voice of a subject he keeps his personality away from it, that is, he does not express his personal likings or dislikings for particular points. The realist teacher desires to make discoveries in his chosen field and tries to communicate the same to his pupils in an impersonal way.

But the realist teacher realises that it is not his business to be engrossed in making discoveries, because if he communicates what he has discovered, he becomes partly personal, and he cannot let facts speak for themselves.

The realist teacher realises that an information cannot be

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given to students with the expectation that it will be equally intelligible to all. So he must study child psychology and adolescent psychology and must be able to adapt the material according to the living interests of his pupils.

So in order to be a successful teacher, even on realist lines, he must humanize his science; otherwise, if the subject is left to itself, it may mean one thing to one student and another to another.

Thus the realist teacher has to go against his own realism. He must understand how much and what aspect of a material would be intelligible to the pupils according to their natural subjective bias. Hence he must make the necessary adaptations in order to make the material intelligible to the pupils.

No doubt, the material to be presented has to be objective, but it must be presented in a subjective manner, otherwise there would be some pupils in the class to whom the whole process might appear as boring and useless; whereas some may misunderstand the whole thing presented. Thus as a realist, the realist teacher is expected, "to sink his personality in objectivity" while making scientific discoveries in his chosen field; and as a teacher he is called upon to devote his attention in catering to the subjective aspects of his pupils.

The realist teacher must be able to help his pupils making discoveries, because it is by making their own discoveries that they can learn to stand on their own feet and proceed further on the path by themselves. Thus the realist teacher appears to be in a paradoxical position. At first he is expected to make his own discoveries—it means he has to sacrifice his personal research. The realist teacher is in a real difficulty and there appears to be no easy way out.

REALISM AND THE METHODS OF TEACHING

Realism has a definite background and outlook which influence considerably the class-room procedures and the preparation of textbooks. The method of teaching, according to realism is to abstract from the personality of both the teacher and the pupils and allow the facts to speak for themselves. In the process of presenting facts, the teacher is not expected to express his subjective opinion on the matter.

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He has to present the facts as they are, and he must not add anything of his own. The details of contents and the principles of presentation and the emphasis to be given at places will be determined by the specific nature of facts. The method of teaching should be strictly objective. The best method is that which is no one's own.

Therefore the teacher should become a faithful translator so that through him the facts themselves may become real and impress themselves on the pupils.

The facts must be presented in a clear and distinct manner and no detraction from the facts should be allowed. The facts should be logically classified and one part should lead to another automatically.

The realist method of teaching coincides with the attitude of the scientist as Holt says, "The conscientious scientist... knows perfectly well that he 'constructs' nothing; and that, indeed, his prime concern is precisely not to construct anything. It is his purpose to efface the personal will, and if it were possible he would transcend the limitation of his sense organs, so as to be an impartial witness of the events."

The realist method of teaching starts with the parts and considers them real in themselves. It regards the whole as a product of the parts which while contributing to the building up of the whole, retain somehow their individual independence.

The idealist method of teaching is just opposite to this. It starts with the whole and proceeds analytically down to the parts. Parts are nothing in themselves, they are something only in relation to the whole.

The realist teacher uses a synthetic method of presentation in the classroom, as well as in the preparation of a textbook. He begins with 'elements' or 'parts' and tries to show how under given conditions the 'wholes', the certain secondary entities shape themselves. Given a few pieces of wood, tools and a carpenter, a table (a whole or a secondary entity) of great beauty may come forth. The pieces of wood remain pieces of wood, the tools remain tools and the carpenter remains a carpenter.

However, there is something new, the beauty of aggregation which may inspire and give joy to any one who looks at it.

The pieces of wood were not beautiful in themselves. The tools were not beautiful in themselves. The carpenter was not beautiful in himself. Yet there has emerged a beauty, table, which is additional, new and almost incalculable in terms of its elements—nevertheless factual in essence. This is just what the realist teacher tries to do in the classroom. With a synthetic method he brings out a beauty out of the parts, yet the factual nature of the parts is not at all destroyed.

REALISM: INTEREST AND DISCIPLINE

Realism regards 'interest' as 'subjective' and an illusory state of excitement which may obstruct an adequate absorption of objective information on the part of the pupil. Therefore a realist teacher tries to discourage in the classroom all natural expression of interest. He wants that the pupil should concentrate his attention on the 'work' or the 'duty' to be performed. Thus realism discourages all tendencies to note objectively fruitful.

The realist teacher tries to contact the objective forces around him in such a way that they may not interfere with the interaction of nervous system and physical environment. He wants to discipline the pupils into objectively. He tries to subdue the subjective side of the pupils and wants to expose them to the forces of the environment. Thus the pupils are disciplined to become a part of the world around them.

Thus we see that realism eliminates interests regarding it as subjective. But realism is very careful about discipline. To realism the purpose of discipline is to make the pupil submit himself to the direction of the physical world, because he himself is its physical part. Thus realism wants sterner virtues in the pupils, because they must be able to face the realities of the physical world.

REALISM AND SCHOOL

Realists have different views about school. Some realists do not feel any need of school at all. They prescribe wide travelling, tours and teaching by private tutors as the best means of education. On the contrary, other Realists emphasize the importance of school and class teaching. They regard school as a mirror of society reflecting its true state of affairs.

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As such, the school should not only include in its work, all the activities going on in society, but it should also be well furnished and equipped with all the necessary aids and devices for effective observation and experimentations by children.

According to them, the school is an agency which meets the needs of the child and the demands of society as well. In short, it is school only which provides for the fullest development of the child according to his nature and needs. Not only this, school is the only agency to provide vocational education to prepare the child for some livelihood. In the words of Comenius—"Schools are true foregoing places of men."

MERITS OF REALISM

Realistic education did not have much impact on the traditional education. Only in England and Germany some schools were opened to insist on religious education and mother-tongue as medium. Gradually the ideals of Realistic education permeated the social thinking and beliefs of educationists. Now, we discuss below the chief merits of Realistic education:

- (1) Realism emphasizes that education should be practical and utilitarian. Now impractical and useless education has come to be regarded as waste to time, energy and resources
- (2) Realism prescribed realistic and useful aims of education. Such aims are directly related to the needs of the individuals and demand of society.
- (3) Realistic education has brought about revolutionary changes in the methods of teaching. In modern education, the Inductive method has replaced the traditional Deductive method. In addition Heuristic, Experimental and Correlation devices have come in the field and accepted by all to be really effective methods.
- (4) Because of Realistic education, scientific subject have found an important place in the curriculum. Thus, people of this age have begun believe that without science, no country can develop and progress.
- (5) In place of repressionistic discipline, a synthetic form of impressionistic and emancipatory discipline is being accepted

by educationists today.

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(6) Realistic education emphasised objectivity. The result is that more and more objective methods of teaching and evaluation are gaining ground today.

(7) Realistic ideology has changed the organisational pattern of schools also. Now they are becoming centres of joyful activities, practical engagements and interesting experiments. All children show eagerness to such schools now.

DEMERITS OF REALISM

(1) Realism lays great stress upon physical world. But it fails to answer these questions—(1) Is there any power behind this physical world? (2) Is this physical world absolute and supreme? and (3) What are the limits of this physical world? If the supremacy of the physical world is accepted, then is that the final and ultimate power? Such queries remain unanswered.

(2) Realism regards senses as the gate-ways of knowledge. As such, we get knowledge only after contacts with objects, but how does illusion occur? and how do we get faulty knowledge?

(3) Realism emphasizes facts and values them highly. Is then, indiscipline, injustice and corruption real and true and should be accepted as they are?

(4) Realism accepts the real needs and real feelings only. It does not believe in imagination intense emotion and sentiments. These are also realists and genuine needs of the individuals.

(5) Realism emphasizes scientific subjects to the neglect of arts and literature. This is creating imbalance in the total curriculum.

(6) Realism emphasizes exclusively on facts and realities of life. It does not give any importance to ideals and values. Denial of ideals and values often creates helplessness and pessimism which retard growth and development to the individual.

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Exponents
(1) Iramus, (2) Rebellias, (3) Milton, (4) Lord Montaigne, (5) John Locke, (6) Mulcaster, (7) Bacon, (8) Ratke, (9) Comentus, (10) Whitehead, (11) Bertrand Russell.
Fundamentals Principles
(1) Realism believes in individual and social development. (2) It believes in the importance of material world. (3) Cause and effect relationship-Scientific principles are universal and universally accepted. (4) Problems of real life become ideals and values. (5) Fully scientific attitude. (6) It is a pluralistic concept.
Principles of Education
(1) Education is based on science only. (2) It emphasizes on behaviour and experiment. (3) Child and his present life are the centres of education. (4) It opposes book learning. (5) Both the individual and the society are valued. (6) It is liable to change according to a change in life.
Aims of Education
(1) Preparing the child for a real life. (2) Developing the physical and mental powers of child. (3) Preparing the child for a happy life. (4) Developing and training of senses. (5) Acquiring the child with nature and social environment. (6) Imparting vocational education.
Curriculum
(1) Realistic Curriculum is developed according to utility and needs. (2) Subjects concerning day-today activities are included in Curriculum. (3) Main subjects of Realistic Curriculum are — Natural sciences, Biological sciences, Physical sciences, Health culture, Physical exercises Maths, Geography, History Astronomy, Sports etc.
Methods of Teaching
(1) Realists emphasize scientific and objective methods of teaching. (2) It emphasizes informal methods of teaching, walking being the main. (3) Realists emphasize the following methods of teaching. Self-experience and research, Experimental method, Heuristic method and Correlation method.

Teacher
(1) Teacher's role is supreme because he brings the child in touch with the external realities of life. (2) Keeping aside his own views, the teacher imparts scientific knowledge to the child in an easy and effective way.
Discipline
(1) Realism emphasizes a synthetic form of impressionistic and emancipatory discipline according to natural and social procedures.
School
(1) According to Realism school is a socially well planned institutions. (2) It is a mirror of society.

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QUESTIONS FOR ANSWER

1. Define Realism and its various forms and write a brief note about the impact of Humanistic Realism on education.
2. Write a note on Aims of Education and Methods of Teaching according to Realism.
3. Explain Fundamental Principles and Basic Characteristics of Realistic Education.
4. Write short notes on the following:
 - (A) Impact of "Sense Realism" on education,
 - (B) Realism and curriculum,
 - (C) Place of Teacher in Realistic Education,
 - (D) Merits and Demerits of Realistic Education,
 - (E) Impact of Social Realism on Education.

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6 Pragmatism and Education

INTRODUCTION

Philosophy of Pragmatism is mainly an American Concept which came into prominence after 1850 but due to its impact on human life similar theories were developed by the philosophers of England and Germany. The word 'pragmatism' has been derived from the Greek word 'Pragmatikos' which means practicability or utility, thus the philosophy of pragmatism is founded on the principle that first the activity or experiment is done and then on the basis of results, principles or ideas are derived. Therefore application of this philosophy in education aims at having an educational system which makes the individual perfect in practical life and hence it was widely accepted by the intellectuals without much hesitation. Hereunder an attempt is being made to highlight some vital details concerning pragmatism in brief:

Pragmatism is philosophical movement that has come to prominence during the last hundred years, but has been called "a new name for an old way of thinking." It is a philosophy that strongly reflects some of the characteristics of American life. Pragmatism is connected with such names as Charles Peirce (1839-1914), William James (1842-1910), and John Dewey (1859-1952). Pragmatism has also been called instrumentalism and experimentalism. While it has had its main development in America, similar theories have been set forth in England by

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Arthur Balfour and F.C.S. Schiller, and in Germany by Hans Vaihinger.

The Greeks discussed the question as to the relative values of the speculative and the practical lives, and Aristotle had not the slightest hesitation in awarding the superiority to the speculative life on the ground that the speculative activity is the only one that is prized for its own sake.

The modern pragmatist inverts the Greek conclusion, and with as little hesitation as Aristotle contends that the true is the

name of whatever proves itself to be good, that is, the truth or validity of a principle or belief depends upon its effect on practice; the pragmatist thus subordinates speculative to practical activity.

The pragmatic attitude is modern and typically English or Anglo-Saxon. The germ of the utilitarian or pragmatic spirit is to be traced to Bacon's introduction of the view that knowledge was to be sought for the glory of the creator and the relief of man's estate; his aim was to establish a trustworthy system whereby nature might be interpreted and brought into the service of man.

Locke in *An Essay Concerning Human Understanding* adopts what is practically the pragmatic standpoint; in Book I, he affirms, "we shall not have much reason to complain of the narrowness of our minds, if we will but employ them about what may be of use to us," and in the Introduction, "our business is not to know all things, but those which concern our conduct."

Eraser, commenting on this latter statement, remarks that this might be the motto of the Essay, and the watchword of English philosophy which characteristically seeks to keep in direct relation to life and conduct.

HISTORY OF PRAGMATISM

The history of the term itself is given by Prof. James in his work entitled *Pragmatism* as follows:

"The term is derived from the same Greek word ??????? meaning action, from which our words 'practice' and 'practical' come. It was first introduced into philosophy by Mr. Charles Peirce in 1978. In an article entitled "How to Make Our Ideas Clear," in the *Popular Science Monthly* for January of that year, Mr. Peirce, after pointing out that our beliefs are really rules

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for action, said that, to develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance, and the tangible fact at the root of all our thought-distinctions, however subtle, is that there is no one of them so fine as to consist in anything but a possible difference of practice.

To attain perfect clearness in our thoughts of an object, then, we need only consider what conceivable effects of a practical kind the object may involve—what sensations we are to expect from it, and what reactions we must prepare. Our conception of these effects, whether immediate or remote, is then for us the whole of our conception of the object so far as that conception has positive significance at all." Further on James adds:

"There is absolutely nothing new in the pragmatic method. Socrates was an adept at it. Aristotle used it methodically. Locke, Berkeley and Hume made momentous contributions to truth by its means. Shadworth Hodgson keeps insisting that realities are only what they are 'known as.' But these forerunners of pragmatism used it in fragments; they were preluders only. Not until in our own time has it generalized itself, become conscious of a universal mission, pretended to a conquering destiny."

Pragmatism is a protest against both Naturalism and Absolute or Hegelian Idealism. Naturalism, doubtless somewhat inconsistently, assumes the universality and objective validity of scientific judgments, while regarding moral and aesthetic values as relative to human ends. Pragmatism applies the same criticism to "the true" that Naturalism does to "the good"; each of these values is regarded by the contestants of the opposite school as merely an evolutionary product, as relative and personal.

In this respect Pragmatism and Naturalism are mutually destructive. As a consequence of this criticism Pragmatism either denies the existence of all absolute values or makes one value—"the good"—absolute. Dewey adopts the latter position. "Some goods," he says, "are not good for anything; they are just goods. Any other notion leads to an absurdity. For we cannot stop asking the question about an instrumental good, one whose

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value lies in its being good for something, unless there is at some point something intrinsically good, for itself."

Schiller in *Humanism* maintains that at a blow Pragmatism awards to the ethical conception of Good supreme authority over the logical conception of true and the metaphysical conception of Real; in his *Studies in Humanism* he qualifies this somewhat by defining truth as logical value, putting it on an equality with other values like Goodness, Beauty and Happiness, and regarding them as "commingled with each other in a fusion one and indiscerptible."

The chief complaint of Pragmatism is, however, against the impersonal, mechanistic interpretation of reality resulting from

Naturalism; the indifference of science to human hopes and efforts is intolerable to the pragmatist. He consequently puts forward a view of truth which, as a protection against Naturalism, represents it as an integral part "of the purposive reaction upon the universe which bestows dignity and grandeur upon the struggle of human life."

For the category of causality which rules in science, he would substitute 'human purpose' as the dominating conception in the interpretation of experience. This led to the adoption of the title Humanism by the English pragmatists.

Idealism agrees with pragmatism in seeking an escape from "the paralysing horror of the naturalistic view of life, the nightmare of an indifferent universe," but it adopts a different course. It accepts without question the validity of the methods and conclusion of science, but points to the incompleteness of the scientific sphere, whereas Pragmatism not only questions the universality of scientific judgments but also seeks to discredit the means by which they have been secured, and is thereby itself led to the adoption of the methods of Naturalism.

All idealists would second James' declaration that we have a right to believe the physical to be only a partial order, that we have a right to supplement it by an unseen spiritual order, but most of them would seek sounder reasons for their belief than those offered by James, who explains that we must take it "on trust" as the spiritual order is one "we have no organ for apprehending" and of which consequently "we can frame no positive ideas".

The causes and nature of historical growth as given above

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may easily be understood by the brief account given hereunder:

Those who have written about Pragmatism hold the view that Sophist philosophers of Greek wrote about this ideology for the first time. These Sophist philosophers asserted; "Man is the measure of all things." Not only this, in the writings of Socrates, Hume and Bacon the reflection of Pragmatism is reflected.

John Locke also insisted that a man should engage his mind only in those activities which are likely to be useful to self and others. He said, "It is not necessary for us to acquire knowledge of all things concerned with our life." Berkeley also took the approach of Pragmatism in his efforts of arriving and identifying Truth and Reality.

In modern times, the introduction of Pragmatism to human life was first done by American philosophers G.S. Pearce in 1878 A.D. He asserted "Our beliefs are really the rules for action." After him another American philosopher William James popularised this ideology.

Later on John Dewey in America and Shiller in England made it more and more important. Thus, Pragmatism is definitely a foreign ideology. To understand its implications fully well, we should glance at the past history of America, because Pragmatism mirrors the American history to a great extent.

In the 16th and 17th centuries, in many countries more specially in England, Catholics perpetrated in human cruelties upon the Protestants and the reformists. The result was that thousands of the oppressed people migrated from their native countries in Europe and England to the newly discovered territories, more particularly America.

The purpose of this gigantic migratory movement was to escape from brutalities and oppression and to lead a life of freedom, safety and joy. Some years after the spirit of Industrial Revolution in Europe reached the shores of America also and the migrants had to confront newer and newer difficulties and problems due to changed circumstances. They all found that old predetermined ideals and values were quite incapable to meet and solve the new problems which confronted them from time to time.

This situation initiated a new type of thinking to solve the emerging problems of life. Thus new way of thinking led them to

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new types of activities and new ways of learning by doing and by consequences and experiences. The sole criteria of any activity was its utility and relevance. If the consequence was good the activity was also considered good otherwise it was of no worth. Hence, they began to attach great value to practicability, usefulness and utility to all activities undertaken so that solid and material results could be obtained. In this way, up to the beginning of 19th century Pragmatism became so powerful that it pushed the moral ideals and values to the background and monopolised the American way to thinking and living.

Since then, its influence is growing by leaps and bounds in all areas of human life and development. In short, the American people did not adopt this ideology based on any ancient philosophy but circumstances and compulsions of life

led them to evolve a new ideology suited to their ever-changing need and problems of living and developing.

MEANING AND DEFINITION OF PRAGMATISM

Meaning of Pragmatism

Etymologically the word Pragmatism is derived from the Greek word 'Pragma' which means activity or the work done. Some other scholars think that the word Pragmatism has been derived from the Greek word 'Pragmatikos' which means practicability or utility. Thus, according to this ideology great importance is laid upon practicability and utility. Pragmatists firmly hold that first the activity or experiment is done and then on the basis of results, principle or ideas are derived.

Hence, Pragmatism is also known as Experimentalism or consequentialism. It is called Experimentalism because Pragmatists believe experiment as the only criterion of Truth. To them Truth, Reality, Goodness or Badness are all relative terms. These concepts are not predetermined and absolute. They are proved by man's own experiences.

Further, Pragmatists believe that truth are many and they are all in the making. Man researches these areas only by means of his own experiments and experiences. Hence, only those things are true which can be verified by experiments. Pragmatists also hold that whatever was true yesterday, need not be the same today.

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Under these circumstances, no definite and determined principle of current use can stop the world from moving forward on the path of progress.

Pragmatism is called consequentialism because any human activity is evaluated in terms of its consequences or results. If the activity results in some utility, then it is true otherwise not. It may be noted that the fundamental start of Pragmatism is 'Change'. In this sense no truth is absolute and permanent. It is always changing from time to time, from place to place and from circumstances to circumstances.

Thus those ideas and values which are useful in one set of circumstances, times and places, need not prove to be the same in changed circumstances, places and times. Hence, Pragmatists, unlike the Idealists, do not believe in fixed, eternal and absolute values of life to be followed in all times, places and circumstances. They also do not uphold any predetermined philosophy of life. To them, only those ideals and values are true which result in some utility to mankind in a certain set of circumstances, places and times.

The above discussion clearly lays down that Pragmatism is very intimately connected with human life and human welfare. It is why, it is called a humanistic philosophy of life also. In a nutshell, one can say that where Naturalism is neutro-centric, Idealism is psychocentric, Pragmatism is anthropo-centric according to which, man's own experiences are the centres of reality and truth.

The chief propounders of Pragmatism are C.B. Pearce, William James, Shiller and John Dewey. William James has called Pragmatism as a middle stage between Idealism and Naturalism. Idealism also emphasizes human development as Pragmatism does. The only difference between the two is that while idealism emphasizes the pursuit of pre-determined ideals and values for human growth. Pragmatism stresses that ideals and values are not predetermined and absolute, but they are in the making through a process of change. As such, each individual has to decide about his own ideals and values to pursue for his own development.

Hence, like dynamic Idealism Pragmatism lays emphasis upon man made ideals and values which are the results of some human activities and experiments. It may further be noted

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that there are points of similarity between Pragmatism and Naturalism also. Both emphasize the study of child and his nature and both hold the same view that creative powers and constructive propensities in a child are the gifts of his inherent nature.

Here ends the similarity between the two but both widely differ in their approach to human growth and development. While Naturalism tries to develop the individuality of a child in a company of Nature, far away from all human society, Pragmatism emphasizes to develop the child in and through human society.

To conclude the discussion, we can say that Pragmatism and dynamic Idealism speak the same language about man-made

ideals and values whereas Pragmatism and Naturalism hold similar views about the study of a child and his inherent nature. The truth is that both Pragmatism and Idealism will come very close to each other if the former becomes dynamic Idealism, the difference will be much lessened in their approach to life and the humanistic philosophy of life.

Definition of Pragmatism

The following definitions of Pragmatism by various scholars are being given to make the meaning more clear:

- (1) "Pragmatism offers us a theory of meaning, a theory of truth of knowledge, and a theory of reality."—Gomes B. Prett
- (2) "Pragmatism is essentially a humanistic philosophy, maintaining that man creates his own values in the course of activity that reality is still in the making and awaits its part of completion from the future, that to an unascertainable extent our truth are man-made products." —J.S. Ross

"Pragmatism is a temper of mind, an attitude, it is also a theory of the nature of ideas and truth, and finally it is a theory about reality." —William James

Pragmatism is an attitude, a method and a philosophy that uses the practical consequences of ideas and beliefs as a standard for determining their value and truth. William James defined pragmatism as "the attitude looking away first things, principle, categories', supposed necessities, and of looking towards last things, fruits, consequences, facts."

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Pragmatism places greater emphasis on method and attitude than on systematic philosophical doctrine. It is the method of experimental inquiry extended into all realms of human experience. Pragmatism uses the modern scientific method as the basis of a philosophy. Its affinity is with the sciences, especially the biological and social sciences, and it aims to utilize the scientific spirit and scientific knowledge to deal with all human problems, including those of ethics and religion.

The pragmatists are critical of the older systems of philosophy, such as the various forms of materialism, idealism, and realism. They say that philosophy in the past has made the mistake of looking for ultimates, absolutes, eternal essences, substances, fixed principles, and metaphysical "block systems."

The pragmatists emphasize empirical science and the changing world and its problems, and nature as the all-inclusive reality beyond which we cannot go. For John Dewey, experience is central. Experience is the result of the interaction of the organism and its environment.

While pragmatism as systematic philosophy is comparatively recent, similar attitudes and ideas can be found in the works of a number of earlier thinkers. The word pragmatism was used by Kant to describe rules and standards based on experience as distinct from those he thought were above and beyond experience. He appealed to our moral nature, especially man's sense of duty, and to the will to establish the truth of certain beliefs, such as those in freedom, God, and immortality. His principle of the "primacy of practical reason" anticipated pragmatism to some extent.

PRAGMATISM IN PHILOSOPHY

Dewey, James, Pearce and Schiller may be regarded as the four chief exponents of pragmatism in philosophy. We do not propose here to enter into the academic details of pragmatism. We shall only try to give below the essence of pragmatism. For the sake of clarification, we shall compare it also with idealism and realism.

Pragmatism is a midway between naturalism and idealism. It criticises the impersonal interpretation of existence as

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forwarded by naturalism, and rebels against the academic and orthodox absolutism of idealism. Pragmatism holds that whatever fulfils one's purposes and develops his life is true.

Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences.

Experiences are of various nature and they are always changing. So no final, eternal valid system of ideas or values can be fixed up. There are no ideas or values which are true for all the times. Man has to create his own values. If there are any truths, they are man-made products. They are not divine, and they are not eternal.

Pragmatism may be viewed in three forms: humanistic, experimental and biological. To humanistic pragmatism that which

fulfils man's purpose is true. Experimental pragmatism regards that as true which can be experimentally verified, in other words, "Whatever works," is true.

Biological pragmatism has great faith in man's capacity shaping his own destiny in the environment. It believes that man, by nature, is potentially strong to make a better environment for himself. This is the kind of pragmatism which is more dominant and expressive in modern times. It is also called instrumentalism, because it emphasises thought as an instrument for enabling the human organism to adapt itself to the environment.

Pragmatism thinks that man is essentially a biological and social organism which reacts to biological and social stimulation alone. It believes that life is not abstract and it is never systematic. The Pragmatist regards the sciences of psychology and sociology as more akin to the concrete nature of man's experience than mathematical physics.

Therefore, he calls himself a concrete realist. It is not surprising then that he is more interested with the problem of the moment and with the immediate future. He thinks that past is past, tomorrow is another day with its own problems amid methods of solution of the same.

Evidently today we cannot be certain about the methods of solving problems which may arise in future. Therefore, our attention should be more on the present than on anything else.

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Idealism has more faith in past and it builds a transcendental ideal beyond human realisation. Pragmatism revolts against this attitude and holds that which transcends the actualities of human experience is false.

While criticising the idealist view and sounding the view of pragmatism Kallen very aptly remarks, "Such philosophical reconstruction, in the lives of individuals,... is paranoia... Applied universally in the daily life, it is a madness... kept in its proper sphere, it is a fine art.... As example of these somnambulisms, any idealistic system will do, from Kant to Bradley."

To a pragmatist only those ideals are meaningful which can be realised here and now and not in some imaginary world in remote future. Quite naturally, the pragmatist is against transcendentalism. It is noteworthy that he is not so much against the idealism of the classical representative type.

Mark the words of Dewey, "Professed idealism turns out to be a narrow pragmatism... The time have arrived for a pragmatism which shall be empirically idealistic, proclaiming the essential connection of intelligence with the unachieved future."

Apparently, the pragmatist thus regards himself an empirical idealist, and thinks that his view is in essence more truly idealistic than the daydreams of transcendentalism.

Pragmatism rejects the older beliefs in Truth and Reality considering them as mischievous. It believes that man, a biological organism being in constant interaction with biological and social environments, acts rather than contemplates, produces results rather than sits, thinks and understands.

The Self. To the realist 'self is a purely physical affair. To him the "self is a developed system, of which the cerebral structure is the dominating feature... Its reality is the sort of reality we call feeling or sentience."

The idealist regards this point of view as a pitiable thing. To him the Self is the ideal source from which we draw all creative power which manifests itself in all the work of the world.

Whereas to the pragmatist the Self is a kind of fact. It is not a thing, but a function. The Self is a behaviour symbol— an outcome of a social situation, its permanence or impermanence depends upon the social situation.

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Mind. According to realism reality is physical. Therefore, mind consists in the demonstrable physical changes. Mind and matter consists of the same stuff. Mind is like life. It emerges when many factors—organic and inorganic are present.

The idealist does not agree with the realist view of mind. He regards mind as the central core of everything. Mind is not dependent upon a physically objective world for thinking out or discovering anything. Mind can make itself its own object; and it can discover its own laws. The physical world exists in so far it responds to the demands of mind. Idealism holds that mind is competent to answer any question that it can raise. The vitality and potentiality of the growth of mind has scarcely been tapped. Mind can respond to any call that we can make upon it. Thus according to idealism mind is all powerful.

Quite contrary to the above two standpoints, pragmatism believes that 'Mind' is that form of behaviour, especially of the social type, which has a purpose and direction. The pragmatist insist on mind being behaviour, activity, interactivity with a biological and social environment. Evidently, like the idealist, he does not think that mind is permanent or eternal. To him mind must change with the elements which cause change. Thus mind is not a substance or matter, as the realist thinks. Mind is only a function.

Knowledge. We have seen that realism bases scientific knowledge upon sensory observation, and upon experiments which can be verified by our senses. Thus realism admits no possibility of doubts. The realist knows, he knows that he knows, and he knows what he knows. The realist does not like to call a theory of knowledge, because it is a simple statement of obvious fact.

To the idealist, it is not the sensations which are the chief source of knowledge. He regards the mind as the starting point, and an originator of all knowledge. We have already referred to above that mind has its own laws. It can select, analyse, synthesize and unify all its experiences in systematic ways. To the idealist the reality is spiritual, and to understand this is to have knowledge.

Pragmatism disregards both the above standpoints of knowledge. It regards 'system' of knowledge with suspicion. It does not believe in sensations as originators of knowledge.

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The pragmatist is always conscious of the true business of living beings. He is more concerned with the 'successful' action in a world of biological and social concrete situations. So knowledge must come out as a result of experience.

FORMS OF PRAGMATISM

There are three forms of Pragmatism as under:

(1) Humanistic Pragmatism. According to this ideology, only those things or principles are true which satisfy the needs, requirements, aspirations and objectives of human beings and cater to the welfare of mankind. In other words, that which satisfies the human nature is only true and real. Humanistic Pragmatists believe "Whatever fulfils my purpose, satisfies my desire develops my life, is true."

(2) Biological Pragmatism. According to Biological Pragmatism, that power or capacity of a human being is valuable and important which enables him to adjust with the environment or which makes him able to change his environment according to his needs and requirements. The chief protagonist of this ideology was John Dewey of America who proclaimed. "By this type of Pragmatism test is found in the function of thought, in adapting the human organism to environment."

(3) Experimental Pragmatism. According to his ideology, that thing or principle is true which can be verified as true by experiment. Hence, according to Experimental Pragmatists, "Whatever can be experimentally verified is true or what works is true."

The above thinking regards thought as a means to solve any problematic situation to achieve adjustment and harmony. Hence, it is sometimes named as Instrumentalism. John Dewey propounded this theory while working at Chicago University. Hence, this ideology is also called as "Chicago School of Thought."

PRINCIPLES OF PRAGMATISM

(1) Problems as the Motives of Truth. According to Pragmatism, human life is like a laboratory wherein each individual undertakes various experiments to solve the problems which confront him in course of his growth and development.

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The success of the experiment is a search of truth. Hence, problems are the motivating force for the search of truth.

(2) Truth is Formed by its Result. According to Pragmatists, truth is not a fixed and definite entity. According to them truth is a relative term which changes according to the stages of development and situations which confront a person in his process of growth and progress.

The chief reason of this is that change in situations thrown up new problems to be solved by new thoughts and new

efforts. Out of these thoughts only that thought of the whole lot is true which serves to solve the problems and attain the desired result.

Hence, Pragmatists firmly hold that it is the result which goes to form or build a truth. In other words, truth is not absolute or predetermined for all times to come. According to this ideology only those things are true for us which develop our personality to the full and which conduce to individual good and welfare of others as well.

(3) Changing Nature of Truth. Pragmatists do not believe in predetermined truth. According to them truth always changes according to time, place and situation. They also believed that a thing which is true to an individual at a specific time, place and situation, need not be true to others or to any one else at some other place or time.

Hence, a certain thing which was true to a person yesterday, need not be the same for him today or will remain the same for tomorrow. In short, according to Pragmatism, truth is always changing according to times, places and situations. Pointing out towards this fact William James writes—"The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea."

(4) Emphasis on the Principle of Utility. Pragmatism is a utilitarian ideology which holds that the reality of a principle lies in its utility. Any idea or thing which is useful to us, is proper and right. In case it is of no use, it is improper, wrong and untrue. In other words, only those ideas and things are true which have a utility for man. In the words of William James—"It is true because it is useful."

(5) Emphasis on Social and Democratic Values. Pragmatism holds that man is a social being. He is born in society and all his development takes place in and through society. Hence,

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pragmatists uphold social and democratic attitudes and values.

(6) Opposition to Fixed Ideals and Values. According to Pragmatism, ideals and values of life are not predetermined and fixed. Pragmatists firmly hold that values and ideals of life are man-made and they change according to changes in circumstances, times and places. As such, human life is a laboratory wherein each individual indulges in ever new experiments and experiences according to his mental capacity to explore, investigate and search out relevant ideals and values. Except this mental capacity, there is no other force in this creation which reflects the divine power of God's will.

To the Pragmatists God is not infinite, absolute and immortal entity as the Idealists proclaim. To them, God and Soul are not immortal and infinite. These entities as well as the religion are useful to human beings only when they serve usefully to develop human personalities, otherwise pragmatism shows an indifference towards moral and spiritual ideals and values.

(7) Importance of Activity. Pragmatism lays great emphasis on activity rather than on ideas. Pragmatists hold the view that ideas are born out of activities. Man is an active being. He learns by his activities which he is always engaged in on his long path of life. Thus, the greatest contribution of Pragmatism to education is this principle of learning by doing.

(8) Importance of Manpower. Pragmatism attaches great importance to the power of man. By virtue of this power, a man can create an environment useful, beneficial and conducive to his own development and welfare of society.

(9) Faith in Present and Future. Pragmatism does not stick to the past. According to this ideology each individual has to solve the problems of his present and future life. Hence, the present and the immediate future are to great value to an individual. The past is dead and gone, says Pragmatism. Thus, it is of no use to think and talk about what is dead and gone.

(10) Opposition to Social Customs and Traditions. Pragmatism is deadly against to old customs, traditions, restrictions and taboos. It believes in the realities of life. Hence, it does not concern itself with things which confuse and often mislead human intelligence. It gives great importance to human intelligence and mental capacity which brings about harmonious and progressive adjustment with environment which results in human welfare and happiness.

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(11) Reality Still in the Making. To Pragmatists future is more helpful and bright in comparison with the present. Hence, to call the present world as fully made up, absolutely beautiful and complete is wrong. The world is still the process of formation and development. Man is to aid this process of formation to such an extent that all the needs and requirements of human beings are fully satisfied. In this sense Pragmatic attitude is optimistic, progressive and developing.

According to William James—"For Naturalism, reality is ready-made and complete from all extirety, while for

Pragmatism it is still in the making and awaits its part of completion from the future."

(12) Faith in Pluralism. About the absolute supreme reality there are three views and beliefs. First is Monoism. Second is Dualism and the third is Pluralism. Pragmatism upholds the third, Pluralism. According to it, experience is the test of truth. Those ideals or values which are testified by experiences are true and real. As such, pragmatic truths are many. Man's experiences will prove the validity of an idea or thing to be real and true.

According to Rusk—"Naturalism reduce every thing to life, idealism to mind or spirit. Pragmatism sees no necessity for seeking one fundamental principle of explanation. It is quite content to admit several principles and accordingly pluralistic."

(13) Faith in Flexibility. Pragmatism firmly believes that nothing is fixed and final in this world. Every thing grows, changes and develops. In other words, the world is changing and every thing is under a process of change. Human life is also changing. A human being encounters various problems in his life. To find solutions to these problems, he employs all his mental faculties, learns from all his experiments and experiences, uses all his resources of new ideas and experiences to forge ahead on the path of progress and development.

CHARACTERISTICS OF PRAGMATIC EDUCATION

The following are the main characteristics of Pragmatic education:

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(1) Education as Growth. According to Pragmatism society is undergoing a process of continual change. Education should also correspond its activities and organisation to suit the change in society. Then only education will be a useful process to bring about the growth and development of individual as well as of society of which he is an integral part. It may be noted that the process of social growth today is very rapid in comparison with the conditions about sixty years ago.

Thus, no body can make any definite prediction now about the future conditions and situations of society. Hence, educating a child according to age old traditions, beliefs and methods is sheer waste of time and energy. In the scientific age of today, no body can say that the son of a farmer will become a farmer and the son of a doctor or engineer will also become a doctor or engineer.

This prediction could be made about sixty years ago, but such predictions are quite meaningless today. The truth is that education is meant for the child and not the child for education. Pragmatists condemn the belief that a child's mind is "an empty bottle to be filled by outside knowledge."

According to them each child is born with inherent tendencies, aptitudes and capacities which are drawn out and developed by education. Pragmatic education develops the inherent capacities of the child according to his interests, inclinations and aptitudes in such a way that by his own efforts he creates his own values which equip him to face all eventual problems of life which he encounters at various times and under various situations. In this way, according to Pragmatism, education to be real and true, must develop all the inherent capacities of the child to the fullest extent.

(2) Education as Life. Pragmatists firmly believe that old and traditional education is dead and lifeless. It provides to the child cooked up knowledge which dulls his spirit of investigation and makes him a passive recipient without any dynamism and push.

Real knowledge can be gained only by activity, experiments and real life experiences. Thus, to develop the child fully it is greatly essential to provide him opportunities to participate in more and more activities and experiments so that he creates his own values and leads a better, richer and happier life.

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(3) Education as Continuous Reconstruction of Experiences.

Pragmatism holds that education is development and not mere bookish knowledge. Pragmatists firmly believe that knowledge is not fixed and predetermined. It changes according to times and circumstances.

Thus, pragmatists condemn knowledge for the sake of knowledge or forcing it into the mind of child. They emphasize that real knowledge is gained by experiments and experiences conducted by the child himself. One experience leads to another and then to many others. Thus, the area of knowledge is widened gradually by the child himself.

These experiences transform the behaviour patterns of the child which in turn structure other experiences. Thus, the

process of reconstruction of experiences goes on continually which leads to adjustment and development of personality. In this way, according to John Dewey—"It is a process of reconstruction of reinstitution of experiences."

(4) Education as a Responsibility of State. The modern age is an age of democracy. In this age education is the birth right of each individual. Hence, the State should shoulder the whole responsibility regarding the education of the child. If the State does not discharge this obligation efficiently, the whole nation will suffer and lag behind on the road of success.

Hence, Pragmatism insists that the State should shoulder the responsibility regarding the education of each child to the full to make the child capable and confident to meet the problems and challenges of life successfully.

(5) Education as a Social Process. To Pragmatism, man is a social being. He is integrally related to all human beings as to his family and kinsmen. He gains more and more knowledge through personal experiences than he gets from books.

Thus, according to Pragmatism, the education of the child should be through the medium of society so that it develops in him socially desirable qualities which promote his welfare and happiness. John Dewey rightly speaks out—"Education is the social continuity of life."

PRAGMATISM IN EDUCATION

Pragmatism is closely related to modern education. The slogan of this ideology is 'change'. According to it the world is liable

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to change. Nothing is permanent here in the world and no principle is true and valid for all times. All things are liable to change. In many countries, communities and sections of society which were rural and agrarian are now urban and industrialized. Such a change is occurring in our country also. After independence vast transformations have occurred in the fields of politics, economics and social living. These changes may not be according to our plans, but nevertheless, changes are definitely taking place in all fields of human activity after the attainment of independence in 1947 A.D. We see that needs of our life have now changed and will be changing in future also.

This change has its effect upon our education and educational institutions also. The credit of introducing Pragmatism into education goes to two social thinkers namely William James and John Dewey.

According to John Dewey, the real value of a thing lies in its utility for human welfare. Education will also be useful and purposeful if it contributes to human welfare and progress. All the aspects of education should be conducive to human good and human growth. Then only, they will become real and true. If the process of education does not promote human welfare, then all the aspects of education are of no use, and must be changed to become desirable and beneficial.

Pragmatism holds firmly that any specific educational process cannot be regarded as final and useful for all times to come. It must change according to the changing needs and requirements of the changing society. It must be noted that in a progressive society only those educational processes and institutions can remain alive and active which are flexible enough to satisfy the ever changing needs of society and which provide real life experiences together with adaptable attitudes to make people dynamic, resourceful, efficient and enterprising in the modern challenging times.

According to Pragmatism, mere gaining of knowledge for the sake of knowledge is not the real aim of education. According to this ideology, the various aspects of education namely—mental, religious and aesthetic are the various modes of human activity. Pragmatists firmly hold that through these various activities a human being creates his own ideals and values.

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Hence, all these activities must fulfil his needs and prove useful to him. This belief of the pragmatists clearly shows that education is not the dynamic side of philosophy, but philosophy itself is evolved from education. In other words, it is education which gives birth to philosophy. According to John Dewey—"Philosophy is the theory of education in its most general sense."

Pragmatism has promoted a new consciousness and awakening in the field of modern education with the result that old ideals, beliefs, traditions and narrow angles of vision are dying out. This ideology emphasizes inductive method of gaining knowledge. This method inspires in the child a heuristic and investigating spirit to research and formation of new values which are useful to modern living and which can be safely verified and proved right and real by experiments and experiences.

In this way, Pragmatism upholds the supreme value of man and prescribes freedom of thinking, experimenting and

experiencing for him. Not only this, it lays emphasis upon flexibility, utility and adjustment in all fields of human activity promoting the continuous development of individual and society to the fullest extent.

PRAGMATISM AND AIMS OF EDUCATION

Pragmatism does not believe in any "central transcendental core of personality running through and unifying" the various situations in life. Personality is "an empirical thing", "and is a function of each social situation as it arises." In such a world of fluctuating personalities, all that education can do is "to transmit the social backgrounds and outlooks characteristic of the community as a whole to all members of the rising generation."

In other words, the aim of education is to prepare the child for membership in the modern community. Further as a corollary to this aim, the function is to give such techniques to the children as to enable them to solve the present-day problems efficiently.

Thus the purpose of education is to turn children into good pragmatists, that is, to teach them "to take one thing at a time, and solve their problems co-operatively, with new techniques for new situations" according to the demands of the occasion.

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Realism would like to educate the individual for becoming "an unresisting bit of matter". It wants to expose him entirely to the almighty influence of the all pervading physical law. On the other hand, pragmatism tries to equip the individual with the most up-to-date scientific tricks so that he may meet the tendencies of the biological and social environment successfully while, at the same time introducing the necessary changes also therein.

The realist does not reconcile with the puzzles of the free will, but for the pragmatist they do not exist at all. He rejects them on the ground that they are pure fiction. Therefore, in the educational realm the pragmatist gives importance to the fact of actual experience alone.

The pragmatist view of education rebels against idealism which rests upon a basis transcending actual experiences. The Absolute simply does not exist for the pragmatist.

Therefore, the pragmatist turns away from the transcendental aspects of idealism. He wants to train the individual in such a way as not to proceed from disappointment, but from success to success and success of that kind which is meaningful to human beings in human situations.

Thus according to pragmatism, the aim of education is to adjust the free, conscious, human being to the biological and social environment in a creative manner, because the individual is not only expected to adjust himself in the environment as it is, but he is also expected to improve upon it if his needs so demand.

PRAGMATISM AND THE CURRICULUM

The pragmatist believes that problems tend to occur singly, one after another. Therefore he does not recognise the utility of systematic 'subjects', as the realist does. He does not like that a student should become specialist in a subject, but may know nothing about anything else. He may tolerate a systematic collection of books for the purpose of reference, but he would not like that the student should become a book-worm. He wants to use a subject-matter for training a student in suitable techniques, techniques for directing and controlling coming events.

The aim of studying books is to learn new techniques for applying to new problems. Thus the pragmatist is sceptical

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about objective informations. Objective informations, if gathered, will be gathered only for the purpose of solving some problem. The realist wants to make the student a walking encyclopedia, whereas the purpose of the pragmatist is to give the student up-to-date scientific tricks for solving problems at hand.

The above view indicates that the child should be given worthwhile experiences. Therefore the curriculum should include such subjects which may give the necessary skills to the student. Language, hygiene, history, geography, physical training, sciences, agricultural science for boys and domestic science for girls should comprise the curriculum. Needless to say that these subjects will be studied for their usefulness, and there will be no disinterested pursuit of knowledge.

With regard to curriculum, pragmatism wants to follow the child's natural interests at the successive stages of his growth.

Thus in the curriculum it is the child who is emphasised, and not the book, the subject, or the teacher. If rich experience is given to the child, he will get the best possible education.

Pragmatism protests against the formality in instruction and considers learning as an active process rather than a passive acceptance of facts. Dewey analyzes the interests of the child into four groups:

- "(1) The interest in conversation or communication;
- (2) In inquiry, or finding out things;
- (3) In making things or construction; and
- (4) In artistic expression."

To Dewey these are the natural resources, and it is on the exercise of these that the active growth of the child depends. The child must know the arts of reading, writing, and counting in order to follow out these interests. The child will master these arts not as ends, but as tools.

Therefore, the elementary school curriculum should include reading, writing, counting, nature study, handwork and drawing. Handwork and drawing will be then for construction and artistic expression—the other two natural interests of the child.

Thus pragmatist curriculum is concerned with the realities of child nature and of life. The contents of the curriculum will be selected from different activities of real life.

The activities of real life to be incorporated in the curriculum be free and purposive and they should be connected with

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the community of which the school is a part. The pragmatist thinks that if the activities are thus socialized, they will develop moral virtues and power of initiative, independence, and self-discipline.

The pragmatist does not want to divide the curriculum into independent subjects as water-tight compartments. He believes in unity of knowledge and skill. Therefore, he wants to follow the principle of integrating in curriculum construction. Accordingly, the subjects should be presented as modes of purposive activities inter-connected by a common bond.

The pragmatist feels that physics and chemistry bring the student to a systematic realm of symbolic abstractions and they do not give him experience in concrete realities. He is of the opinion that sociology and psychology acquaint the student with human experience.

Therefore, these subjects should receive more emphasis in the curriculum than physics and chemistry which are very dear to a realist. However, it is noteworthy that the pragmatist is prepared to accept any subject in the curriculum provided it offers the teacher opportunities for training the pupil in the up-to-date scientific techniques for solving human problems at hand.

As regards the curriculum, the contrast between the pragmatist and idealist is that of how the subject-matter is used. The idealist wants to use it for developing a transcendental self-consciousness on the part of the student; whereas the pragmatist uses it for developing an empirical efficiency for solving here and now problems.

From the idealist standpoint the pragmatist student passes through the subject without being adequately educated, he is a short-sighted success-seeker and untouched by spiritual consciousness and higher insights which his studies might have given him. Whereas, the pragmatist thinks that the idealist student is lost in a self-projected obscurity which deprives him of any worthwhile success in the world.

Thus we may conclude that the realist would emphasise the importance of objective subjects falling in the field of natural science. The idealist would not consider one subject more important than the other, he would emphasise the quality of personal greatness found in a subject in abundance, and also the qualities of personality had by certain teachers.

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The pragmatist will attach importance to social sciences, but not on objective side alone. His purpose is to acquire full mastery over the techniques for solving arising problems.

PRAGMATISM AND THE TEACHER

The pragmatist teacher is a pragmatist first, and a teacher afterwards. We have seen in the preceding pages that the pragmatist is primarily interested in the solution of problems as they arise in the biological and social environments. He is a "radical empiricist, essentially an experimentalist, a trial-and-error man" solving problems bit by bit as they arise and adapting himself to the arising situation. The pragmatist teacher adopts this same attitude in the classroom and tries to transmit this attitude to his students as well.

The pragmatist teacher does not believe in teaching subjects systematically, for example, when he teaches chemistry, he does not care to follow a textbook systematically. In fact, he does not follow a textbook at all. Instead, he goes from one experiment to another in a disconnected manner.

He treats each experiment as complete in itself suggesting further problems of technique and encouraging the pupils to perform further experiments. He suggests problems to the pupils and leads them to follow their solutions themselves.

The pragmatist teacher teaches his pupil to do rather than to know things in a pedantic manner. In this respect, he follows the example of Socrates who "taught his pupils to think and act for themselves, to do rather than to know, to originate rather than to repeat".

PRAGMATISM AND METHODS OF TEACHING

As in the field of curriculum construction, so in the field of methodology, Pragmatism has contributed greatly and in very important ways. This ideology does not uphold any outdated, lifeless and rigidly traditional method of teaching. Pragmatists believe that minds of different children are different.

Hence a certain fixed method of teaching cannot be useful to all. For the purpose of developing children on sound lines, both the child and the teacher should together think and formulate the necessary and useful method of teaching which

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is related to the interests of the child and involves practical work, activities and productive experiences. With this purpose, Pragmatists have laid down the following principles according to which teaching methods may be devised and formulated:

(1) Principle of Learning by Doing. Pragmatism attaches more importance to activity and experience in preference to thoughts or ideas. According to this ideology education should be imparted through activities and practical experiences. Pragmatists firmly hold that activities give rise to new ideas and clarify conceptions. Hence, such purposive activities and conducive experiences should be structured for the child so that he develops necessary insight and capacities to solve the physical and social challenges which confront him from time to time.

According to Ryburn, self-experience is our supermost and real teacher as one remembers the lessons of his experiences throughout life. Hence according to this principle, education should provide creative experiences and experimental activities to the child more and more so that he learns by his own efforts and experiences. It must be noted over here that Pragmatism does not merely insist upon practical activities, but tries to provide real life experiences and real life situations so that the child gains the required insight and capacities to face and solve the different problems and challenges of life successfully.

(2) Principle of Purposive Process of Learning. This principle means that a child should try to achieve some aim or goal according to his natural interests, aptitudes, abilities and experiences. According to this principle, Pragmatism opposes bookish knowledge and condemns those methods of teaching which promote abject surrender to the teacher in order to obtain knowledge which may or may not be useful and relevant to the problems and challenges of modern life. Instead of passive reception of knowledge from others, Pragmatism emphasizes self-learning through self-effort. According to this principle, methods of teaching should provide such conducive experiences and productive practical activities for the benefit of the child and endow him with capacities and powers to face boldly and successfully the problems and challenges of modern life.

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(3) Principle of Integration. This principle lays stress upon correlated teaching of all subjects. This is because knowledge is one whole and this principle seeks to maintain unity in diversity. This close relationship in different subjects should be brought about as much as possible. According to Pragmatism only that method is most effective, which brings about and employs this correlation and integration of all subjects, activities and experiences.

PROJECT METHOD

On the foundations of the above mentioned principles, John Dewey's ardent disciple Kilpatrick formulated a solid and practical method of teaching, which goes by the name of "Project Method". Unlike the old methods of teaching, this method is an active and dynamic method. Through this method, the child learns by his own activities and experiences, the teacher only guiding and suggesting wherever and whenever there is any necessity for such help.

The teacher's task is only to create such situations wherein each child is able to identify his problem. Once the problem is identified, each child is free to experiment and gain self experiences of his own planning. All children work in groups in close cooperation to solve the problem aiding and coordinating their efforts and activities. When the problem is solved, children develop new insights and create new values for their gradual progress and development.

PRAGMATISM AND DISCIPLINE

The pragmatist regards discipline as an external force to check these courses of action which are distasteful or to encourage those that are pleasant. From the pragmatist standpoint, the teacher who depends upon rewards and punishments for getting works done by pupils is a very poor teacher.

There is no place for a strict and rigid disciplinarian in a pragmatist school. A moralist, duty-for-duty-sake man, a holier-than-thou practitioner will find no place in a pragmatist school. The activities of the school are to be so organized as to make them fit in with the needs of a pupil's nervous system, and also with his earnest desire to make him a fit citizen of the world around him.

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Under such circumstances, there will be no need of discipline of the realist kind. The pragmatist student overcomes his difficulties joyfully and he does not need any reward for the same. If the activity is directed towards the student's self-expression, no appeal will be necessary to "sheer strength of will" not will the teacher be required to make things interesting to the child.

Some authorities are of the opinion that "the student should work at his work and play at his play". But the pragmatist says that the work and play may naturally go together. Therefore, it is quite safe to expect a child "to play at his work and to work at his play".

Dewey says, "Play is not to be identified with anything which the child externally does. It rather designates his mental attitude in its entirety and in its unity. It is the free play, the interplay, of all the child's powers, thoughts, and physical movements, in embodying, in a satisfying form, his own images and interests". If the work in the school are so arranged as to appeal to the natural interests of the student the problem of discipline will not exist at all.

Finally, we may conclude that the realist believes in discipline, "in the cultivation of objectivity", and in "the submission of the self, to the forces of physical reality." The idealist discards external control as a method of discipline. He believes in the cultivation of a subjective power towards the development of a transcendental self free of all forces within and without.

The pragmatist, too, rejects external control as a method of discipline—but for a different purpose. He does not recognise the value of transcendental self. To him the interest of the child is strictly empirical, biological, and social. Hence to him the problem of discipline is meaningless.

PRAGMATISM AND SCHOOL

Pragmatists regard school as a social institution where the child gains real experiences of actual life which develop in him social sense and a sense of duty towards society and the nation. John Dewey maintains that school is a "Miniature Society" where a child gets real experiences to act and behave according to his interests, aptitudes and capacities.

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Group games, working in laboratories and' studying in libraries with others are the various activities and experiences which inculcate in children social qualities, social attitudes together with a spirit of mutual help and cooperative activities. In this way, according to Pragmatism the school is not a centre of education alone but it is also a community centre of various activities and experiences. John Dewey rightly asserts—"School should be the true representative of society."

MERITS OF PRAGMATISM

- (1) Importance of Child. Opposing bookish knowledge and formal education, Pragmatism lays great stress upon the development of child's individuality by his own efforts. This makes education child-centred.
- (2) Emphasis on Activity. Instead of ideas, Pragmatism emphasizes upon activity. Thus, the principle of "Learning by Doing" is the main contribution of Pragmatism.
- (3) Faith in Applied Life. Pragmatism emphasizes the practical life of child. Thus, Pragmatic education prepares the child for future life in a very effective manner.
- (4) Infusion of New Life in Education. Pragmatism has revolutionized the process of education to a very great extent. This has infused a new life and zest in education. The concepts of "New Education", "Progressive Education" and "Activity-centred curriculum" which have changed the face of education, are the contributions of Pragmatism.
- (5) Social and Democratic Education. Pragmatism infuses in a child a spirit of freedom initiative, equality and also a sense of responsibility in relation to rights and duties of a citizen. This develops in the child love for democratic values and social efficiency which bring harmonious adjustment and development of personality.
- (6) Progressive and Optimistic Attitude. Pragmatic attitude is optimistic and progressive. In other words, Pragmatism emphasizes the qualities of freedom, initiative, expression, conducive experiences, congenial environment, purposeful creativity and development of human values for the welfare of whole mankind.
- (7) Construction of Project Method. In the field of methods

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of teaching, Pragmatism has given birth to 'Project' method. Through this method, a child indulging in various creative activities, is able to solve many problems which cater to this natural progress and development.

DEMERITS OF PRAGMATISM

- (1) No Pre-determined Aims of Education. According to Pragmatism, there are no pre-determined aims of life. Hence, there are no set and pre-determined aims of education as well. In the absence of definite aims of education, all educational plans and efforts may go astray and achieve nothing.
- (2) Opposition of Pre-determined Ideals and Values. Pragmatism opposes pre-determined ideals and values. This ideology emphasizes that ideals and values are man-made and change according to changes in circumstances, times and places. But in fact, all noble things have entered into this human world by the efforts of those great persons who were inspired by the great ideals namely—Truth, Beauty and Goodness. These ideals are not man made. They are eternal and absolute and have been guiding the efforts of human beings to develop more and more since the dawn of human civilization.
- (3) Opposition to Eternal Truths. Pragmatism is opposed to predetermined truth. According to it, truth changes according to a change in circumstances, times and places and is created by the consequences of our actions and experiences. Pragmatists hold that if the results of an activity are satisfying, then it is true otherwise not. This view of Pragmatists regarding truth is not acceptable to Idealists. According to Idealism truth is truth. It does not and cannot change at all.
- (4) Opposition of Intellectuality. Pragmatists believe that a man's intelligence is subservient to his innate tendencies. This makes him only an animal. As a matter of fact, it is the intelligence which reforms, moulds and sublimates the basic raw tendencies into human qualities. Intelligence is not the slave but the master of basic tendencies of the individual.
- (5) Negation of Spiritual Values. Pragmatists deny the existence of spiritual values. They attach greater importance to material welfare of this world. Negligence of spiritual values is a great blunder. Without developing spiritual values achieving

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human welfare, peace and satisfaction is simply to cry for the moon.

- (6) Negation of Past. Pragmatism, emphasizing only the present and future, neglects the past. As a matter of fact, the past is equally important as the present and future. The reason of this fact is that the root of present lies in the past. Without the knowledge of past one cannot understand the present and without knowing the present thoroughly nothing can be

predicted for the future.

(7) **Condemnation of Formal Education.** Condemning formal education, Pragmatism advocates that all knowledge should be acquired through direct personal experiences. But knowledge is so vast and the span of life of short, that it is quite impossible to receive all knowledge through direct experiences. Hence, acquiring all knowledge needs personal experiences and formal education both.

(8) **Opposition of Monoism.** Like Idealism and Naturalism Pragmatism does not accept the truth of 'Monoism'. According to this ideology, truths are many. Hence, Pragmatists believe in 'Pluralism' which is not proper.

(9) **Difficulty in the Construction of Curriculum.** Pragmatism emphasizes that all knowledge is to be gained from experiences of life. It is not an easy task. Selecting a project and construction of curriculum to gain all knowledge from life experiences is very difficult.

(10) **Pragmatism is a Method Only.** Unlike other Philosophical Doctrines, Pragmatism does not lay down any aims, ideals and values of life to be pursued by human beings. Hence, Pragmatism cannot be termed as a philosophy of life. William James has himself admitted this fact in his writings that Pragmatism is not a philosophy of life but only a method of education, growth and development. In the words of William James—"There is absolutely nothing new in the pragmatic method. It is just empirical attitude. It has no dogmas and no doctrines save its methods."

CRITICAL EVALUATION

The above discussion about the demerits and merits of Pragmatism, clearly and very unequivocally lays down that in the field of creativity, dynamic activity, conducive experiments, experiences and human development.

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Pragmatism has contributed tremendously and has revolutionized the whole concept of education. Really speaking, Pragmatism wants to develop such a dynamic, flexible and adaptable mind which is always resourceful and enterprising and is able to create new values for an unknown future.

In this way, this ideology has given a new direction and a new purpose to all educational activities and programmes. It advocates the inculcation of those essential qualities and devotion to values which prepare an individual to face successfully all the present and future problems and challenges of life which an ever changing social and physical milieu confronts him on the path of progress and development.

To be precise, Pragmatism is an attitude and a way of living which, opposing the old doctrines of Idealism and Naturalism, inspires the individual to look ahead and create new values for an unknown future so that he leads a better, a happier and a richer life.

In the words of Rusk—"It is merely a stage in the development of a new Idealism that will do full justice to reality, reconcile the practical and spiritual values and result in a culture which is the flower of efficiency."

SUMMARY OF PRAGMATISM

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Exponents
(1) C.B.Pearce, (2) William James, (3) Schiller, (4) John Dewey, (5) Kilpatrick and others.
Fundamentals Principles
(1) Pragmatism does not believe in God or spiritual values. It has full faith in man. (2) It uphold the power of man as supreme. (3) Spiritual principles are not universal. They change according to change in times, circumstances and situation. (4) Values are not predetermined. They are in the making. (5) Fully, psychological and humanistic viewpoint. (6) It is a pluralistic concept.
Principles of Education
(1) Education is based on psychology and science. (2) It emphasizes experiment and practice. (3) Child is the focal point of all educational activities. (4) It opposes book learning. (5) Only sociability is emphasized. (6) It is a progressive, dynamic and changeable ideology.
Aims of Education

(1) Aims of educational are not predetermined. (2) Educational aims change according to times places and circumstances. (3) More education. (4) Creation of new values. (5) Social adjustment and harmonious development.

Curriculum

(1) Pragmatic Curriculum is based on subjects of utility, its main principle being utilitarian. (2) Social subjects form the main body and others subsidiary. (3) Main subjects of a Pragmatic Curriculum are — Health hygiene and science, Physical Culture, History, Geography, Maths, Home Science, Science and Agriculture etc.

Methods of Teaching

Pragmatists have emphasised the principles of (1) Purposive processes of learning, (2) Learning by doing and by experience and (3) Correlation and integration. On the basis of these principles Kilpatrick has given birth to Project method, a method which is widely accepted and used in the field of education.

Teacher

(1) Teacher's role is that of a friend, philosopher and guide. (2) Teacher puts the child in such a position so that he learns to create new values for future.

Discipline

Pragmatism emphasizes mited emancipatory or social discipline.

School

(1) According to Pragmatism, school is a laboratory for experiments to be done by children. (2) It is a society in miniature.

STIONS FOR ANSWER

1. "Pragmatism has revolutionized the whole concept of education." Justify this statement.
2. Write a note on Merits and Demerits of Pragmatism.
3. Define Pragmatism and write a note on its main principles.
4. Explain the chief characteristics of Pragmatic education.
5. Write a note on Curriculum and Methods of Teaching of Pragmatism.
6. Write a note on the place of Teacher and Discipline in Pragmatic Education.

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7 Logical Positivism Influenced by Pragmatic Education Leads to Progressive Education

Pragmatism though mainly a philosophical theory of America but it had a wide impact and intellectuals of England and Germany developed their own alike theories. This process of thinking gave birth to various philosophical movements which were against the methods and dominant trends of Western philosophy, because it reinforced by Christianity, has attempted to finish man with world view, a life view and a state of values by which to live. C.E.M. Joad in his work captioned "A Critique of Logical Positivism" on p. 27 writes as follows:

The traditional philosophy of Western Europe holds that, transcending the familiar world of things known to us by our senses and explored by science, there is another order of reality which contains values. Of these, Goodness, Beauty and Truth are pre-eminent, and constitute the grounds of ethics, aesthetics and logic respectively. In other words, it is because the universe is—or contains—a moral order that some things are right and some are wrong; because it contains an aesthetic order that some things are beautiful and some ugly, and because there is such a thing as truth that some judgments are true and some false. Many philosophers would add that the universe also includes deity and that deity is the source of the values,

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Goodness, Truth and Beauty, being, as religion puts it, the modes of God's revelation of Himself to man.

Metaphysics—the study of the reality which transcends and underlies the familiar world—is, therefore, in part, the study of the values and of God.

These conditions brought into existence the philosophy of Empiricism with John Locke (1632-1714) as its main philosopher.

DAVID HUME

John Locke's philosophy of Empiricism was carried further by David Hume (1711-1776). Thus Hume is the main philosopher of empirical tradition or empiricism, therefore, hereunder his views are given in brief.

It was the purpose of David Hume to free philosophy and education from vagueness and obscurity. He wanted not merely to destroy the old foundations, but to develop a new method which would be more in harmony with the conclusions of science. Philosophy and education were to be divorced from all supernatural foundations—they were to be concrete and actualistic in their emphasis.

Hume believed that most people appeal to theology and metaphysics, when in reality, custom is the foundation of human life. Away, then with the abstruse reasoning of the theologians, for their conclusions are mostly based upon their own wishes and desires rather than upon actual events. There can be no absolute certainty either in natural science, education or theology.

This does not mean that Hume was an atheist, or that he wanted to destroy all religion. He did not have radical opinions regarding social institutions, rather it was his purpose to point out the insufficiency of the intellectual arguments for the existence of God. Man should follow his feelings rather than his intellect.

There are intensely pessimistic strains in Hume. He believed that existence for most human beings is a tragic process; poverty, disease, and starvation abound. Even when man enjoys a pleasant experience, he is frequently tortured by a sense of sin, and those who live a happy life are overcome by death. The theist might say that our ordeals add to the glory of providence, but Hume felt that a perfect God would not create such an imperfect world.

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Above all, David Hume believed in freedom of inquiry in education. Education, Hume thought, could progress only when individuals were allowed to think and read for themselves.

Bigotry and superstition were to be eliminated from our scholastic centres. Hume attacked the schools of his time for being "citadels of regression" and for presenting distorted views of life. An educated man would be critical regarding most doctrines of philosophy, religion and education.

Hume believed that the educational curriculum of his time was obsolete. It stressed memorization and repetition. It overemphasized the classics. It dealt too much with the past and neglected the possibilities of the present.

He felt that history especially was taught in a most inadequate way. The teacher of history was usually preoccupied with battles and external events. What mattered to Hume, who wrote a celebrated History of England, was the cultural foundation of history, the way individuals in various periods thought, lived, and expressed themselves. Basically, history and literature were interdependent, for literature was a key to the ideals and yearnings of human beings and gave a symbolic account of life.

Should the teacher be a supporter of religion? Hume answered to the negative. God did not create man, rather man formed the concept of God in his own image. Theologians give plausible reasons why men's desires should be realised, but on most occasions, according to Hume, their knowledge is based on ignorance.

Those who feel that Christianity is more adequate than other forms of religion are mistaken, for frequently Oriental religions, like Buddhism, have been tolerant of other faiths, while Christianity has carried on terrible persecutions. Thus, Hume believed that Greek philosophy with its tolerance and naturalism could teach a basic lesson to modern man, who frequently learns in the direction of fanaticism.

Extremely skeptical was Hume's conception of miracles. He made it clear that we must be guided by definite evidence, and that doubt is the best rule. Without skepticism, there could be no progress in history.

Hume, with all his intellectual powers, attacked the ecclesiastical control over education, which prevailed in many

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European countries. Such domination only created an anti-scientific attitude and limited the freedom of teachers. How fortunate the Greeks were, because there was no state religion?

There could be no infallible viewpoint either in religion or in education, for our ideas were only hypotheses. Furthermore, the rule of authority only created docile minds and submissive teachers. Like Abelard, Hume taught that we find meaning in life by doubting.

Hume believed in a utilitarian concept of education. We learn when we are interested and when we find new ideas useful in our daily existence. Education is not an abstraction, but a practical process. We must learn not only to think well but to live creatively.

Hume lived up to his own educational ideals. He describes himself with accuracy as:

"A man of mild dispositions, of command of temper, of an open, social and cheerful humor, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temperament, notwithstanding my frequent disappointments."

What are the educational conclusions of David Hume? Should there be a system of genuine mass education? Can all become rational? He replied in the negative, for the average man lived by his feelings and was guided by custom. Education, to Hume, was basically an aristocratic process.

He rejected the concept of Utopia. Educational progress at best occurred gradually. The philosopher may question doctrines, and he may challenge fundamental concepts, but generally he will pay due regard to traditions and conventions, and politically he will be a conservative rather than a radical.

According to this school of thought, knowledge is valuable only because it helps people modify conditions in the material world and society. For this purpose men need to know only phenomena and the laws under which things operate. Comte replaces supernatural religion and metaphysical unity with humanity and social progress. The negative attitude of positivism toward any reality beyond the experienced order has influenced various modern schools of thought, including pragmatism, instrumentalism, scientific naturalism, and behaviourism.

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AUGUSTE COMTE

The spirit of secularism was furthered not only by David Hume, but also by Auguste Comte (1798-1857). Already in his youth, Comte had radical opinions regarding religion and education. He felt that science was the best tool for the enlightenment and emancipation of man.

According to Comte, society passes through three stages. The first stage, theology, starts in primitive life when we regard nature as being alive, and when we are governed by taboo concepts. After a while, we deify the forces of nature, and thus reach the polytheistic stage. The best manifestation of this spirit can be found in Greece.

In the second stage, which is dominated by metaphysics, we appeal to the forces of nature. Metaphysics assumes a belief in an underlying substance. Philosophers dominate the metaphysical stage, and they give a priori answers to the problems of reality. The metaphysical stage discourages the progress of science, for it negates the consideration of phenomenon, disregards specific analysis, and jumps at preconceived conclusions.

The third stage is dominated by positivism. This is genuine education. The scientist takes over, and his main concern is to explain relationships and to reduce the laws of nature to a quantitative foundation. The watchword is control and prediction. Comte, like Bacon, believed that man should not be concerned with the causes of nature, rather with the control of nature.

All sciences pass through the three stages:

"There is no science which, having attained the positive stage, does not bear marks of having passed through the others. Some time since it was (whatever it might be) composed, as we can now perceive, of metaphysical abstractions; and, further back in the course of time, it took its form from theological conceptions. We shall have only too much occasion to see, as we proceed, that our most advanced sciences still bear very evident marks of the two earlier periods through which they have passed."

"The progress of the individual mind is not only an illustration, but an indirect evidence of that of the general mind.

The point of departure of the individual and of the race being the same, the phases of the mind of a man correspond to the epochs of the mind of the race. Now, each of us is aware, if he looks back upon his own history, that he was a theologian in his childhood, a metaphysician in his youth, and a natural philosopher in his manhood. All men who are up to their age can verify this for themselves."

In the outline of his educational scheme, Comte maintained that it should follow the evolution of the sciences. First come the sciences of number (arithmetic, algebra, geometry, and mechanics), then, astronomy, followed by physics and chemistry. Then, biology and physiology appear on the scene.

At last, social physics or sociology appears, and this to Comte, was the most important science. It was not only a summary of all the other sciences, but it gave meaning and coherence to their study.

Since we cannot know the essence of the universe we should be concerned mainly with practical control and scientific ideals. Education thus has a scientific rather than a metaphysical meaning. However, Comte differed from Dewey in that he made mathematics, rather than concrete experiences, the point of departure for the student. Furthermore, Comte was more concerned with humanity as a whole, while Dewey stressed the importance of the individual.

The democratic ideals of Comte are revealed in his advocacy that education should be a universal process in which no class differences were to be recognised. The schools were to be open to the rich and the poor, the young and the old; merit rather than social position was to determine the educational advancement of the student.

The conclusion of Comte is clear. If man is to progress he must avoid all references to superstition; he must abandon mysticism, which indicates vague reasoning; and he must give up the desire for a priori answers. Rather, he must use scientific control, especially the resources of sociology.

Positivism, in Comte's viewpoint, will bring about an educational renaissance. It will concentrate on the development of man, it will produce a new spirit in social legislation; in fact, it will be the prelude to a real utopia.

To some extent, Comte was overly optimistic. He thought

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that the age of religion was past, he felt that man could live by scientific education alone.

LOGICAL POSITIVISM AND THE VIENNA CIRCLE

Largely because of Ernst Mach and Moritz Schlick, who succeeded Mach in 1922 as professor of the philosophy of the inductive sciences at the University of Vienna, a group of positivists made its influence felt not only in Austria and Germany but also eventually throughout the West. The members of this group, especially active during the nineteen-twenties and -thirties, were scientists, mathematicians, or men who had done their main professional work in symbolic logic and scientific methodology. Whereas the earlier positivism was founded on nineteenth-century science, the new developments were based on more recent logical and scientific concepts. The movement has been variously designated "logical positivism", the "Vienna Circle", "logical empiricism", "scientific empiricism", and the "Unity of Science Movement".

The positivists of all the groups of empirical tradition or philosophy of Logical Empiricism worked in their own way for a progressive educational system but the real facts concerning progressive education, as at present are as follows:

PRINCIPLES OF PROGRESSIVE EDUCATION

The progressive education may be regarded as a direct outcome of the influences of pragmatism in education. The principles underlying progressive education have influenced the modern educational theories and practices to a very great extent all over the world. So it is in fitness of things that we consider them here.

The term 'Progressive Education' was first used in 1919 while founding the Progressive Education Association in Washington, D.C. Being predominantly child-centred, this Association (PEA) embraced the following principles:

1. Freedom to develop naturally.

2. Interest, the motive of work.
3. The teacher a guide, not a task-master.
4. Scientific study of pupil development.
5. Greater attention to all that affects the child's physical development.

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6. Co-operation between school and home to meet the needs of child-life.
7. The Progressive School a leader in educational movement.

The progressive education is chiefly based on the above seven principles. It has come as a protest against the formalism of the day in the educational field. Some hold that the Progressive Education Movement is more of a philosophizing about education than a philosophy of education.

The progressive education may be regarded both as a protest as well as a vision. In the beginning it started as a protest against the standardization in education, regimentation of minds, mass methods of instruction and "determinism and mechanism of educational science."

As already stated above, this movement has influenced education throughout the whole world. It has helped the school to concentrate its attention mainly on the development of the whole child both as an individual and a member of the society.

Kilpatrick has been one of its most influential advocates. He has helped greatly in "formulating its philosophy and developing its practices". He has been successful in popularising the movement both in classroom teachers and educational leaders.

AGENCIES OF EDUCATION

Progressive educators think that school alone will not be able to develop significant whole personalities. They believe that other social agencies must co-operate with the efforts of the schools in educating children.

In these social agencies may be included any institution that is in any way interested in the healthy growth of the children and the community. For example, Y.M.C.A., Y.W.C.A., SEWA SAMITI, BALCHAR SAMITI and Balkanji ki Bari, etc. may be mentioned as the agencies in our country which may cooperate with the efforts of the school in educating children.

The leaders of progressive education have great faith in the teacher, as the most important agency of education. Therefore, they would like to acquaint the teacher with the progressive philosophy and the techniques of significant personality development.

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With this end in view the teacher-training institutions in U.S.A. have been redirected and reorganised, and social sciences have been given more prominent place in the courses in education so that the teachers may see the relationship between education and the existing social order.

The progressive believe that teachers must be significant personalities in order to develop children into significant personalities. Therefore they lay great emphasis on the necessity of reconstruction of the whole programme of teacher education. In this reconstruction special attention should be paid to contracts with various community undertakings and opportunities for contracts with children so that the teachers may understand the principles of human growth and development.

The teacher should acquire the ethics of professional behaviour as a part of his nature, and should be skilled in democratic procedures.

ORGANISATION OF EDUCATION

The progressive education does not encourage the organisation of the school into distinctly separate classes, because it believes in the growth of the individual from his parental stage to maturity as an integrated human personality.

Some kind of organisation of administrative conveniences may be permitted, but too many mechanics of school organisation may mar the very purpose and function of the school. Therefore, the progressive education would not encourage "the division of education into pre-school, early elementary, later elementary, junior high and senior high" and intermediate college levels.

The only division that it will anyhow tolerate is between elementary, secondary and higher education. Even in these three major stages of education the progressives stand for greater articulation in order "to bridge the gap in the continuous development of the pupil."

The progressive education wants that the whole community should be so organised that every individual in the community secures the necessary help and guidance for building up his health, getting a satisfying job, enjoying leisure, taking part in the affairs of the world intelligently, and growing into a significant and integrated personality.

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AIMS OF EDUCATION

The progressive education, although child-centred, is quite alive to the problem of social implications of education, because it was greatly influenced by Dewey's social philosophy. The main aim of this movement is "the development of significant human personalities as an end through the means of social democracy."

It emphasises the importance of human personality. Therefore, nothing should be done which in any way mars its development. Another aim of this movement is co-operative social participation. The movement believes that these two aims are mutually exclusive, because respecting human personality will necessarily demand the organisation of a co-operative social participation.

Progressive educators stand for a personalistic philosophy of education which implies that education cannot be effective unless it facilitates the growth of all the pupils' lives.

Thus the aim of education according to progressive education is to work for an all-round development of the child. The advocates of progressive education do not rely much on intellect as a weapon for solving the complexities of modern industrial civilisation.

They stand for the education of the whole man, or "whole personality" which includes all the physical, emotional, social and intellectual aspects of the individual. Thus the aim of education leaves nothing that pertains to the sound development of personality in any way.

TYPES OF EDUCATION

Progressivism recognises the child as a complete, dynamic and living organism. Therefore, every type of education is a continual necessity. The progressives believe that the healthy growth of personality results by looking after all the aspects of the child. They also pay regard to the part that culture plays in the development of the individual.

Therefore, education should be so organized as to cater to the needs of all the phases of growth and to utilise all the aspects of growth—inducing experience to be found in the dynamic culture in which the individual lives.

The progressive education stands for an education of

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emotions and feelings which to them is not less important than the education of the intellect.

Progressives regard emotions as aspect of the various biochemical and biophysical processes of the organism.

Therefore, education of emotion is not different from mental and physical education, in fact, all the three are interdependent.

The importance of social education is also recognized by the progressive educators, because to them the individual cannot escape the influence of culture.

Therefore, an attempt has to be made to enable the individual to derive the best from the culture and also to contribute his share towards its betterment.

In their zeal for developing significant whole personalities, the progressives do not like to neglect any type of education. They stand for the acquisition of skills on the part of the child both for money-earning and non-money-earning pursuits of life.

Training, for recreation and leisure activities, and development of hobbies and abiding aesthetic interests are considered as very important. Hence activities pertaining to all these form a very important part of education.

Progressivism in education stands for functional activity rather than for passive receptivity. It does not aim to give to the students only objective informations. It also aims at providing opportunities for every type of experience to them.

CONTENT OF EDUCATION

The progressive curriculum consists of life experiences and not only teachers' lectures on prescribed subjects. "Learning takes place when any part or phase of experience, once it has been lived, stays on to affect pertinently further experience; we learn what we live and in the degree that we live it."

The progressives are against bookish curriculum which is fixed in advance. They are against the arrangement of subject-matters into water-tight-compartments. In fact, they want a curriculum which has experiences of actual living.

There will be no ready-made curriculum to be given to the teacher and pupils. The curriculum will "cover all the aspects of daily living—practical, social, moral, vocational, aesthetic and intellectual."

Thus it will be made up of the sum total of the child's

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experiences. Its purpose is to integrate the experiences of the child in such a way as to turn him into a significant personality which has developed such modes of behaviour which are individually satisfying and socially desirable.

The progressives believe that children are expanding, differentiating individuals, i.e., the children expand their experience, they are able to differentiate between their varying experiences and pick up the desirable once from here and there, and then, they try to integrate the same towards a meaningful goal.

According to the progressives this kind of integration of experiences is the only true learning. They hold that the older curriculum disintegrates the individual, because it insists mainly on subject-matter-learning. Therefore, the progressive education would like to have a curriculum which consists of experiences of actual living in various circumstances.

TEACHER AND THE METHODS OF TEACHING

The progressive education believes in group activities to which each member of the group extends his share. But these activities are to be so organised that by participation into them each member grows personally and socially.

Hence all the activities in the class-room are centred towards the individual as an organised personality. The methods of the class-room are socialised and each individual is trained into collective procedures which are considered as the truly democratic method of protecting individual interests.

Therefore, conference, consultation, planning and participation are emphasised as teaching procedures which stimulate maximum learning.

Thus the progressive education follows an experiential and social methodology. The pupils are given various opportunities to experience things, situation of emotional, social, aesthetic and practical nature.

They are encouraged to express themselves in verbal ways. All these experiences should be within their reach. The principle underlying the progressive method is that active participation in various life activities can develop significant integrated personality.

The progressive education regards learning as "one whole

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experience, a single thing that branches and grows." Hence the "wholeness of method" is the basis of progressive learning.

The progressive educators accept the principle of motivation and the principle of apperception but they would like to understand them in their own way: Kilpatrick says, "The presence of interest or purpose constitutes a favourable condition for learning. Interest and felt purpose mean that the learner faces a situation in which he is concerned. The purpose as aim guides his thought and effort...he gets more whole-heartedly into action."

Progressivism demands that the teacher must know his pupils fully well in order to guide their self-directed learning processes, i.e., he must know the values that the pupils are seeking, he must know the problems that they are confronting and the driving interests that propel them to action at times.

The teacher should try to create situations through which the pupils may learn to gain control of themselves and of the problems that conform them.

The critics of progressive methods of teaching say that the pupils of the progressive classroom lack in discipline. This criticism may be justified in those cases where teachers allow licence instead of freedom, and whims and caprices of students are encouraged instead of their positive purposes and interests.

In a school where children are guided to indulge into self-directed activities and are encouraged to develop into significant integrated personalities can be nothing but a well-disciplined school. This discipline will be of a positive type, and it will always be beneficial to the pupils in the schools.

QUESTIONS FOR ANSWER

1. Explain in brief David Hume's views concerning philosophy and education.
2. Write a note on Principles and Types of Progressive Education.
3. What are the Agencies of Progressive Education? Also write a brief note on the organisation of Progressive Education.
4. Explain the Aims and Contents of Progressive Education.
5. Write a note on the contents and methods of Teaching as advocated by the advocates of Progressive Education.

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8 Behaviourism as a Philosophy in Education (Psychological Tendency in Education)

INTRODUCTION

Empiricism received much support in the nineteenth and twentieth centuries from the rise and influence of the sciences. In this book under the chapter captioned "Logical Positivism Influenced by Pragmatic Education Leads to Progressive Education" it has been brought to your notice that in 1922 various empirical movements were grouped in four groups only. The two of this groups were "Scientific Empiricism" and "unity of science movement".

Four groups, separate at least in origin, carried on and supported the empirical tradition. They were the French positivists of the nineteenth century, the logical positivists of the Vienna Circle, the English schools of philosophical analysis, and the various schools of behaviouristic psychology. These groups supported or reinforced each other thoughts they have not actually combined.

We gain new knowledge by a variety of scientific methods, including the historical method to acquire knowledge of past events; the operational and experimental methods to acquire knowledge of present conditions, and the methods of statistics

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and probability to aid in the prediction of future events. Since our experience is limited and relative to our particular positions in a changing world, our beliefs cannot be more than tentative. The quest for complete certainty is not consistent with a novelty producing nature which is always in the making.

A belief is a truth-claim that we confirm to disconfirm as we test it in relation to the purpose before us. Whether the belief does or does not serve our purposes can be ascertained only through our experience and the use of "experimental

thinking."

PSYCHOLOGY

Pragmatism has been among the attackers of the earlier "Atomistic psychology" and the defenders of a more unified and activistic approach to mental processes. According to the earlier atomistic psychology, our perceptions consist of a number of distinct and separate sensations. For example when we see a stone, we may get the isolated sensations of brownness, hardness, and smoothness.

When these sensations occur together, we impose upon them a unity and call the complex a stone. To the pragmatist, consciousness is a continuous flow, and experience, continuous whole. Mental activity, instead of joining together that which is chaotic and separate, tends to break up and separate that which is actually a continuous whole.

The mind is active; according to the purpose it has in view, it rejects, selects, or makes additions. Thus what is believed to be real is prescribed in part by the interests, the purposes, and the temperament of the knower.

Mind is real in that it is an aspect of behaviour, but its reality does not imply the existence of a transcendental reason or cosmic mind. Mind is a function the child acquires as he learns the meanings of things and activities in his environment. He learns to think as he connects what he does with the consequences that follow from his actions.

EDUCATION

The emphases on experience and experimental inquiry and the notion that knowing and acting are continuous have had direct and important implications for the field of education.

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One result was the Progressive Education movement, which flourished in this country in the 1930's and early 1940's and is still influential.

While not the originator of the movement, John Dewey was largely responsible for the philosophy of education underlying it. In Progressive Education, emphasis was on the student, in the belief that we learn as we live meaningfully, not on "subject matter" isolated from its living use.

We learn as we act, and we act on the basis of our interests; thus projects and activity are stressed in the learning process. Our desires do not need to be progressed; they need to be organised and directed along useful lines. Education is the continuous reconstruction of experience; it is not the transmission of a body of beliefs but a process of growth.

Education is the process of sharing experiences in associated living. The student needs to discover how to deal successfully with new and changing situations.

The instrumentalist is opposed to an education which by passive rote memorization would impose standardized subject matter on students. He is opposed to a uniform program of activities that tends to regiment or to warp the development and expression of true individuality.

He wishes to give individual attention and consideration to each pupil and to encourage in active community life within the school. Initiative and independent thinking need to be encouraged and cultivated.

Education is a social process. Since knowing and doing are interdependent, people learn what they live, especially if the activities of life are selfchosen. People acquire greater freedom as they learn, especially if there is a strong desire to learn, and as they become responsible and responsive persons in a well integrated society.

The intellectual, the practical, the cultural, and the vocational are organically related. Education includes not only formal schooling but the total experience of the person with his total social and physical environment.

Though few educators today subscribe fully to the philosophy of progressive Education as it was developed by Dewey's followers, the movement has left its mark on educational practice.

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BEHAVIOURISM AS A PHILOSOPHY

We have spoken of the attempt to unify the sciences under a single methodological and conceptual system. How is this unification possible in the light of such differing subject matter as that of mathematics and the physical sciences, on the one hand, and the social studies and human psychology, on the other?

The attempt to unify the sciences was supported by behaviourism, a psychological method developed to study animal psychology and later applied to the study of human behaviour. Behaviourism as a methodology has yielded fruitful results in psychology, but some behaviourists go much further and make behaviorism a philosophy. As a philosophy, behaviourism dismisses all questions concerning an inner life, mind, conscious states, and consciousness as meaningless. The behaviourists abandon efforts to study 'mind' as anything other than certain kinds of behaviour. 'Thinking' is said to be talking under one's breath, movements of the vocal organs or various neurological activities and events.

Such states as fear and anger are exclusively defined by pattern of heartbeats, muscular contraction, and the like. 'Stimulus,' 'responses,' 'conditioning' (learning a response to a stimulus), and 'determinism' are key concepts in such an approach.

Behaviourism as a philosophy supports and is supported by logical positivism. Behaviourists recognise only that which is observable. The methods of the experimental sciences are said to be adequate for testing and solving all problems in human psychology.

All questions are translated into or reduced to questions that can be answered operationally. Language is cognitively meaningful only when it makes physically testable claims. Therefore, statements about man are meaningful only when they are or may be translated into statements about man's behaviour.

From educational point of view, nineteenth century has a special importance. The reason for this is that all those tendencies which are carrying forward the process of education towards higher and higher levels, were born in century. Not only in the field of education, but in other fields also namely, Psychology,

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Sociology, Political Science, Economics the Science etc., notable progress was achieved during that century.

In the field of education, the most powerful impact was of Rousseau's philosophy of Naturalism. Out of the naturalistic doctrine, three tendencies took birth. These were—

- (1) Psychological tendency,
- (2) Scientific tendency, and
- (3) Sociological tendency.

In modern times, a synthesis of these three tendencies has been achieved in the form of eclectic tendency.

From the point of view of education all the three above mentioned tendencies are of great importance. In this chapter we are discussing the psychological basis or the psychological tendency in education.

MEANING OF PSYCHOLOGICAL TENDENCY IN EDUCATION

Noted intellectual Munroe says:

"Psychological tendency in education was the reduction of naturalistic movement to scientific movement and to practical classroom procedure."

The psychological basis or psychological tendency in education means to base the educational process on psychology. According to this basis or tendency a child should be taken as a child and not a miniature adult.

Hence, the provision of child's education should be according to his inborn capacities, interests, aptitudes, needs and abilities to suit the various stages of growth and development. The great philosopher Rousseau credited with the introduction and development of psychological tendency in education.

Rousseau was the first thinker who diverted the attention of educationists from the subject-matter and the teacher towards the child and made education as child centred. In short, it was because of Rousseau that educationists began to realise more and more the importance of psychological urges of the child for the purpose of shaping educational process and experiences for the educational progress and development.

Among those educationists who opposed the prevalent system of education and made various experiments to modify

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and mould the process of education are: (1) Pestalozzi, (2) Herbart and (3) Froebel. In the following lines an attempt is made to explain the main characteristics of psychological tendency and also the contribution of each of the above mentioned educationists separately.

CHARACTERISTICS OF BEHAVIOURISM OR PSYCHOLOGICAL TENDENCY

- (1) **Emphasis on Child Psychology.** Psychological tendency emphasises that the education of a child should be according to psychological principles and methods. Hence, each teacher should have a full knowledge of child psychology.
- (2) **Considering Child as Child.** Psychological tendency emphasises upon the fact that a child should be regarded as a child and not as an adult. Hence, the child should be imparted education according to his capacities and abilities only.
- (3) **Respect of Child's Individuality.** Psychological tendency lays greater importance upon the individual than to the social environment or society. Hence, the teacher should give full respect and recognition to the individuality of a child by providing him an environment full of love, affection and sympathy to develop to the fullest extent.
- (4) **Child as an Active Factor in Education.** This tendency emphasises upon the study of child and expects the child to develop actively. Hence, the teacher should have full knowledge of the capacities and abilities of the child together with the subject-matter to be taught.
- (5) **Education as Unfolding the Child's Capacities.** According to this tendency, child is the centre of education. Both education and curriculum are meant for the child. Hence, the education of the child should be according to his interests, capacities and abilities.
- (6) **Following the Course of Nature while Imparting Education.** This tendency lays great stress upon the view that education is an internal process of unfoldment or development. Hence, it should remain free from all artificial restraints, compulsions and impositions. This inner process should be allowed free and full freedom to develop all the inherent capacities and abilities of a child.

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- (7) **Importance of Primary Education.** This tendency emphasises the importance of primary education as a sound foundation. Hence, from the early childhood, the child should be guided and developed on right lines.
- (8) **Emphasis on Individual Differences.** This tendency emphasises upon individual differences among children. According to this principle, heredity, environment, sex, intelligence and economic conditions create differences in children as to physical, mental and emotional capacities. The teacher should keep these differences in mind while imparting education to children.
- (9) **Making the Instruction Interesting.** Psychological tendency emphasises that the processes and procedures of education should be interesting and attractive so that the child is motivated to learn more and more. The child receives such education in a normal and natural way.
- (10) **Position of Teacher.** According to psychological tendency a teacher is neither a despot nor a dictator to enforce and impose every thing on the child. He should be a helper, a guide and a sympathetic friend to the child.

MAIN EDUCATORS OF PSYCHOLOGICAL TENDENCY

1. Johan Henrich Pestalozzi (1746-1827)

His Life Sketch

Johann Heinrich Pestalozzi was born on January 12, 1746 in Zurich. His father, a good physician, died prematurely. Pestalozzi was only five years old at the time of his father's death. His mother was a gifted and devoted woman who tried to bring up her three children under the most painful circumstances imaginable. His mother was affectionate, emotional,

sensitive and generous by nature, and he, too, inherited these traits.

The constant examples of self-sacrifice of his mother left an everlasting impression upon young Pestalozzi. This impression led him to undergo all his sufferings, strivings, failures and sorrows for the sake of others. That is why he has received an imperishable success in the field of education.

Pestalozzi could not learn much at the Elementary and Latin

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Schools. He attended the higher school at Zurich. Here he became acquainted with the many political and social currents of the time. His two teachers, J.A. Breitingger, Professor of Greek and Hebrew, and J.J. Bodmer, Professor of history and politics, exercised such a profound influence on him that he began to despise wealth, luxury and all material comforts, and considered nothing as important in life as the pleasures of the mind and soul, and the pursuit of justice and truth.

Professor J.A. Green says that young Pestalozzi "whipped himself till he bled that he might be able to bear the pain for any punishment that his ardour might bring upon him."

While during his student days Pestalozzi read Rousseau's Emile, shortly after it came in the market. The birth of his son generated a desire in him to bring up the boy according to the principle laid down in the Emile.

Pestalozzi published his first important work Leonard and Gertrude in 1782. This book became famous as a descriptive novel, but to the disappointment of Pestalozzi it was not regarded as a treatise on education. He published many papers to explain his ideas on education, but the public at that time was not interested in his plans for reforming education. However, Pestalozzi was not disappointed. He maintained his faith in education as a means for improving even the lowest rank of human society. Pestalozzi aimed at making each child and man aware of his inherent powers by producing in him a deep sense of self-respect and dignity.

Existing School Conditions

In order to appreciate Pestalozzi's contribution to education we must look at the deplorable conditions of the schools at the time. School conditions during Pestalozzi's days were very bad. The church was still controlling the schools and it was not at all careful to improve them.

The teachers follow the old method of memorization. The student was compelled to learn things by heart even without understanding them. The privileged classes hated the common people, and because of the horrors of the French Revolution, they did not like to enlighten them. Moreover, the common people themselves were not keen to get enlightened. Being enveloped in ignorance and superstition, they suspected all philanthropic efforts to improve their lot.

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Educational Principles of Pestalozzi

Educational principles of Pestalozzi are given below:

- (1) The child's powers burgeon from within. The process of development is an internal process. In his opinion a child developed in the same way as a plant grow gradually from within. Though the nature of a child and a plant are different, yet the process of growth is the same. Under these circumstances, the task of a teacher is not to force in anything from outside but to create healthy and conducive environment which promotes and aids spontaneous growth and development.
- (2) Harmonious development of innate powers. According to Pestalozzi, each child is born with certain innate powers. Thus, education should develop a child according to his inherent nature, physically, mentally, emotionally and socially in a harmonious way.
- (3) Sympathetic behaviour with children. Pestalozzi wished that school should provide a homely atmosphere. Thus, he vehemently advocated loving, friendly and sympathetic behaviour towards children to make them feel at home in school.
- (4) Education should be graded. According to Pestalozzi, educational process should be organised considering the developmental levels of the child's mind and in accordance with the needs, interests and requirements of each stage. Thus, in the beginning, easy subjects, should be taught to the child to develop thinking, reasoning and judging capacity in him and then gradually, he should be led to more and more difficult subjects and experiences.
- (5) Mass Education. Religious education during the times of Pestalozzi inculcated rigidity, blind beliefs, selfish feelings

and feelings of discrimination in the people. Thus, the whole society got vitiated and corrupt. Pestalozzi felt aggrieved and pained at such a state of affairs. He firmly believed that the only way to get out of that morass was to launch schemes of mass education and achieve mass enlightenment.

Meaning of Education According to Pestalozzi

In the words of Pestalozzi—"Education is natural, Harmonious and Progressive development of man's innate powers."

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Pestalozzi's Aim of Education

Pestalozzi wanted to change the horrible condition of common people of his days. The common people during his days lived in an indescribable degraded condition because of the feudalistic social and political situation prevailing at the time. Pestalozzi desired to raise the degraded people to the level of humanity. He believed that the sufferings of the people could be removed by properly devised measures.

He speaks about this purpose in life thus: "Ah?... ever since my youth, has my heart moved on like a mighty stream, alone and lonely, towards my one sole end—to stop the sources of the misery in which I saw the people around me sunk." Pestalozzi had certain fundamental principles on which he tried to base his reforms. These principles may be summarised in the following words:

1. All true reform must start with the individual and not with society, because first of all the individual must be developed for utilizing the advantages of the reformed institutions.
2. The individual can be raised up by inculcating in him the power of helping himself. Philanthropy should not be considered as a good means, because it robs the man of self-respect. Hence the individual must be taught to help himself and to respect himself.
3. The process of development is the only sure means of improving the downtrodden humanity. Every child has the requisite power to develop himself. But these powers are latent and they are merely awaiting an opportunity to be developed. Education must furnish this opportunity of development.

To Pestalozzi the ultimate aims of education is to make every individual's life happier and more virtuous. He regarded the harmonious development of all the powers of the individual as the sure means for achieving this end. To him education was the most fundamental philanthropy, the first human right. Therefore he became an educator and social reformer.

Pestalozzi Transformed Rousseau's Negative Suggestions into Positive Reforms. Pestalozzi wanted to psychologise education and adjust it according to the nature of the child.

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He regarded man as prone to lead a sensuous life like animals if proper education was not given to him.

Therefore unlike Rousseau Pestalozzi did not want the child to develop at random. He wanted to direct his growth along definite lines, because he believed in the inherent moral intellectual and physical power of man. The development of these inherent powers was natural education according to Pestalozzi.

Rousseau's naturalism is accepted in principle by Pestalozzi in his method of 'observations'. Pestalozzi says in "The Evening Hour of a Hermit" that all the beneficent powers of man are due to neither art nor chance, but to nature, and that education should be in accordance with "the courses laid down by nature."

He says, "Nature develops all the powers of humanity by exercising them, they increase with use". Pestalozzi always draws an analogy between the child's development and the natural growth of the plant. He writes....."man is similar to tree. In the new-born child are hidden those faculties which are to manifold during life."

Hence Pestalozzi understands by education "the natural, progressive and harmonious development of all the powers and capacities of human beings". He wants that all knowledge to be given to the child should follow a certain order of succession adapted to the first unfolding of his powers at least.

Here Pestalozzi is in complete agreement with Rousseau's naturalism. Froebel also accepts this principle when he stresses the innate. Pestalozzi very correctly realised that the traditional practices were against the principle he stood for. He declares, "Our unpsychological schools are essentially only artificial stifling machines for destroying all the results of the

power and experience that nature herself brings to life."

The need for developing the natural instincts of the child without any outside restriction was pointed out by Rousseau but mainly in negative ways. Blinded by his naturalism, Rousseau asked to abandon all society and fruits of civilization, and thus he failed to make any concrete suggestion to be applied in the school. Pestalozzi extended Rousseau's naturalism by giving concrete suggestions to be carried out in the schools under all circumstances and abilities.

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Rousseau thought of only the aristocrat child in the education of Emile.

Pestalozzi firmly believed that poverty could be no bar in the physical, intellectual and moral development of a child and society could be reformed only if attempts were made to lift every one from deprivation with the help of education. Consequently Pestalozzi raised his voice in favour of universal education and thus he transformed the negative education propounded by Rousseau into positive reforms.

It was through observation that Pestalozzi wanted to train the innate powers of the child and to eliminate the evils of the society. He bitterly criticised the mechanical memorising current in the existing schools and maintained that careful perceptions could give clear ideas about things.

He recommended that the senses of the pupils should be brought into touch with outer object and that the pupils should be made conscious of the impressions produced there by. He wanted that subjects should be analysed into their minutest elements or 'ABC' and that these elements should be trained by graded exercises.

Pestalozzi rightly realised that 'experiences' must be clearly expressed in words. He, therefore, in a summary of "How Gertrude Teachers Her Children" connects language with observation in all instructions.

One can easily exaggerate the work of this almost sainted reformers of Switzerland. We do not love Pestalozzi for his originality nor for the success he attained in his field. His greatness lay in his successful attempt of making positive the suggestions offered by Rousseau and in putting them into practice in schools. Even here he was not always successful.

Curriculum According of Pestalozzi

Pestalozzi changed the prevalent curriculums of his times and in his new curriculum prescribed Language, Arithmetic, Geometry, Geography, History, Behaviourlogy, Music, Agriculture, Crafts, and Vocations. In addition to the teachings of these subjects, full opportunities should be provided to children to study their own incidents and happenings of life so that they develop self discipline, self-reliance, self-control together with love, sympathy and other moral qualities.

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The Theory of Anschauung

We have already remarked that Pestalozzi wanted to adjust instruction according to the mental development of the child. This required a knowledge, different from what was aimed at in the traditional schools of the day. Pestalozzi attached great importance to self-reliance and insisted that the 'knowledge' which was investigated and experienced by oneself was most useful.

He held that 'thought' must be cultivated by oneself free from any influence from others 'love' by one's own act of loving and not by descriptions by others; and 'faith' by one's own act of believing and not by discussions about faith, Pestalozzi named this direct method of acquiring knowledge, thought, love and faith—'Anschauung' or intuitive apprehension.

Working under these principles Pestalozzi could conclude that one should try to establish immediate acquaintance with the object of learning in order to study it in real sense. Immediate experience of objects, whether sensory, visual or auditory, come under the theory of Anschauung. The objects may be simple or complex. Anschauung stands for direct knowledge acquired by the pupil's own experience. It should not be second-hand knowledge.

Pestalozzi's Knowledge of Psychology Fragmentary. Even today psychology is confessedly an infant science. We can easily imagine what the knowledge of psychology was in the days when Pestalozzi taught. Hence Pestalozzi's psychology appears to be fragmentary. Pestalozzi took form, language and number as the basis of Anschauung to the plea that all objects have number, form and name. He regarded them as the actual things. To him 'number' and 'form' were the actual properties of things, name being only to make these properties clear in mind.

Pestalozzi lays special stress on the spatial forms ignoring the temporal forms of objects. Consequently changes and

movements are left out of account. Moreover, certain sense perceptions, such as that of colour does not come under the preview of Anschauung. Hence it becomes incomplete. But Rusks gives credit to Pestalozzi for finding out a ground-work for each elementary subject and for emphasising the fact that actual experience of objects is of supreme importance in the foundation of all knowledge.

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Anschauung: Psychologising Education. Pestalozzi held that all instruction should start from what children observed for themselves. According to him in the teaching of arithmetic number should be concretely represented. By placing dots on lines drawn on squares of a board Pestalozzi devised a unique method to teach numbers, processes of addition, subtraction, multiplication etc., were taught in the same way.

Pestalozzi wanted that the pupils should apprehend form and name as soon as possible. The pupils were to draw lines, angles and rectangles representing various objects. Pestalozzi wanted that behind all the efforts of the pupils there must be some end in view.

Things like sticks and pencils were placed before them and they were to draw lines representing them. They were to repeat their names till they master them completely.

Pestalozzi had the capacity to deep into the minds of children. From the very beginning of his career at Burgdaaf he wanted to combine the industrial and intellectual training of his pupils. But he could not do so because of certain social handicaps on the part of the pupils. After this he turned towards observational methods which actually started the psychological movement in education.

Pestalozzi says, "As a result of these experiments there unfolded itself gradually in my mind the idea of the possibility of an 'ABC of observation, to which I now attach great importance." He gave the essence of his doctrine when he declared, "I wish to psychologise instruction." By this statement he meant to harmonise the laws of intellectual development with that of instruction.

He also meant to analyse the various elements of knowledge and to prescribe graded exercises for them. There were certain inherent errors in Pestalozzi's methods from the very start. Nevertheless, they produced remarkable results which have been systematically developed and applied.

Educational Creeds of Pestalozzi

Pestalozzi's biographer Morf has beautifully formulated his education creeds in the following manner:

1. Observation, being the basis of instruction must be regarded as the most important one.

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2. Experience and observations of the pupils must be connected with speech.

3. No attempt should be made to judge or criticise while the child is learning.

4. Knowledge to be given to the child must be analysed into its simplest elements. It is from these elements that instruction should be begun according to the development of the child. The whole thing must be brought into a psychological sequence.

5. Until the child masters a particular thing thoroughly the teacher should not proceed forward.

6. Dogmatic exposition should be condemned, and instruction should be in accordance with the laws of development.

7. The educator must regard the individuality of the child as sacred.

8. To develop the posers of the mind should be the chief aim of elementary education. Acquisition of knowledge should be only a secondary affair.

9. Power and skill must accompany knowledge and information.

10. The relation and discipline between the teacher and the taught must be regulated by love.

11. Instruction should be only a handmaid to the end of education.

12. It is in the relation of mother and child that the ground for moral religious bringing-up can be found.

Method of Teaching According to Pestalozzi

Pestalozzi was against rote learning and cramming of subject matter. He wished that a child should himself search out knowledge and develop self-reliance. Hence, he invented his own novel method which he called as 'Aunshaung'.

It is a sort of intuitive apprehension which means that a child gains knowledge in a short duration of time by his own efforts. Pestalozzi emphasised observation and study according to psychology and advocated that a child should know about things by his own experiences and explain them in his own words.

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In this way, he followed Rousseau in emphasising oral education and gaining real knowledge of things and material objects by his own efforts, observation and experiences.

Observational Methods. Pestalozzi employed the observational methods in the teaching of all subjects. Thus children could easily understand the existing relations between things and express them in language. To teach simplification Pestalozzi devised a table of fractions consisting of squares. Some of these squares were divided horizontally into two, three or even ten equal parts.

The pupils could thus understand the parts of units and form them into integers.

Pestalozzi further developed a 'table of fraction' of fractions. Herein squares were divided both vertically and horizontally. By this the pupil could easily understand that two fractions were reduced to the same denominator.

In these processes Pestalozzi and later his followers were most radical. Paper was not used in the work and many of students became expert in calculation.

Similarly in drawing and writing the children were taught the elements of form. Pestalozzi could not successfully determine the graded exercises for building up form from its elements. Buss helped Pestalozzi enormously in this connection.

He analysed objects like sticks and pencils into their elements. These elements were represented on the board in shape of various forms. The pupils were to practise these forms first and then asked to combine these to draw the figure of a particular object. This process was also employed in the case of writing.

Constructive geometry was also taught by the above method. The pupils were first taught to draw vertical, horizontal, oblique and parallel lines and then right, acute, obtuse angles, triangles and other things. In order to represent objects before pupils concretely, the figures were cut on cardboard into models.

Thus the pupils were to work out demonstrations for themselves instead of copying them out from a book. Thus the teaching of geometry became more valuable and interesting.

In the teaching of nature study, geography, and history, too, the concrete observational method was continued. The pupils

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were to observe trees, flowers and birds and note down their peculiarities. Sometimes they were drawn and discussed. In geography the children were to describe some familiar place after careful observation.

They were asked to observe the valley of Buron near at hand in detail. They were to model it upon long tables in clay brought from its sides. Karl, the scientist, who psychologised geography was inspired by Pestalozzi.

Pestalozzi could not apply his method to music, because he did not know much about the subject. This task was done by his friend, Nageli. Nageli analysed music in its simplest tone elements and then combined the same into more complex and connected wholes.

Pestalozzi like Stanz, followed a psychological method in the field of religious and moral training too. He wanted to make his pupils realise the existence of conscience by concrete examples. He wanted to develop it by successive steps. He held that the love of God could be taught better through dogmas and catechism.

He believed that the pupil should be given the idea of obedience, duty and unselfishness by requiring him to wait before fulfilling his desires. In this way the pupil will realise that his own is not the only will or pleasure in the world.

Development of faculties. "The appearance of an instinct or capacity" was regarded by Pestalozzi an important stage in the development of faculties. The instinct to walk appears in the child at about the second year. Hence Pestalozzi termed it as a delayed instinct.

Rousseau said. "It does more harm than good to teach the child to walk before the instinct has appeared." On this ground both Rousseau and Pestalozzi did not favour the teaching of history to children before adolescence.

To Pestalozzi oral speech matures in a natural way. Some capacities develop through training, such as drawing or writing etc. He favoured the training of such general faculties as physical, intellectual, reasoning in children. He wanted that the teacher should be constantly working at developing these faculties in the children from the very beginning. Imbued with these ideas Pestalozzi advocated the harmonious development of all faculties.

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The principle of harmonious development bore both good and bad results. It proved to be healthy in calling attention to many possibilities of education which were overlooked by the old narrow curriculum. It proved also harmful in the sense that some of his followers indulged in formal disciplining of powers, with materials which were not of any social value.

Organisation of Education According to Pestalozzi

In his school at Yverdon, Pestalozzi provided education for the three stages as under:

- (1) Primary class. Children up to the age of eight years were provided education up to this stage.
- (2) Lower class. Children from the age of eight upto eleven years received education in lower class.
- (3) Upper class. Herein children from eleven to thirteen years of age were provided education.

Pestalozzi did not tie up children of primary stage in any rigid time table. Only in lower and upper classes, time table was followed. School time was divided into ten periods. Some rest was also given to children after every period of work. In the evening games and sports were provided to all children.

Pestalozzi used to meet each child personally, understand his problems and tried to solve them. Each child was treated with great love, affection and sympathy. In this way, whole environment of school was homely, congenial and conducive.

School a home. Pestalozzi wanted to create a home spirit in the school atmosphere. The whole work in the school should be so arranged as to make the child feel that he is in his own home. The loving care of the teacher was most important to Pestalozzi in this respect.

Rousseau stood for orderly domesticity in the "New Heloise," He was not alive to the Pestalozzi's spirit of love in the school. Pestalozzi advocated that the school should be thoroughly reformed through the discipline of a "thinking love". This is what he sincerely felt all the time.

Once a father of pestalozzi's pupil came to visit his school and remarked, "Why, this is not a school but a family." Pestalozzi was overjoyed and said, "This is the greatest compliment that you can give me. Thank God that I am able to show to the world that there should be no gulf between home and school."

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This "home spirit" which is so rightly pleaded for by Pestalozzi is very urgently needed in the modern schools. No scheme can successfully work unless the teacher feels for his students. He must be temperamentally so framed as to sympathise with the shortcomings of children and maintain a loving attitude towards them. Only then he can hope to eliminate complexes out of children and replace them by desirable sentiments worthy of reminding them of their trouble ends in life.

The place of punishment in the school. Pestalozzi was quite alive to the need of punishment in the school on the principle on which it was desirable in the home. He thought that it was good if no punishment was given, because punishment creates a bad impression both on the child and the teacher.

It might make the child obstinate. But Pestalozzi realised that punishment was sometimes unavoidable specially when the boys behaved mischievously. So he prescribed its use at times. But if punishment was desirable in home at times, and the school was to be a home for children; then punishment might have a place in the school as well.

Contribution of Pestalozzi

Pestalozzi was a great philosopher, educationist and social reformer. He wished to improve society by improving the conditions to the downtrodden poor and lowly. For this, he adopted education as the prime means. He was the first person who advocated that the aim of education should be to achieve the natural, harmonious and progressive development of all the latent faculties of the child.

With full consideration of the differences among children, he advocated education to achieve full development of the individuality of the child according to his innate powers, capacities, interests and abilities.

Pestalozzi's emphasis on harmonious development, study of the nature of the child, direct education of material objects, effective organisation of school, self-discipline through love, sympathy and human feeling, a new pupil-teacher relationship, all world education and useful teacher training are his valuable contributions to education which have changed its prevalent form and face to child-centred education with full importance

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on the child. His views have world wide impact and recognition in the domain of education.

2. John Frederick Herbart (1776-1841)

Life Sketch

Herbart was born in 1776 at Oldenburg in Germany. His parents were educated. Hence, early education of Herbart was accomplished by his mother. This so much inspired child Herbart that he began to write about spiritual subjects from his early childhood. For higher education, he joined the Jena University where he was powerfully influenced by the ideology of neohumanism which pervaded the whole Idealistic atmosphere of the University.

Here, Herbart imbibed firm belief that it was only through education that spiritual values could be inculcated in the human beings. He completed his university education upto 1799 after which for three years he engaged himself as a tutor to the children of the Governor of Switzerland.

During this period he gained valuable experience about individual difference, mental development together with principles of educational psychology. Later on, these experiences formed the basis of his educational theory.

After some days Herbart met Pestalozzi at Burgdoff and, recognising Pestalozzi as his Guru, resolved to carry out Pestalozzian beliefs and ideas into practice with utmost sincerity and seriousness.

Upto 1802, Herbart remained engaged, delivering lectures at Gotttingen University on philosophy and educational theory. In 1809 he became a professor at Kunisburg and educational theory. In 1809 he became a Professor at Kunisburg University. Here, up to 1835 Herbart tried to modify and mould his education and psychological principles for the purpose of translating them into practice.

While working in Kunisburg University, he wrote two famous books namely—(1) Science of Pedagogy and (2) Outlines of Pedagogical Theory. He also opened a school where he conducted various experiments on education and trained some teachers in the art of teaching. He died in 1841.

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Herbart's Theory of Ideas

Man has certain mental sensations if he confronts certain objects. He becomes conscious of them and acts in the most appropriate way towards them. To Herbart these simple elements of consciousness are ideas. When man resists in face of destructive forces, ideas take root in his mind. These ideas do not disappear easily. They struggle to be uppermost in the consciousness.

Herbart classifies ideas in three divisions, viz., similar, disparate and contrary. If a new idea happens to be similar to the ideas already in the uppermost consciousness that idea loses its independent entity and fuses with the old ones making up a homogeneous whole. When more than one idea group together in this way they become more magnetic to attract similar ideas.

On the contrary, if the new idea is dissimilar or disparate to an already existing idea in the mind it also combines but does

not make a homogeneous whole. Two similar ideas mix together, but two dissimilar ideas combine together in a distinguishable manner.

Sounds coming from various instruments of an orchestra fuse together and appear to be one because they are similar notes. Similarity of the notes presents a homogenous whole and it becomes almost impossible to distinguish the notes coming from different instruments.

The colour of the floor, the musician and the sound of the musical instrument are three dissimilar ideas. Yet they form a complex whole and they are an object of perception to us as a whole, though the idea of each of them will ever remain separate.

According to Herbart each new idea is accepted, modified or rejected in the above manner according to its being similar, dissimilar or contrary. Thus the fate of every new idea depends upon the harmony or conflict with the previously existing idea. This mental phenomenon goes on whenever something is presented to our consciousness. The accepting, rejecting or modifying of ideas in our minds is called apperception.

The theory of apperception and education. Herbart tries to convince us that apperception occupies a very important place in education. He clearly shows the place of old knowledge in

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the process of acquiring the new. Stout agrees with Herbart when he says. "The main principle which psychology lends to the theory of education as its starting point, is the need that all communication of new knowledge should be a development of previous knowledge."

Carlyle says, "The eye sees only what it brings the power to see," and Browning, "his the taught already that profit by teaching." According to Herbart every one has his own world even in the same environment. First of all we estimate the degree of apperception in the minds of the pupils and then try to adjust the instruction accordingly. Instruction is the means by which the ends of education are attained. Instruction will be most successful if it is manipulated to harmonise with the already existing ideas in the minds of the pupils.

Herbart attributed the failure of education of his time to the lack of a sound psychology. His predecessors wrongly attached too much importance to mental faculties missing the significance of ideas already existing in the mind.

They tried to produce many virtues in the pupils by disciplinary methods without thinking that the pupil does not grasp a thing if it is not related to what he has already learnt. Thus Herbart proved to us that if something is to be taught to the child it must be connected with the previous knowledge possessed by the child, otherwise all our efforts will fall like drops of water on stone.

Absorption and assimilation. From the above explanation it is clear that the teacher should arrange his material in a systematic order. He must be very methodical in his procedure. He must know the order in which he should present ideas before the children one by one.

While learning anything new the child mind reacts in two ways. First of all it attempts to acquire new ideas and then it tries to seek the relation between his newly acquired ideas and the ideas he already possesses.

Herbart calls the first process as absorption and the next as assimilation. The teacher should see that he is able to establish a harmonious relation between the absorptive and assimilative processes of the child mind otherwise his efforts will bear no fruit.

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Formal steps of Herbart. Herbart divides absorptions into clearness and association, and assimilation into system and method. The above four sub-divisions, are known as the formal steps of Herbart. By 'clearness' is meant a clear presentation of ideas to the pupils consciousness unless the ideas are clearly presented the child cannot assimilate them.

The process which unites the new idea with the already existing ideas is known as association which apparently involves both absorption and assimilation. As a matter of fact the apperceptive process begins with association. As orderly arrangement in the mind of what has been associated may be termed as 'system'. This process is not active.

Herein comes assimilation or reflection. The mind is deeply engrossed with notices which are beyond the particular ideas just received or previously existing. In the method process the mind attempts to form an organic whole as a result of the above three processes. Language may play a very active part here in giving expression to the harmonised wholes formed in the mind.

It is from the above four steps of Herbart that the five formal steps of instruction have been devised. They are 'preparation', 'presentation', 'comparison and abstraction', 'generalisation' and 'application'. Herbart is not dogmatic about his formal steps. He only prescribes them only as an aid to instruction. He does not regard them as indispensable. He gives full discretion to the teacher in applying his own systematic method.

Herbart's Psychology of Education

Herbart was the first person who combined Ethics with Psychology and gave rise to a new educational science. With the help of Ethics, he formulated the aims of education and with the aid of Psychology, he laid stress upon the methods of teaching. Herbart condemned the prevalent Faculty Psychology and, developing new psychological ideology, employed it in the educational process.

According to Faculty Psychology mind is made up of various unrelated faculties. Opposing this belief, Herbart had established that mind is made up of three parts namely—(1) Knowing, (2) Feeling, and (3) Willing. These three parts have no

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independent existence of their own. They exist together and cannot be separated.

Thus, Herbart has emphasised that mental activity is one whole and not a combination of three separate faculties. Herbart has discussed these parts of mind as under:

(1) Knowing. At the time of birth, an infant has only the capacity to adjust itself with the environment. When his mind comes in contact with the external objects, then new ideas are born which enter the field of consciousness first of all. After crossing the limits of consciousness, they enter the area of unconsciousness. There they lie stored up till they are needed. But when a new idea which has a similarity with the pre-stored ideas, is born, the pre-stored ideas rush up to the consciousness and assimilate the new one and go back to the unconsciousness again.

In this way, in our normal behaviour many new ideas come to the consciousness and after being assimilated by the pre-stored ones, go back to the unconsciousness. We think that we have forgotten them, but this is not so. They remain stored up in the unconsciousness and rush to the consciousness as they when any new or similar idea enters our consciousness and after the assimilation of the new one, the whole mass goes back to the unconsciousness again. This process of assimilation of new ideas with the pre-stored ideas goes on. Herbart has called this process as "Apperceptive Mass".

Pestalozzi had called this process of assimilation as "From known to unknown". It may be noted that this mental activity is of great importance in the educational development of a child. Hence, the teacher should present the new ideas or knowledge before a child in such a way that the new one integrates itself with the pre-stored ones and the whole becomes one unit—One apperceptive mass.

(2) Feeling. Feeling is another attribute of mental activity. It means to discipline and control the previously gained ideas when they enter the conscious field. When the old mass is not able to integrate the new idea, then there is a great mental tension. On the contrary, if the assimilation takes place as desired, then there is a feeling of joy and contentment.

In other words, ideas struggle to enter the field of consciousness and remain there. If they are assimilated, then one feels pleasure and if not then pain.

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Hence, the teacher should organise his teaching in such a way that the old and the new ideas integrate and synthesize smoothly. This will motivate children to learn more and more joyfully with interest and consequent attention.

(3) Willing. Willing or activity is closely related to knowing and feeling in the normal life of a human being. As a matter of fact, activity is the outward expression of inner ideas and feelings.

Thus, the teacher should be very conscious while presenting new ideas before children, because ideas have a tendency of rush to action or behaviour. As are the ideas, so are the actions. This mean that children will respond in action according to the ideas they receive and accept.

Aim of Education According to Herbart

Herbart becomes ethical in his aim of education. He desires that the pupils must be so educated as to possess strong moral

character. Herbart regarded his theory of ideas very helpful in this respect. He believed that the teacher can successfully help his pupils to form high ideals according to his theory of ideas.

In the concept 'morality' we can sum up all the ideals of education which Herbart stands for. Ideals are very important to him as he believes that they lead to action which determines characters. Our conscience seeks to satisfy itself about all our action. It regards an action virtuous if it is in complete harmony with its principles.

Herbart calls this conscience "Inner Freedom". Herbart understands this "inner freedom" as virtue which should mean the harmony between our thought and deed. He wishes that all the efforts of the teacher should be directed to the attainment to this harmony in the pupils.

Constant repetition will help a lot in this respect as it will develop a permanent attitude of preference which must be evidently the chief aim of education. "The term virtue expresses the whole purpose of education."

A virtuous man will always judge the universe from the point of view of inner freedom. He develops a right attitude towards everything. He can distinguish between right and wrong and his inner freedom bids him to behave properly in all situations. To regard the universe according to the dictates of

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"inner freedom" is described by Herbart, as the "Aesthetic Presentation of the Universe".

Thus we see that Herbart does not regard morality as absolute. Here he stands in direct contrast to Kant. He subordinates morality to aesthetic judgment. It is not surprising then that to him an aesthetic representation of the universe is the ideal of education.

Inner freedom produce efficiency, goodwill and sense of equity. According to Herbart one will be said to possess efficiency if the various ideas possessed by his mind are well balanced. If one can distinguish between right and wrong he will have idea of justice. The idea of goodwill will save him from falling into vicious temptations. He applies his sense of equity if the existing relations between different ideas need to be changed. It is this sense of equity which underlies the principle of rewards and punishments in schools.

Many sided Interests. One should cast aside his prejudices and dogmatic attitudes in order to be virtuous. He needs to be very liberal. He should accept virtues wherever they are found. For this it is necessary to widen the scope of education. It should include all the ranges of ideas leading to virtues.

According to Herbart if the pupils have a wealth of ideas, many sided interests will follow. These many-sided interests should not be isolated units but an organic whole leading to a well-defined purpose.

Herbart wants that the material for instruction should be so selected and arranged as to produce harmony with many sidedness. Herbart believes that many sided interests are the only and sure means to lead to virtues.

Co-relation of Studies. Every child has some particular special ability. He should be given full scope to develop this ability. His other abilities should be organised round this ability. "Every man must have a love for all subjects each must be virtuous in one."

Herbart demands that the materials for instruction should be so arranged in an inter related form as to enable the child to perceive it completely. The end of many sidedness can be attained only by correlation.

There should be no disorganisation and want of proportion in the various studies. The subjects should not appear as entirely

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disconnected, otherwise an unified consciousness will not be developed in the individual.

Interest and Education. Interest is a kind of mental activity. The aim of instruction is to incite this activity. "Interest is this a concomitant of the process of the fulfilment or realisation of an idea or circle of ideas by an extension of itself or through action, when this process is working smoothly, not baulked by unnecessary or insurmountable obstructions and not attaining its end immediately and without effort."

There is a close relation between interest and information. A man who has informations will feel interest and will desire for more. Interest is created when the mind is not able to cope with an idea tending to excite a new presentation in it. Desire comes out of interest. In order to fulfil the desire some actions must be performed.

Thus interest, desire and action make a complete circle. Interest becomes striking when this circle is broken and desire and action fail to appear. Interest disappears if the desire is fulfilled and the desired object is attained. Thus we find that interest is apperceptive. We make efforts when we become truly interested. Herbart wants that instruction should aim at securing this type of interest.

Creation of interest is indispensable in attracting the attention of the pupils to a lesson. If the pupil have no interest they will not apperceive any new idea and presentation. If the interest of the pupils is excited in a lesson they may try to enlarge their knowledge acquired by way of apperception in the class.

Many-sided interests create a broad-minded and well-balanced outlook on life. Interests have great effects on will. If the teacher maintains proper connection between various interests of the child the latter's will be automatically controlled.

To Herbart 'will' is not faculty of the mind. It is dependent on the ideas possessed by the mind. In other words, will is a product of experience which is nothing but a result of active interest.

Curriculum According to Herbart

Herbart strongly emphasised the development of varied interests to develop a strong moral character of child. According

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to him, this will be possible only when various subjects are taught to children. Hence, he emphasised the inclusion of as many subjects in the curriculum as possible. Herbart divided the curriculum into two categories namely—(1) Historical and (2) Scientific. He put in the first category History, Language and Literature and in the second he put in Physical Sciences, Arithmetic together with industrial and vocational subjects.

Herbart laid his main emphasis on History and literature and assigned a subsidiary position to scientific subjects. It should be remembered that Herbart believed in the unity of mind. He came to the conclusion that all teaching should be done round a central subject. For this, he assigned to History the central position and advocated that all other subjects should be taught around this pivot.

Process of Instruction

The great educationist Herbart prescribed a general method of teaching for all subjects. This general method includes four steps as given below:

- (1) Clearness. Clearness means that subject matter of learning should be presented in a clear way.
- (2) Association. Association means to establish close connection between the old and the new knowledge.
- (3) System. It is the logical linking of knowledge in a systematic way.
- (4) Method. It connotes the use of learnt knowledge in practice.

Herbart's famous follower Ziller divide the first step of clearness into two stages namely—(1) Preparation and (2) Presentation. Another disciple of Herbart named Pyne added another intermediary step between the above two, which he named as "Statement of Aim". These five steps are known as Herbartian five formal steps. They are given below:

- (1) (a) Preparation. Preparation or introduction is the first step of teaching method. Herein some questions are put to test the previous knowledge of children so that they become motivated to learn new knowledge.
- (b) Statement of aim. This step is a part of the previous one. Here the topic is made known to children and the teacher writes it on the blackboard.

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(2) Presentation. In this step the specific lesson is developed step by step with the active cooperation of the students. In other words, their mental activity is stimulated to achieve all learning by their own efforts and experiences. The teacher tries to search out and develop various points of the lesson by the active co-operation of students so that the new ideas are integrated with the old mass already stored in the mind.

(3) Comparison and association. Herbart named this step as association. Here the various incidents, facts and experiments are inter-related and integrated by means of a process of comparison and contrast so that children gain clear understanding

and insight of the matter taught to them. Hence, the teacher should try to correlate the teaching of one subject with another, the topic of one subject with the topic of other subjects. This will fix the new knowledge solidly in the minds of children.

(4) Generalisation. Herbart called this step as system. Here in opportunities are provided to students to think out and understand the new knowledge gained by them in the background of a broad perspective. After that some specific principles are deduced which may be applied in future activities and experiences.

(5) Application. Application is the last step of this method. Herein, it is examined whether the knowledge gained can be successfully applied in new situations or not. This can be tested by the teacher by putting some recapitulatory questions or he can provide new circumstances and experiences to children to apply the knowledge gained. This will make the knowledge acquired permanent and testify to the veracity to the principles deduced.

Discipline According to Herbart

Herbart laid stress upon both, freedom and discipline. He was against harsh and rigid discipline. But he has emphasised that up to the time when a child achieves moral development, he should be kept under control by the teacher even if he has to take recourse to rewards and punishments.

Herbart distinguished between discipline and training. He preferred training to discipline and stressed that more and more opportunities should be provided to children to enjoy their freedom in a purposive and useful manner.

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An Evaluation

Herbart's predecessors had regarded the training of character as the chief aim of education. Some had hinted at the importance of interest too. But no one had connected instruction with character training as Herbart did.

Herbart asserted that it was the moral duty of the teacher to select the material of instruction and devise ways and means of presenting them in such a way as to enable the pupils to have proper apperceptions. The teacher must determine the ideas, interests, and desire of the pupils. They must know what interests the child most and what activates them properly towards the desired end.

The teacher has to do all this by means of instruction. This contention of Herbart may be regarded as his chief contribution to the theory of education. Herbart made it evident that instruction and training of character should go together. He could not think that one could go without the other.

Now much attention is not paid to Herbart's psychological and pedagogical theories. They are now considered as too mechanical. Herbart had in view the education for adolescent children who are reaching maturity of mind and character. At this stage in life it is necessary to implant into the nature of the individual as many interests as possible.

Evidently, Herbart is right when he talks of many-sided interests. Needless to say that he rightly regarded the circle of thought as the surest means of forming moral character.

About fifty years ago, such Herbartian terms as interest, apperception, circle of thought. Concentration, correlation, culture epoch and formal steps of instructions were on every teachers's lips. Nevertheless, these Herbartian terms have not been entirely discarded. In their new forms they are still found almost in every textbooks on methods and curriculum.

3. Fedrick William August Froebel (1782-1853)

Life Sketch

Froebel was a German. He was born in 1782 at Oberweissback. His mother died when he was a mere child. His father married another lady and did not show any interest in his upbringing.

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When Froebel could not enjoy and love of his parents, then he felt miserable and started wandering in jungles. Long living in jungles developed in him a love for Nature. When Froebel was of ten years, his maternal uncle took pity on his miserable condition and got him admitted in a school. School education could not captivate his mind.

Hence, his maternal uncle sent him to a forester to make him earn his livelihood. Here too he failed to work, but during that period he studied Nature in details. Froebel's father was a clergyman. As such, Froebel had inherited a religious mentality which later developed into Idealism. He arrived at the conclusion that natural phenomena have an inherent unity. At the age of eighteen, Froebel was sent to Jena University where he was greatly influenced by the Idealistic philosophy of Fichte and Schelling.

Due to financial stringency, Froebel had to leave Jena University and for four years he wandered here and there aimlessly. During this period Froebel taught in a school run by Gruner at Frankfort. When he became twenty years of age, he made up his mind to become a teacher.

Hence, to become a successful teacher he went to the school of Pestalozzi at Yverdon where he learnt and taught also for two years. After that he engaged himself in sundry jobs, but finally opened a school at Keilhau under the influence of Pestalozzian ideology. This school was also closed for financial hardship. But Froebel did not lose hope.

He worked in many schools and wrote his famous book "Education of Man" in 1826. To translate his concepts into practice. He opened a school at Blankenburg and named it as Kinder Garten. The school met with admirable success. Under its impact many such schools were opened at different places. Unfortunately in 1851, the Prussian Government, thinking Froebel as a revolutionary closed all Kinder Garten schools. Froebel was so much pained at this that he breathed his last in 1853.

Froebel's Faith in Spontaneous Growth

It was Froebel who for the first time applied the idea of unity and spontaneous growth to education. Froebel believes in an internal law which governs all things. He sees a unity in all

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diversities. To him this unity is the unity of God. God is Almighty. Everything comes from Him. Throughout his whole life Froebel was endeavouring to see a unity in all things.

He believed that there was some link binding things into a unity. He says, "Man, Particularly in boyhood, should become intimate with nature—not so much with reference to the details and the cuter forms of her phenomena as with reference to the spirit of God that lives in her and rules over us." "All things live and have their being in and through the divine unity, in and through God.... Nature, as well as all existing things, is a manifestation, a revelation of God."

Froebel believed that the principle underlying all creation was one. Hence, he concluded that there must be continuity in the universe. Accordingly a change or a growth must be continuous. Froebel believes that by the will of God everything develops through higher and higher stages External interference does not change the creation which develops from within spontaneously according to its own laws.

Leibnitz Theory of Organic Growth

Froebel adopted Leibnitz's theory of organic growth that the seed contains in miniature the whole plant. Likewise the germ-cell contains in miniature the whole animal. The growth of plant and animal is organic. They have their own laws of growth. Their individual parts and limbs are interdependent. They do not grow independent of each other.

Theory of Inner Growth and Education

Froebel says that to an acute observer the child indicates what he is or what he is to become. All this lies in the child and can be attained through development from within. Had this been true, the ideal of education had been a passive noninterference. Froebel is not right when he says that the child, the boy, the man should know no other endeavour but to be at every stage of development what that stage stands for.' But this principle of divine unity and organic growth does not work undisturbed. Everywhere there are various kinds of obstructions which disturb our inner growth. Our original nature becomes very much changed because of the vicissitudes of life.

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Hence education is needed to check this deviation from the right path. We are liable to fall victims to various temptations if we do not receive proper education "Education is needed to lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God, hence, it should lead him to a knowledge of himself and of mankind, to a knowledge of God and Nature and to the pure and holy life to which such knowledge leads."

Nature study should be included in the curriculum as it will acquaint the children with the handiwork of God. Mathematics will make clear to them that the universe is governed by its own laws.

Froebel on Mental Development

To Froebel mental growth is organic. In order to make a plant grow we induce it to become active in its own natural way. We may seek to abridge the time or modify the result but we have to act through the plant's own activity. The activity of a thing's own self may be called self activity.

Knowing feeling and willing are the three major activities of the mind. Exercises directed towards mental development must be in complete accord with the process of knowing, feeling and willing and at the same time proportionately balanced accordingly to their strength. We find the result better if the activity is that of the whole mind.

In other words, knowing, feeling and willing must all take their rightful share in the exercise, and in particular, feeling and willing—the mind's powers of prompting and non-tishing, of maintaining and directing its own activities must never be neglected.

"A divine message or eternal regulation of the universe there verily is, in regard to every conceivable procedure and affairs of man; faithfully following this, said procedure or affair will prosper not following this,... destruction and wreck are certain for every affair."

These words of Carlyle aptly express Froebel's thought on education. We must first of all ascertain the diving message before we attempt to educate. Froebel believes that this divine message may be learnt by studying the nature of organism. Each human being must "develop from within self active and

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free, in accordance with the eternal law. This is the problem and the aim of all education in instruction and training; there can be and should be no other."

In the term self activity may be summed the general method advocated by Froebel. To him the soul itself is an activity. To be active is inherent in our nature. With our birth we bring certain tendencies which always prompt us to action. Thus mind is a propulsive activity.

Froebel believe that mind is a unity just as life is also a unity. Mind has no independent faculties. All its power and forces are organically related like branches and leaves to a tree. For sound mental growth of the child Foebel suggests that there should be no gulf between home and school. The influence of the two should be organically connected, otherwise purpose of education is sure to be defeated.

Froebel contends that the unity between the various stages of mental growth—infancy, childhood, youth, manhood—should not be lost sight of, otherwise education would be of no avail. There should be a connection between the various activities of the mind and the various aspects of life. Froebel calls this relation between the two interconnectedness. The realisation of this interconnectedness should constitute one great aim of education.

Educational Views of Froebel

Froebel was the first person to formulate Kindergarten method for the education of small children. According to him a child is repository of all good qualities. We should develop those qualities to the fullest extent so that he develops into a dynamic citizen of his country.

According to Froebel each child carries within itself the seeds of its fullest development. Hence education should be so organised that a child develop himself by his own efforts. Just as a full grown tree lies embedded in a tiny seed, in the same way, a full grown man lies concealed in an infant.

As a harmonious and conducive environment develops a seed into a full grown tree, in the same way proper and conducive environment develops a child into a full grown adult. Hence, Froebel compared a school with a garden, a child with a seedling and a teacher with a gardener.

Just as a seedling which develops into a tree under the

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care and supervision of a gardener who helps to provide conducive environment, much in the same way, a child develops

into an adult under the loving care and supervision of a teacher who tries to create a conducive environment. The two processes are in accordance with the natural laws and processes of growth and development.

Aim of Education According to Froebel

According to Froebel there is a divine power operating behind the whole world. This power expresses itself in the conscious state of Nature as well as man. Hence, education should create such an environment that the child realises this divine presence and is able to identify himself with this world and the Nature.

According to Froebel inspite of apparent differences and distinctions, all things are basically one and same having an underlying unity. All these things are developing towards their ultimate form, the Supreme Divine Being through their own internal laws and processes.

Hence education of child is to be organised in such a manner that he realises this fundamental unity in diversities of external objects and phenomena. In accordance with Froebel all things are developing according to specific divine laws. Hence, there should be no external interference in this process of development and children should be given full freedom to develop according to their nature.

The Function of Education

To Froebel education is a stage in the evolution of the child. Education helps him to elevate him to a higher level and be a useful member of the society. By education he understands that he is a part of nature. Through education, he becomes conscious of his unique existence and begins to seek his own place in the human society. He becomes ambitious to play his own part in the interactions of the society. Instruction should not be arbitrary. It should not aim at making the child mind a store of informations which he can utilise for his immediate purpose. It should always be slow, continuous and gradual in leading child from the simple to complex, from the concrete to the abstract. The informations to be imparted to the child should be so natural and suitable

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to the present requirements of the child that he goes to school as if he is going to the playground.

The Childhood is a Period of Play

The childhood is a period of play and not of work. "The play is", says Froebel, "The highest phase of child development — of human development—at this period; for it is selfactive representation of the inner, representation of the inner from inner necessity and impulse. Play is the purest most spiritual activity of man at this stage.... It gives, therefore, joy, freedom, contentment, inner and outer rest, peace with the world. It holds the source of all that is good."

If play is to have any educative value is should not be a purposive activity. But the play needs to be organised and controlled on definite materials in order to harmonise the feelings and the activities of the children while engaged in the activities. "Without rational conscious guidance," Froebel is reported to have said, "Childish activity degenerates into aimless play instead of preparing for those tasks of life for which it is destined."

The Child's Own Individuality: Self Realisation

The same divine principles work in every individual in a different manner. The child is not a blind follower. He does not accept everything told to him. He does only that which is related some how or other with his own way of doing things. To an observer he may appear to be imitating but in reality he does what suits his purpose in relation with his interests and impulses.

No two children develop in like manner even if they are kept in the same environment. Each child grows in his own way. Self realisation may be described as an individual's development of natural inclination towards right direction. It is through the self activity that a man can realise himself.

Hence neither a teacher nor an artificial atmosphere can be regarded as the sure means to arouse self activity in the child. As a matter of fact it must be determined by the child's own natural tendencies to action, only then it can produce some permanent effect. Active participation by the child is very important in the process of his self realisation.

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Self Activity is Creative

The result of education consists in what the child gives out from within himself. It does not consist in what the child learns from outside. Each child has a tendency to make new forms and combinations which suggest the new ideas and images arising in him. The child produces something which may appear to the adult as absurd and meaningless. But the divine principle is active also in the child as in the adult. So whatever he produces must have some meaning or other. Thus Froebel concludes that the development of self activity is essentially creative. He devoted special attention to this attribute of creativeness in the child.

School an Instrument of Progress

Man is social being. He is dependent on the people among whom he lives. This suggests the value of home, school, brotherhood, and society. We do things being influenced by others. The individual and race make one great organic life. Froebel regards, the home, the school and the institutions higher unities. The school is a place where the child learns in what way he is related with society in general. Thus school is an instrument for the progress of the individual as well as of the society.

Kinder-Garten Method

Froebel opened a school for small children at Balckenburg to put into practice his own ideas and principles of education. He called this school as kindergarten which means in German language as garden of children. In this schools, he provided full and free opportunities for full self activities, freedom of self experiencing, sociability and provision of various playful activities as means of education and development.

In his Kinder-Garten method he provided self expression as the main expression of the inner self of a child. According to him, the directions of this self expression are song, gesture and construction.

In the Kinder-Garten, Mother's play and nursery songs together with gifts and occupations are used as means of education. Mother's play and Nursery rhymes'—is a small book

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which contains about fifty simple songs. These songs establish affectionate bonds between the child and its mother, develop his sense organs and help in the physical, mental as well as spiritual development.

Froebel has laid out a scheme of about twenty gifts of which there are six prominent ones as cylindrical objects, spherical objects and cubic objects. When these objects develop the thinking power of children, then they are led to other forms of self expression and self activity as paper cutting, wood-craft, picture-drawing, making a garland, sewing, singing, dancing, knitting a carpet and other occupations.

Merits of Kinder-Garten Method

1. Kinder-Garten method is child centred. Hence is valuable for the education of children.
2. In this method creativity, self-reliance and self-expression of children are stimulated and developed.
3. This method develops the imaginative and creative capacities of children.
4. Kinder-Garten method gives sense training.
5. This method develops mental, emotional, social and spiritual qualities in children.
6. Here children are treated with love, affection and sympathy.
7. This is very simple, interesting and attractive method.

Demerits of Kinder-Garten Method

1. This method requires a number of gifts, occupations and specialized teachers which cannot be provided at all times, in all conditions and in all schools.
2. This method entails a lot of expenditure. Hence, poor countries cannot take recourse to it.

3. Children of early age do not comprehend the principle emphasised by Froebel.
4. Froebel's pictures and rhymes are old. They are not suitable to all places and to all times.
5. The scheme of gifts and occupations imposes restrictions of the method itself. It goes against Froebel's philosophy of freedom and natural growth.

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6. Before entering such a school, a child gains knowledge of various colours, shapes and sounds of many objects. Hence, repetition of such activities becomes a waste of time, energy and resources.

Curriculum According to Froebel

Froebel assigned prominent place in the curriculum to Religion, Religious instruction, Nature study, Arithmetic, Language, Arts, Handicrafts and emphasised that all subjects should possess internal unity and correlation. In the absence of this underlying unity and correlation, the curriculum will be able to achieve anything worth while.

Method of Teaching According to Froebel

Froebel has laid stress upon the following principles:

- (1) Principles of self activity. Froebel wished to achieve a free and full development of a child's individuality. Hence, he emphasised the importance of self activity and experiences. Self activity according to him means those activities which a child does in accordance with his own interests and likings. In other words, a child develops freely by his own self initiated activities and tries to solve various problems, adjusts himself to environment and realises the divine unity underlying all the different things of world and Nature. In this way, self activity has a powerful influence upon the development of child's personality.
- (2) Principle of learning by play. Froebel laid great importance to the play activities of a child in his education. According to him, a child is immensely interested in play activities. If his education is organised according to his interests in play, then he will learn many things easily and eagerly. In short, a child's self activity finds expression in play. Hence learning by play is the most effective way of educating the child.
- (3) Principle of sociability. According to Froebel a child is a social being. Hence, the most suitable place for his self activities is the social environment where he spends his life. Hence, Froebel emphasises the great value of group games and group plays which imperceptibly develop mutual love, sympathy, fellow-feeling, co-operation and other socially desirable qualities.
- (4) Principle of freedom. According to Froebel, full freedom

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is essential for the full development and educational progress of a child. Thus, there should be no external interference of any kind either by the teacher or by those who are associated with the educational process. Only then, the development of the child will be normal and full.

Discipline According to Froebel

Froebel propagated earnestly to develop the child normally and naturally without any outside impositions, compulsions and restraints. He condemned the repressiveness concept of discipline and held the view that by his own free and natural activities the child learns self discipline. Thus he advocated loving, sympathetic and helping behaviour towards the child so that he become obedient, dynamic and disciplined by his own will and purpose. This is the true concept of discipline.

An Evaluations

Froebel compared a child with a seedling, a teacher with a gardener and a school with a garden. Just as getting conducive environment and full nourishment a seedling gradually grows into a fully grown tree form without according to an internal process of nature, in the same way, a child grows by his own self activity according to his innate capacities when he is provided with proper and congenial environmental conditions and nourishment by a teacher.

Before the advent of Froebel there was no plan and provision of nursery education anywhere. Children of this age group used to wander aimlessly and more often than not, used to acquire bad habits from evil society, or in some cases cooked up doses of ready made knowledge used to be forced into their minds in some school by unsympathetic and authoritarian teachers, with the result that most of their efforts went waste.

Froebel was the first person to raise his voice against this cruelty and utter indifference towards children. He introduced a new method of teaching which emphasises natural development through self activities and experiences according to the interests and in born tendencies of children.

Thus, he breathed a life of freedom and zest into the dead system. Generally Rousseau's 'Emile' is regarded as the Magna Charta of children's education, but actually it was more idealistic

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than practical. Froebel's scheme was essentially purposeful, useful, natural and practical.

His gospel of freedom and natural development of children according to their inherent capacities by their own activities and experience was acclaimed all over the world as essentially a worthy and desirable ideology for child education not at the primary level only but also at the higher levels as well to a great extent.

We see that modern schools are neither jails nor reformatories where children are kept confined much against the desires but they are very attractive centres where children do not remain mere recipients of readymade knowledge imparted by the teacher, but they are motivated to develop themselves by their own dynamic activities and inspire towards higher ideals of life.

Credit of this revolutionary change in the field of nursery and primary education goes to the great educationist and human philosopher Froebel.

QUESTIONS FOR ANSWER

1. What do you understand by Psychological Tendency in Education? Explain and also write a note on the characteristics of Psychological Tendency in Education.
2. Write short notes on the following:
 - (a) Behaviourism as a philosophy of education
 - (b) The theory of Anschauung.
 - (c) Herbart's theory of Ideas.
3. Write a note on the Aims and Principles of Education as advocated by Pestalozzi.
4. Explain in brief Herbart's ideas regarding Psychology of Education and Aims of Education.
5. Write a note on Froebel's concept of "Kinder-Garten Method". Also write a note on its merits and demerits.
6. Write short notes on the following:
 - (a) Froebel's Methods of Teaching,
 - (b) Froebel on Mental Development,
 - (c) Froebel's Theory of Inner Growth and Education.

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9 The Scientific Tendency in Education (Sense Realism and Scientific Empiricism in Education)

INTRODUCTION

Though apparently the phrase "Scientific Tendency" does not indicate any philosophical implication or bearing, yet the facts are otherwise. This phrase has come into existence after a very long philosophical consideration by the philosophers, scientists and intellectuals between 15 to 18 centuries and now it is dominant factor in all walks of life and so in education.

Contemporary analysts generally are empiricists, and some of them allow as meaningful only statements that are capable of empirical verification or statements as to how we use terms. Statements that are not based on experiences or that cannot be verified are regarded as non-sensical or as having some non-cognitive function. All the genuine data of experience, they say, are the province of some special science.

Philosophy properly deals with language—in other words, once the philosopher has decided that a statement is meaningful and makes some claim about the world and not merely about the way we use words, it is up to the scientist to verify the statement.

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Presently alike philosophy of education, philosophy of religion, social philosophy etc. we find that there are some universities and institutions where philosophy of science is thought prominently.

The members of the Vienna Circle were especially interested in working out a secure intellectual foundation for all science. They felt that the sciences, though not now highly unified, belong logically to one coherent system. The problem was to find an inclusive terminological and conceptual system common to all the sciences and not limited to one or only a few of them.

This led to a study of the language of particular sciences and an analysis of language in general in the hope of finding a universal language of science. The members of this philosophical group believe the proper task of philosophy to be the analysis of language, especially the language of science.

The approach represents a definite shift from the methods and tactics of traditional philosophy. Instead of attacking the arguments per se of the traditional philosophers, the members of this school have turned to a criticism of language in an attempt to show that the older issues are meaningless as presented. Logical positivists tend to claim that their method or approach is independent of a metaphysics.

In this book the chapter captioned "Logical Positivism Influenced by Pragmatic Education Leads to Progressive Education" states that in 1922 Mr. Moritz Schlik, Professor of the Philosophy of the Inductive Science at the University of Vienna took to call a conference of positivists of various movement groups of empiricism. The members of this group were scientists, mathematicians or men who had done their main professional work in symbolic, logic and scientific methodology. In this conference numerous movements of empiricism were grouped in four groups only. They were designated as:

1. "Logical Positivism"—The Vienna Circle,
2. "Logical Empiricism".
3. "Scientific Empiricism", and
4. "Unity of Science Movement".

These groups in their own way worked for a better educational system and unfolded their respective plans for the

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same. During this period "Behaviourism" has developed as a philosophy in education, due to the impact of "Sense Realism", which was a part of Philosophy of Realism. Therefore we can define "Scientific Tendency" as follows:

DEFINITION OF SCIENTIFIC TENDENCY

In education, the meaning or scientific tendency is to include and give a prominent place to scientific subjects. The protagonists of this tendency believe that only by the study of scientific subjects, an individual can lead a full and complete life.

"The scientific tendency during the nineteenth century education is but a continuation of movement sponsored by sense

realism seventeenth and eighteenth century." —Munroe.

HISTORY OF SCIENTIFIC TENDENCY

Due to scientific researches and wonderful inventions in the 15th and 16th centuries, scientific tendency began to take roots and grow in the 17th century. This tendency revolutionised the mode of thinking of people in general. A section of people began to insist for the inclusion of scientific subjects in the curriculum. During those days, Latin and Greek literature monopolized the top place in the prevalent curriculum.

Supporters of scientific tendency began to agitate against this monopoly and argued in favour of scientific subjects so that men could lead their lives successfully according to the changed circumstances and situation of society. But the votaries of academic education opposed this demand.

As a consequence, up to the 18th century no proper place was assigned to scientific subject in the curriculum. But the cry for change and appreciation of this tendency did not subside. It got support from Rousseau's philosophy of Naturalism and Pestalozzi's emphasis on direct sense training reinforced the demand of scientific subject on one hand and on the other hand newer researches and inventions in the 18th century under the impact of industrial revolution viz sewing machines, textile machines, communication devices, electronic inventions and travel vehicles changed the style of living of not only a few individuals but the bulk of people.

Together with these revolutionary changes physical, biological, chemical, geological and astronomical sciences began

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to develop by leaps and bounds and advocating the 'Theory of Evolution' revolutionized the style of thinking and living people in general.

In view of these revolutionary changes and achievements philosophers and educationists started to criticize the importance of mere academic education as to its utter inadequacy to meet the ever growing and ever-changing needs and demands of society. This new trend in the thinking was led by John Tyndal, Farraday and others. The former emphasised that physical science was the only field for education to propagate.

Similarly Farraday laid great stress upon scientific researches and on the importance of scientific subjects. But the greatest credit to popularize the scientific tendency in the field of education goes to Herbart Spencer who by his lectures and writings established the importance of scientific subject for complete living.

Due to his efforts scientific subjects began to occupy an important place in the curriculum. Influenced by Spencer, other thinkers namely, Huxley and Elliot propagated the scientific tendency more and more. Gradually, the famous universities namely Oxford and Cambridge opened departments of scientific studies and provisions were made in the curriculum of secondary education for scientific subject.

By and by, Germany, France, U.S.A., U.S.S.R. and other countries of Europe also realised the importance of scientific studies and made provision for them in the curriculum of primary, secondary and higher education of their countries.

SCIENTIFIC TENDENCY AS A PHILOSOPHY IN EDUCATION

Munroe's definition of scientific tendency as given earlier holds it is a continuation of movement sponsored by "Sense Realism" of seventeenth and eighteenth century. Therefore, a brief account of "Sense Realism" is given hereunder.

Sense Realism

Since Realism developed in the 17th century. This ideology had some roots of the modern education of today. Its protagonists uphold that knowledge primarily comes through the senses, not from words. As such in the education of the

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child, his ears, mouth, skin and limbs should be freely used to the maximum. Without exercising his sense organs, no knowledge will be gained by the child.

The fact is that upholders of Sense Realism were powerfully influenced by the scientific researches, discoveries and inventions of the 17th century. Their thinking was totally revolutionised. They came to believe firmly that all knowledge

originates from the external nature. Hence education should adopt real and effective methods instead of artificial techniques.

Bookish education invest the truth and realities with an aura of artificiality and make-believe and thus they go beyond the reach of an individual. Truths can only be gained by observation and contacts between senses and external objects. This is the natural way of being educated.

This education should provide more and more opportunities to the child to observe and study natural phenomena and come in contact with external natural objects through this senses. Then he will be able to gain knowledge of natural objects, natural phenomena and natural laws.

Through the efforts and criticisms by the Sense Realists of the prevalent educational system, new changes and revolutionary transformations affected the system of education. Some of them are:

- (1) Mother-tongue as the medium of instruction,
- (2) More importance in observation of Nature and study of scientific subjects in place of languages, literature and humanities,
- (3) More emphasis on useful and practical education,
- (4) Help from psychological findings and researches, and
- (5) Deductive method more important than inductive method.

ADVOCATES OF SENSE REALISM

The following are the main advocates of Sense Realism:

Mulcaster (1530-1611)

Mulcaster belonged to England. He worked as Headmaster in different schools for 37 years. His books namely— (1) 'Elementaries' and 'Positions' contain his ideas about education. According to him, "The end of education and training

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is to help nature of her perfection." He advocated the aims of education as physical and mental development of children and achieve fullest development of child's nature. He was deadly against the current education of his times. Thus, he emphasised that education should be child-centred and must be imparted through the medium of mother tongue. He was deadly against any forced impression upon the mind of the child and advocated the development of intelligence, memory and sense of judgment.

Mulcaster upheld the great importance and use of psychological methods of teaching and laid much emphasis on the training of teachers in methods and techniques. For this he advocated that at the primary level mother tongue, reading and writing, music and painting and other like subjects should be taught to children whereas at the secondary stage, scientific, subjects should find proper place in the curriculum.

Francis Bacon (1562-1623)

Francis Bacon belonged to England. He was a famous man on literature, a writer and a philosopher of eminence. His thoughts about education are found in his books namely—(1) The New Atlantis and (2) Advancement of Learning. Bacon has written— "The object of all knowledge is to give man power over nature." Bacon advocated that education which makes a child useful for society. He believed that this aim, as he sees it, cannot be achieved by the current system to education.

Hence, the whole system of education should be changed and reorganised as a scientific and inductive system of education. In other words, Bacon introduced inductive method of teaching. In this method the child is free to observe and experiment by means of his senses and limbs. Thus, inductive method became very popular and lessened the importance of Aristotelian deductive method. In curriculum, Bacon gave place of honour to Science and Observation of Nature. Languages, Literature, Religion and Philosophy were relegated to secondary places.

Ratke (1571-1625)

Ratke belonged to Germany. To him, education is a process of development and it develops the child according to his nature. He called the senses as gateways of knowledge and advocated some maxims of teaching namely, (1) One thing at a time,

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(2) Follow Nature, (3) Repetition, (4) The medium of education should be mother tongue, (5) Nothing should be learnt by rote, (6) No repression, (7) First things, then words, (8) Knowledge through senses, (9) Knowledge through experiences and (10) Uniformity of all things.

John Amos Comenius (1592-1670)

Since Comenius is the chief advocate of "Sense Realism" and main protagonist of scientific tendency we discuss below his educational philosophy in some greater details:

His Life

John Amos Comenius the prophet of modern education, philosopher, educator, and textbook writer, Nivnize was born at Nivnitz, a village of Moravia, in 1592. He lost his parents while he was very young. While he was sixteen years he could see the serious defects in the teaching of Latin to young children. He was profoundly attracted by the new educational movements of the day. He believed that education was the supreme means of human progress and worked all his life to transmit this idea to all. Amongst his great works some more important ones are: Great didactics, Gate of Tongues Unlocked, The Vestibule, The School of infancy, and The World in Pictures.

Comenius had profound sympathy for the common man. He was a great champion of the education of the lower classes. He says, "The education that I propose includes all that is proper for a man, and in one in which all men who are born into this world should share. All these, as far as possible, should be educated together, that they may stimulate and urge on one another." He believed that all children are born to become men, and so they must be educated. He opposed the existence of separate Latin school for the training of an aristocratic class and demanded that the Latin school should be open for all. Thus Comenius adopted a thoroughly democratic attitude.

Comenius' Educational Psychology

Comenius was an acute observer of the growth of plants and animals, the natural activities and interests of children, and the operation of the crafts and manual arts. He formed a theory of the mental life and the growth of child nature and

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has based his principles and methods of instructions on the same. He believed that the process of natural growth of the child must be the true basis of education.

He says, "Let our maxim be to follow the law of nature in all things, to observe how the faculties develop one after another, and to base our method on this principle of succession." He believed that "the exact order of instruction must be borrowed from nature."

Comenius did not have an accurate knowledge of the mental life. He accepted the principles of faculty psychology as prevalent in his days, and failed to understand its inadequacies. However, it is amazing that he has given us innumerable principles which evince his profound wisdom, and his conception of mind agrees in broad principles with the functional view of the modern times.

Sense. Comenius regarded the five senses as the gateways to man's soul. He believed in the old doctrine that "there is nothing in the intellect which was not previously in the senses." He based his principles of method for infant and vernacular schools on this doctrine.

Imagination. Comenius regarded imagination as an inner sense. He considered it as very important for the development of child's knowledge and spiritual being.

Memory. Comenius believes that memory could be developed through practice, but he has also stated that before anything is memorized there must be clear and firm impression on the senses. According to him, nothing should be committed to memory without having discussed and fully understood it.

For this purpose he stands for greater use of black-boards, diagrams, pictures and other similar means. He does not want that every thing should be memorized. Only the most important things should be memorised.

Reason. Comenius thinks that reason helps one to measure and determine as to what, where and how anything should be sought after or avoided.

Emotions and Will. Comenius recognized the importance of emotions of children in education. Before him no one had considered the problem of emotions so sympathetically. He believed that natural curiosity provides the inner striving after knowledge. A good teacher depends upon stimulating the native curiosity and not upon artificial methods.

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Comenius believes that desires influence the will and determine the nature of the character. He has given the foremost place to the will and moral nature in human experience.

Differences in Children. Comenius has recognised some individual differences in children and has discussed how to deal with them in a tactful manner.

Education according to the Stage of Development. Comenius wants to give education to the child according to his stage of development. This is one of his chief contributions to educational science. He could understand the needs, interests, and power of comprehension of children at each stage of development. He prepared textbooks for each year of the school life according to the needs and interests of children.

Aim of Education

Knowledge, virtue and piety summarise the Comenius' educational aim as the following words indicate: "They will learn, not for the school, but for life so that the youths shall go forth energetic, ready for everything, apt, industrious and worthy of being entrusted with any of the duties of life, and this all the more if they have added to virtue a sweet conversation, and have crowned all with the fear and love of God. They will go forth capable of expression and eloquence."

Comenius believes that man has capacity to know all things and to do all things and that he has a relation with God. He has based his educational aim on this belief. According to him the aim of education is to teach all men everything. He believes that education has the power to regenerate human life. He regards education as the indispensable process by which the children are made human. He wants that education should begin from the very birth of the child and not from the time when he begins go to school.

Organisation of Education

The School System

Comenius envisages a clear-cut system of schools. He divides the school system into four stages of six years each. Each stage has its own special functions according to the needs and interests of the particular stage of development. The four stages of school system as indicated by Comenius are as follows:

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1. The mothers knee or the Mother School for infancy to exist in every house.
2. The vernacular school for childhood to exist in every hamlet and village.
3. The Gymnasium or Latin school—for boyhood to exist in every city.
4. The university and travel—for youth. A university should exist in every kingdom or in every province.

In Comenius' days no schools existed in villages, and the only instruction available for most of the children was religious. Thus Comenius was very bold, farsighted and ahead of his age as regards his proposed school system.

Special Teacher and Separate Room

Comenius has desired that "The subjects' of instruction are to be decided each year, each month, each week, each day, and even each hour may have a definite task appointed for it." A special teacher should be appointed for each class, and each class should be in a separate room.

Texts should be prepared embodying all the work to be done in a class. Similarly he has specified many other details of organisation that were altogether new for his age.

Working Time

Comenius does not like that young children should be required to work for six or eight continuous hours. He wants that younger children should work for four hours a day and older ones for six hours a day. No home work should be given.

The daily school time table should be intervened by half an hour relations. Frequent but not prolonged holidays should be given. The task demanding more of intellect and memory should be done in the morning, and handwork, music, and practice of style and demeanour mainly in the afternoon. All this indicates how strikingly Comenius has anticipated many of the modern practices.

Class Instruction

Before Comenius the system of class instruction was not in vogue. Teachers did not know to teach a number of children in a class at the same time. Each individual pupil was taught

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separately. This method delayed the progress of instruction. It was the task of Comenius to show how a single teacher can teach a number of children in the same class at the same time.

He has explained the method of class instruction by a series of methodical directions. Thus Comenius anticipated the method adopted by the Brothers of the Christian Schools by over half a century and Pestalozzi by almost two centuries.

Textbooks

In the days of Comenius there was no uniformity in textbooks. There were very few books, and they were not available to children. Whatever texts found ready were used by boys to learn Latin. Comenius did not like this practice. He wanted that each pupil should have his own copy of the text and all that was to be taught in a class should be found in an organised manner in some specific book.

We shall try to understand below the nature of the school system as thought by Comenius for the four stages of development—infancy, childhood, boyhood, and youth.

The School of Infancy. Comenius regards the home the first school, because to him education begins at birth. Comenius has given a sketch of pre-school training from which the later educational thinkers have drawn great inspiration. His small book *The School of Infancy* shows his great insight into the needs and interests of small children.

He has not given broad generalizations. Instead, he has given specific details about activities and capabilities of children at each successive year of life. The book details out every aspect of education—physical, mental, manual, expressional, social, religious and moral.

Comenius wants to teach small children the fundamental facts of all the sciences. The special function of the school of infancy is the employment and exercise of the external senses, instruction in religion and early social training.

But in this scheme Comenius was very conscious of the natural abilities and limitations of the children. Therefore, he has not proposed anything beyond the scope of spontaneous interests of children. He has suggested the use of fairy tales, Mother Goose rhymes, stories, play, music, manual constructivity, and humour.

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The Vernacular School. Comenius wants to establish a well rounded elementary school for every child poor or rich. All children to be educated in one common school. This was a radical departure from the old accepted tradition. Upto his time no school had been established for the smaller villages.

The vernacular as envisaged by him was to give preparatory training to those who intended to enter the Latin school, and elementary necessary training to those children who had to join some vocation after leaving school.

Formerly, these two types of instructions were given in separate schools, but Comenius tried to bridge the gap between rich and poor, low and high children by opening a common school for them.

In the vernacular school the children are to study for six years their vernacular tongue, before they begin the study of Latin. According to Comenius, in the Vernacular school the internal senses, the imagination and memory should be trained together with their cognate organs.

Reading, writing, practical arithmetic, religion, morals, singing, economics, general history, politics the mechanical arts and cosmography should be taught in the vernacular schools. Comenius wants to make the vernacular school an institution where children should get training in all "the arts of common humanity."

The Gymnasium or Latin School. Comenius wants to open the gates of gymnasium or Latin school to all children highborn or low, rich or poor, whether they choose to be in the workshop or aspire for higher than this. The curriculum of the Latin school is to consist of logic, grammar, rhetoric, and the sciences and arts, and the four languages—Vernacular, Latin Greek and Hebrew. In the languages main emphasis will be on vernacular and Latin.

In the Latin school the attempt will be to exercise the higher faculties of the mind. Comenius wants that his own Latin textbooks should be taught. The grammar class, natural philosophy class, mathematical class, ethics class, dialectic class, and rhetoric class—were the six classes or years of the Latin school. Comenius wants that every city or town should have at least one Latin school.

The University and Travel. Comenius wants that every

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province or kingdom should have its own university. The brightest students of high moral character should enter the universities. On completion of the Latin school course the students are to be tested by a public examination for admission to the university.

Comenius says, "To the university belong those subjects that have special relation to the will, namely, the Faculties, on which theology teaches us to restore harmony to the soul; philosophy, to the mind; medicine to the vital functions of the body, and jurisprudence, to our external affairs."

Thus theology, philosophy, medicine and law will form the main curriculum of the university. In addition to teaching the subjects, the university should also train teachers and leaders for the state. Comenius is also aware that research or the advancement of learning should also be a function of universities. Therefore, he is in favour of making the university a centre for the study of every branch of human knowledge.

Comenius believes that travel is a great source of collecting direct information concerning human nature and its institutions. He wants that travel should be taken after the university career and after fully forming moral habits.

The Curriculum

"There is nothing in heaven or earth, or in the waters, nothing in the Abyss under the earth. Nothing in the human body, nothing in the soul, nothing holy writ, nothing in the arts, nothing in economy, nothing in polity, nothing in the Church of which the little candidates of wisdom shall be wholly ignorant."

Thus Comenius wants to make the curriculum encyclopaedic in scope. However, he does not want that all the details of each subject should be mastered. He has recommended that only the outlines or the principal ideas should be mastered at first. He believes that by a careful grading and suitable methods the pupils may be stimulated to learn more than what the schools may teach actually.

As regards language, Comenius wants to give less attention to Latin, Greek and Hebrew and more to the vernacular. He has advocated the study of modern foreign languages "for the sake of holding interviews with neighbours."

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He is not in favour of teaching classical writers in the school, because he thinks that moral and spiritual welfare of the pupils will be better furthered by diverting their attention to the study of more worthwhile subjects.

He says about classical writers, "If we wish our schools to be truly Christian schools, the crowd of Pagan writers must be removed from them... Our Zeal in this matter is caused by our love of God and of man; for we see that the chief schools profess Christ in name only, but hold in highest esteem writers like Terence, Plautus, Cicero, Ovid, Catullus and Tibullus. The result of this is that we know the world better than we know Christ."

Comenius wants that the Latin language and the vernacular should be used in learning grammar, rhetoric, dialectic

arithmetic, geometry, astronomy, music, physics, chronology, geography, history, religion and morals. Comenius has insisted that manual arts and industry should be included in the curriculum of the vernacular school. This insistence was highly instructive. Comenius has also favoured plenty of physical activity and play for the sake of happiness and health.

This was a most revolutionary suggestion for his age. Quite contrary to the beliefs of puritanic theologians, Comenius rightly thought the play life of the child as "nature's method of building a healthy, vigorous body and a normal, keen mind." Therefore Comenius is a great advocate of introducing of all the play activities in the school life.

Comenius wants to make humour as a means of education. He has declared that the children "ought to be taught, and that thoroughly to understand what is said in a joke." He wants that the humour should be used for sharpening the intellect of the child. Previous to Comenius no other educator had shows such an insight.

Comenius likes to teach everything for its usefulness in life. "Nothing should be learned solely for its value at school, but for its use in life..." However, this does not imply that he was a low utilitarian. By the term 'useful' and 'practical' he understands "use in this world and in the world to come."

The Methods of Instruction

Comenius may be regarded as the actual founder to the

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modern methods of instruction. Comenius has become the founder as a reaction against the methods used in the schools of his early days which were "so severe that schools were looked on as terrors for boys and slaughter houses of minds in which the great number of students had contracted a dislike for learning. For five, ten or more years they detained the mind over matters that could be mastered in one. What could have been gently instilled into the intellect, was violently impressed upon it, nay rather stuffed and flogged into it."

Comenius wanted to impart instruction "surely and thoroughly, certainly and clearly, and easily and pleasantly." Therefore he has carefully analyzed the principles that will help in achieving this result. Accordingly, he has prescribed certain rules of teaching which may be stated as below:

1. Natural interests of children should receive the primary consideration. Nothing should be taught to them which is not in any way related with their spontaneous interests.
2. Whatever is to be taught must be presented directly before the child. No round about explanation should be used.
3. It is after explaining the general principles that the details should be considered.
4. The teacher should not proceed further unless the topic in hand is thoroughly mastered by the pupils.
5. Interrelations and distinctions should be pointed out so that the knowledge may be clear.
6. Things of practical application in life should be given primary place in education.
7. Things should be taught in due succession, and only one thing should be taught at a time.
8. The teacher should proceed from the known to the unknown.
9. Senses, imagination, understanding and memory should be exercised daily in conjunction.
10. Children must be encouraged to learn to do by doing.
11. Order positions, and connection of objects should be studied.
12. Instruction to be given should be within reach of the comprehension power of the child.
13. Words must not be repeated.

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14. Objects, things and actions should be associated with the vernacular words.
15. Whatever is learned should be told by one pupil to another so that no knowledge may remain unused. Comenius wants

to encourage pupils to tell others what they have learned, because he believes that teaching others is an excellent device for clarifying and fixing what one is learning.

16. Materials learned should be properly combined and integrated. Comenius is of the opinion that a number of senses and faculties should work together. The principle of integration had led Comenius to believe that all training gives from not only to the materials, but at the same time to the self hood of the pupil as well.

The above are the principles and rules of method which Comenius has prescribed mainly in *The Great Didactic*. He was not only a theorist, but a practitioner also. He tested the validity of his principles and rules in the actual classroom. He believes that the application of his method will make the school a place of happiness and joy instead of a place of boredom.

An Evaluation of Comenius

Comenius was the first educator to develop an educational method formally. He introduced important reforms into the teaching of languages. He began into the schools the study of Nature. He advocated with intelligence, and not on purely sentimental grounds, a milder discipline.

Thus a very high place, if not the highest may be assigned to him in modern educational writers. The voluminousness of his treatises, their prolixity, their repetitions and their defects of style, have all operated to prevent men studying him.

However, from the preceding account it can be easily concluded that Comenius was very broad-minded, far-seeing and comprehensive. His theories have been practised upon in all schools that are run on rational principles. He has emphasised the spiritual aspect of true education, but at the same time is conscious of the necessity of equipping the pupils for the struggles of practical life.

The textbooks that he wrote attained extra ordinary

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popularity. His recommendations with regard to the curriculum though encyclopaedic and extravagant, have been in line "with the new trend of reform in subject matter." But his general scheme of reform has not been greatly appreciated except by a few ardent admirers.

Comenius advocated a democratic programme of education and stood strongly for the wiping out of class distinctions. But his programme was an anathema in an age which believed in the divine right of kings. That is why his programme could not be acceptable during his age. However, it will have to be accepted that he laid in the ground seeds which germinated into great educational reforms in the succeeding centuries. This is the actual greatness of Comenius.

Herbart Spencer (1820-1903)

Herbart's contribution is so great that even to day he is rightly recognised as the chief protagonist of scientific tendency therefore, though his thoughts have been given in the last chapter, we hereunder discuss his life briefly and some aspects, related to this chapter, of his educational philosophy:

His Life Sketch

Herbart Spencer was born on 17th April 1820 in England in the famous town Derby. His early education was supervised by his uncle and not by his father. Hence, by his own efforts Spence gained a good knowledge of Arithmetic, Science and Economics etc. upto the age of seventeenth. Spencer was a thinker by nature.

He yearned to spread his ideology among the people. Hence, he began to contribute his articles to various magazines and selected the profession of a journalist for his livelihood. His early articles were published in a magazine known as *Non-Conformist*. Soon he became the Asstt. Editor of another magazine *The Economists*.

In 1850 he published his book "*Social Statistics*." By and by, he became a famous writer. He resigned his job as Asstt. Editor, and then he wrote twenty books on Biology, Psychology, Sociology, and Ethics etc. Spencer had not gained much knowledge about education. But influenced by the education ideology of Pestalozzi, he wrote in 1861 his famous book *Essays*

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on Education. This book contains four articles about education. They are: (1) "What knowledge is of Most Worth." (2) "Intellectual Education". (3) "Moral Education" and (4) "Physical Education."

In his article "What knowledge is of most Worth", Spencer has tried to prove that for a complete living, the study of scientific subjects is of much more value than mere academic subjects. In this way, while serving the cause of education for the benefit of the whole world, the great educationist died in 1903.

An Educator Before a Philosopher

Herbart was a skilled teacher as well as a profound philosopher. It was his problems pertaining to education that led to the formulation of his speculative theories. Thus like Plato, Herbart was an educator before he became a philosopher. Some of his chief educational writing are mentioned below:

1804—Aesthetic Presentation of the World as the Main Function of Education.

1804—Critical Point of the View of the Pestalozzian Method of Education.

1811—Several articles on psychology.

1818—Relation of School to Life.

1831—Letters on the Application of Psychology to Pedagogy, the Relationship of Idealism to Pedagogy, Encyclopaedia of Philosophy.

In 1809 Herbart was offered the most distinguished chair of philosophy in the University of Konigsburg, in East Prussia most distinguished because it had been occupied by the most famous philosopher sage, Immanuel Kant. In 1833 Herbart came back to the University of Gottingen, where he died in 1841.

Educational Views of Spencer

Emphasising the need of science education, Spencer advocated this by education one should develop the capacity of self-defence, earning of livelihood, upbringing his family, understand the social and political relationships and use of leisure time so that he is able to lead his life happily contributing his best to social welfare also.

On this basis he criticized (a) The prevalent education to his time, (b) Emphasised the education of science and

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(c) Classified human activities into five categories for a complete living and laid stress on the study of those subjects which are related of these five categories.

(a) Criticism of Literary Education. Herbart Spencer was deadly opposed to the prevalent literary education. He has stated in his book "Essays on Education"—"Our system of education is so corrupt that the haste of getting a flower, it does not care the least about the plant is so bad that it does not give the individual any knowledge about the capacity of self-preservation. It gives only a smattering of that knowledge which equips an individual for earning a livelihood... art of conversation and harmonious living. Music and other fine arts which we consider as the very valuable points of our civilization are really of a lower value as the fundamentals of reformed and effective education."

(b) Emphasis on Science Education. Spencer emphasised that prominent position should be assigned to scientific subjects in the curriculum. He enumerated various advantages of scientific education as for example—(1) Scientific knowledge is more useful than mere bookish knowledge, (2) Thinking and memorizing faculties get developed, (3) principles are formulated, (4) Self reliance and self confidence are promoted, (5) Love for truth is stimulated, (6) Faith in the inherent unity of all things gets developed, (7) Faith in Nature is developed, (8) Development of morality takes place, (9) Spirit of dynamics is stimulated and vocational capacity grows.

(c) Five Types of Activities for Complete Living. Condemning the prevalent academic education, Spencer advocated the adoption of scientific education to instil in the children self-confidence and self reliance to achieve complete living through five types of activities which are given below:

(1) Those Which Directly Minister of Self Preservation. Spencer advocated the teaching of all those subject which promote good health, immunity from diseases, capacity of self preservation and healthful living.

(2) Those Which Indirectly Minister of Self Preservation. For such activities, vocational, technical and industrial subjects

should be taught, so that children grow up as self-reliant, active, responsible and dynamic citizens to promote both individual and social welfare.

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(3) Those Which Have for their End the Rearing and Discipline of the Offsprings. Each individual should learn and know well as to how to rear and properly develop its offsprings according to their innate tendencies. This will lead to propagation of the race. Physiology and Biological sciences impart this knowledge and psychology adds to it.

(4) Those Which are Involved in the Maintenance of Proper Social and Political Relations. Every individual should be taught about social and political relations for well-adjusted life. This knowledge should be imparted with History at the central position.

(5) Those Which Make up Leisure Life, Devoted to the Glorification of Tastes and Feelings. These activities concern the leisure time occupations. For this, children should be taught literature and artistic activities. Even for a good understanding of these subjects study of scientific subjects is helpful as one cannot enjoy poetry fully well unless one understands the science of language.

Herbart's Theory of Ideas

Simple elements of consciousness are ideas. Similar, disparate and contrary—the three divisions. Similar ideas fuse together. Dissimilar ideas combine together in a distinguishable whole. The contrary ideas do not form any combination.

Theory of Apperception and Education. The accepting, rejecting or modifying of ideas in our mind is called apperception. This theory is very important of education. Instruction is harmonised with the already existing ideas in the minds of the pupils. The matter for instruction must be connected with the previous knowledge of the students.

Absorption and assimilation are the two mental processes. There should be a harmonious relation between the two.

Formal Steps of Herbart. Clearness, association, system and method—from these have come the five formal steps—preparation, presentation, comparison and abstraction, generalization, and application. These are only as an aid to instruction.

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Formal steps are appropriate to the teaching of normal subjects. In process subjects formal steps are not applicable. Sought to devise means and methods for a complete course of education.

Aim of Education According to Spencer

To Prepare the Individual for Complete Living. According to Herbart Spencer, education should achieve the goal of complete living and harmonious development of all aspects of personality so that a child is able to solve all the problems of life and lead a complete happy life.

Ethical pupils should possess strong moral character. An action is virtuous, if it is in complete accord with the conscience. Inner freedom is a virtue. Education for attaining this Inner Freedom. Aesthetic presentation of universe is the aim of education.

Morality subordinated to aesthetic judgment. Inner Freedom produces efficiency, good will and sense of equity.

Many-sided Interests. Prejudices to be cast aside in order to be virtuous. For this the scope of education to be widened. Wealth of ideas will be followed by many-sided interests which are sure to lead to virtues.

Co-relation of studies. The materials for instruction should be so arranged in an inter-related form as to enable the child to perceive it completely. The subjects to be presented before the child in a connected form.

Interest and Education. The instruction to incite interest—a mental activity. Interest, desire and action make a complete circle. Interest is apperceptive. Instruction to secure this type of interest.

Will is product to active interest.

Herbart's Conception of Discipline. The Pupils not to be subservient to the teachers. Training, Instruction and Discipline—the three essentials of education. Freedom required for the development of character. Discipline a necessary evil.

Herbart points out three main striking differences in discipline and training. Discipline aims at correcting the immediate behaviour of the child in the class-room. Training aims at the formation of ultimate character. Discipline is only a temporary measure whereas training is continuous and its intentions may be realised long after the child is trained.

Herbart recognises the importance of discipline, but he does not want that it should always meddle and place an obstruction in the self activity of the pupils. Herbart admits that some freedom is also required for the development of the pupils' character. Discipline is necessary but it is only a necessary evil—

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because its effect is negative and it mars self activity. On the other hand education is positive, progressive and purposive. Therefore, Herbart recommends the use of disciplinary measures when they become unavoidable. But Herbart's conception of training is itself a form of discipline. Every teacher should endeavour to inculcate this form of discipline in his pupils.

Curriculum According to Spencer

As discussed above Herbart Spencer divided human activities into five categories and suggested that the following subjects should be included in the curriculum to suit the five types of activities:

(1) Those Which Directly Minister to Self preservation— (1) Physiology, (2) Hygiene, (3) Physics and (4) Chemistry.

(2) Those Which Indirectly Minister to Self preservation— (1) Math, (2) Biology, (3) Sociology, (4) Physics.

(3) Those Which Have for Their End The Rearing and Discipline of Offsprings—(1) Physiology, (2) Domestic Science, and (3) Psychology.

(4) Those Which Are Involved in the Maintenance of Proper Social and Political Relations—(1) History, (2) Political Science, and (3) Economics.

(5) Those Which Make up Leisure Life, Devoted to the Glorification of Tastes and Feelings—(1) Art, (2) Music, and (3) Poetry.

Methods of Teaching According to Spencer

There is no originality in the educational principles of Spencer. The basis of his principles and ideology in psychological and shows the influence of Pestalozzi, Herbart and Froebel. Thus, Spencer emphasised that teaching methods should be based on the following principles:

1. From Known to Unknown,
2. From Simple to Complex,
3. From Definite to Indefinite,
4. From Concrete to Abstract,
5. From Direct to Indirect,
6. Follow Culture Epoch Theory,
7. Emphasis on Self Learning,
8. Methods of Teaching should be Interesting, and
9. From Empirical to Rational.

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All the above principles are based more or less on psychological tendency. Hence, a teacher should provide education to suit the mental make up and age of the child as well as his inherent tendencies. It should be remembered that Herbart Spencer, by his emphasis on "From empirical to rational," has made the methodology of teaching quite scientific.

Views of Spencer about Moral Education

According to Spencer a child is not morally developed since birth. In his opinion he possesses many devilish propensities in the beginning. To allow free expression to these evil tendencies will not be beneficial from the social point of view.

Hence, the primary task of education is to reform and sublimate these raw tendencies and thus develop the child morally. Spencer has emphasised that a child learns many things by imitation only. Hence, parents and teachers should understand the nature of child and try to put before him high ideals of conduct and character, by their own example of thoughts and actions, so that he is able to learn moral qualities of goodness follow-feeling, co-operation, sympathy tolerance and sacrifice etc.

Views of Spencer About Physical Education

According to Spencer physical and mental development are intimately connected. Hence, together with mental development, the child should be provided full opportunities for his physical development. He criticized the prevalent system of education which emphasised only mental development to the total neglect of body.

In his book "Western System of Education", he has written: "All people manage for the diet of their animals. They inspect and supervise their maintenance and healthy living. But what a pity is that those very people care little for the diet and health of their children." How strange it is?

Hence, emphasising upon an effective scheme of physical education, Spence has advocated the following principles for this purpose:

1. Children should be provided with health education.
2. Their clothes should be neat and clean.
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3. Ample opportunities for physical exercises should be provided.
4. There should be no scolding or pulling up when children eat their food.
5. Children should be provided with balanced diet.
6. There should be no uniformity in items of food, but variety.

Characteristics of Scientific Tendency

On the basis of educational philosophies of main advocates of scientific Tendency, particularly the views expressed on various aspects of education by Comenius and Herbart we can deduct that following are the main characteristics of Scientific tendency.

1. Opposition to Literary Education. Scientific tendency opposes literary education and propose practical and useful knowledge.
2. Importance of Science in Curriculum. Scientific tendency attaches special importance to scientific subjects in the curriculum. Its supporters hold the view that only after the study of scientific subjects, a man can lead a complete life.
3. Emphasis on Curriculum. This tendency lays more stress upon curriculum in preference to methods. Its protagonists believe that lack of proper curriculum spoils education, however, effective methods might be.
4. Freedom in the Selection of Subjects. This tendency advocates the provision of full freedom to the child in the selection of subjects for study.
5. Knowledge of Nature Through Science. This tendency emphasises that true and real knowledge of Nature can be gained only through the study of scientific subject.
6. Importance of Inductive Method. Scientific tendency advocates the use of inductive method in all educational procedures, processes and experiences.
7. Need of Love and sympathy. This tendency lays great emphasis on love, sympathy and helping attitude towards children while educating them.

8. Meaning of Liberal Education. The scientific tendency interprets education in a new sense. In the words of Munroe— "Liberal education is that which is essential for vocation and citizenship and prepares the individual for various tasks and functions of life."

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9. Importance of Concrete and Direct Objects. According to this tendency only the concrete and direct objects are true. Abstract, unseen and unknown objects are of no importance.

10. Development of Scientific Attitude. Modern life demands a scientific attitude towards life and society. Scientific tendency promotes this scientific attitude in child.

QUESTIONS FOR ANSWER

1. Define "Scientific Tendency" and write a note on its history of development.

2. Was Herbart Spencer justified to emphasise the importance of scientific subjects over academic subjects? Give your considered view in this regards.

3. How "Sense Realism" contributed to the development of scientific tendency in education? Write a brief note on the contributions of Mulcaster and Francis Bacon in this respect.

4. Write a brief note on Comenius' philosophy of education as a contributory factor in the development and shaping of scientific tendency in education.

5. "Even today Herbart Spencer is rightly recognised as the chief protagonists of scientific tendency in education." Do you agree with this observation or not? Give your considered view in this regard.

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10 Sociological Tendency in Education (Social Realism, Behaviourism and Scientific Empiricism in Education)

INTRODUCTION

Social structure and political structure are the two side of the same coin thus they are inseparable, and effect each other through education. In the western world sociological tendency in education is a new thing where as in Indian education system it is visible in vedic system of education itself. It is because in western world democracy is a new concept while Indian had democratic system of government during vedic and epic periods.

Development of sociological tendency in education in the western world is a result of philosophies represented by social realism, behaviourism and scientific empiricism. Educators and philosopher like Rousseau, Pestalozzi Herbart and Froebel are noted advocates of sociological tendency in education. In this book in chapter 7, 8 and 9 we have read in detail about the educational philosophies of Pestalozzi, Herbart and Froebel therefore, in this chapter we will discuss their educational concepts very briefly and social realism as well as Rousseau's educational philosophy in greater detail.

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SOCIAL PHILOSOPHY

The world appears to be an orderly intelligible structure, which exhibits direction from lower to higher forms of life and intelligence. Consider the long period through which the earth was 'prepared' for the growth of life, the fairly continuous improvement in organic structure, and the increasing control exercised by the mind over the body and the environment. This long evolutionary development, culminating in the mind of man, suggests that there is purpose in the universe. The evolutionary process has produced men with knowledge and the power of reflective thought.

Morality, like truth, is not fixed but grows out of present life situations. The source and authority for beliefs and conduct are to be found in human experience. The good is that which makes for a more satisfactory life; the evil is that which tends to destroy life. William James was a strong defender of moral freedom and indeterminism; he believed that

determinism is an intellectualistic falsification of experience. He supported the doctrine of meliorism, which holds that the world is neither completely evil nor completely good but is capable of being improved. Human effort to improve the world is worthwhile and fruitful, and the trend of biological and social evolution is toward such improvement.

The emphasis on evolution and change, on the close relation between knowing and doing, and on the instrumental nature of all ideas and theories has focused attention on the social scene. Questions of social philosophy occupy a central position in the thinking of most contemporary instrumentalists.

Dewey and his followers have been identified with many of the liberal movements of our time.

According to Dewey, the individual and the social milieu cannot be kept apart except by a false abstraction. Similarly, morality includes everything that affects human values. Ends and means are related and must be thought of as a unit.

Hence the liberalism that is stressed is not the older individualistic liberalism, which fails to recognize the new conditions created by our corporate civilization. The instrumentalists' liberalism directs its energies to fundamental social change and recognizes the need for cooperative social control and organised planning in the interest of human welfare.

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Dewey's emphasis on freedom and democracy. Experimentation and creative intelligence require a democratic state, and any artificial barriers, whether political, economic, or racial, are condemned.

MAN, NATURES, AND FREEDOM

According to Dewey's instrumentalism, man and nature are always interdependent. Man is not part body and part mind; he is naturalized within nature, and nature is so interpreted as to take account of him. Nature in man is nature grown intelligent. Nature is said to be neither rational nor irrational; it is intelligible and understandable. Nature is not something merely to be accepted and enjoyed by men; it is something to be modified and experimentally controlled.

Dewey and the modern instrumentalists have been staunch defenders of both freedom and democracy. Dewey was a defender of moral freedom, or freedom of choice, of intellectual freedom, and of the political and civil liberties, including freedom of speech, of press, and of assembly. He advocated an extension of the democratic principles in the political and social realms to all races and classes.

MEANING OF SOCIOLOGICAL TENDENCY

In education, sometimes emphasis was laid upon Individualism and at the other times on Socialism. In the ancient Kingdom of Rome, Italy, a synthesis of the two was accepted and practised. In the 17th and 18th centuries, individualism held its sway, but in the 19th century, as a reaction of Rousseau's individualism, socialism began to grow.

Sociological tendency in education means the inculcation of social qualities in children so that while developing their own individualities, they also contribute their best to social welfare and advancement.

"The only way of changing the psychology, and social and personal habits of the people and to prepare them for the new task of democracy and freedom, is to educate them."

—Dr. R.S. Mani

To make the meaning of sociological tendency more clear, we discuss the similar attributes of other tendencies in the following lines:

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Sociological Tendency and Psychological Tendency. The aim of sociological tendency is to develop society. There were three main propounders of psychological tendency namely— (1) Pestalozzi, (2) Herbart, and (3) Froebel. Pestalozzi wished to improve the condition of society.

Hence, he emphasised the development of child according to his interests, needs and natural disposition, so that he is able to adopt a profession of his choice and lead his life happily. In this way, Pestalozzi regarded education as a vehicle of social uplift and thus he stimulated the development of sociological tendency.

Herbart, too, wished to educate individuals for social welfare. It is why he laid the seed of sociological tendency in

education. According to Herbart, only morally developed persons can bring about social good and as such he advocated moral development as the chief aim of education.

Froebel also laid emphasis on the social development aim of education to enable an individual to achieve happiness in his life. Hence, identifying the school as a miniature society, he advocated social education through his kinder-garten method. In this way, we are led to believe that there is a great similarity between the psychological and sociological tendencies.

Sociological Tendency and Scientific Tendency. Like the aim of sociological tendency, scientific tendency also aims to achieve social good and welfare.

Both the tendencies aim to bring about social reform and regeneration keeping in view human good and growth. Apparently because of its emphasis upon science, education and scientific subjects, scientific tendency give impetus to Individualism, but in its essentials it aims at social development and social good through individual development and individual happiness.

Happy individuals constitute a happy society. Both tendencies have common aim of social reform and social welfare. Both deny the prevalent form of rigid discipline and advocate essential changes in the curriculum to make education as an effective means for allround development and allround welfare.

Michel de Montaigne deserves a distinguished place among the Renaissance educators. His essays have become famous, 269

and his *Of the Education of Children* is a classic in educational literature.

According to Montaigne, life is the schoolmaster. He emphasised the value of individualism and considered faith of far less importance than reason. He wanted the whole man to be educated.

Montaigne was an indefatigable traveller. Wherever he went, he wisely noted how customs and ideals differed in various notions.

Books to Montaigne were not the primary means of education. We learn most from people, especially when our powers of observation are sharp. Often the scholar takes his field too seriously and becomes a narrow specialist. Thus, the grammarian knows only grammar, and the logician is only interested in Aristotle. Sometimes, scholarship is so enervating and tiresome that it creates anaemic individuals. Knowledge will not protect us from evil, for man feels before he thinks; he is guided by passion rather than intellect.

The development of the educated man, according to Montaigne, depends on his physical excellence. Without good health the mind cannot develop. The educated man should cultivate the arts and the sciences. He must avoid puritanism like a deadly sin. This does not imply a life dedicated to sensate pleasures, but rather a sense of moderation. His morals are to be trained and developed the same way that his aesthetic sensitivity is sharpened.

In regard to religion, Montaigne was loyal to its teachings, but had no fervent faith. Did not Epicurus live a good life without supernaturalism? Were not the Greek thinkers more enlightened than many scholastic philosophers? To Montaigne, man is to be guided by good sense and by a sense of proportion; religion only too often had impeded educational progress.

Learning, Montaigne maintained, must be an active process. Memorization should be avoided. We should travel intellectually as well as physically. Every season, every social event, every encounter with a new person can be an educative experience. Being alert and conscious of our environment we may read with more profound interest. The great author demands not imitation but critical analysis.

Montaigne exhibited a remarkably modern spirit. Avoiding

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the dualism of the medieval educators, he claimed that the body and the mind have the same needs. Education is not an abstract external process, but one which involves a change in our basic attitudes. The value of education, to Montaigne, is that it facilitates the full enjoyment of life.

COMENIUS (1592-1671)

Comenius was a resident of Moravia. He ranks the foremost advocate of Realism. He asserted that "Ultimate end of man

is eternal happiness." Hence, the main aim of education is to make the child learned, moralist and God-fearing. Comenius believed in the principle of universal education. Thus, he ridiculed the idea of education for the rich and well to do only.

In his opinion, even the poorest should receive proper education. Hence, he inspired the preparation of World dictionary. He advocated natural method of education and considered the inductive method of Bacon as insufficient.

According to him knowledge comes not only through the senses but through man's intelligence and divine inspiration. There should be a balance among all these mediums of knowledge. He has propounded nine rules regarding the methods of teaching. They are—(1) Teaching methods should be simple, (2) The purpose of reading material should be told to children, (3) Only useful knowledge should be given to children (4) Teaching should be done very effectively, (5) General rules should be explained, (6) Parts of the material should be taught step by step in a sequence, (7) Chronology should be followed, (8) Various parts of subject-matter should be discussed clearly, (9) Teaching should be continued till learning is achieved.

According to Comenius Nature does its work according to a time table and stage. Thus, first mother tongue should be taught to child and then other subjects. There should be a link between the classes to enable the child to learn step by step. Comenius was totally opposed to any form of repression and physical punishment. To him, education should follow a universal pattern.

Thus, he advocated a synthesis of educational psychology, educational organisation and educational methodology. His ideas about education were later accepted and developed further by

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Rousseau, Pestalozzi and Herbart. We see that modern education shows the impact of the ideas of Comenius in one form or the other. It is why Comenius is called the father of modern education.

Comenius, the prophet of modern education. Profoundly attracted by the new educational movements of the day. To him education the supreme means of human progress.

Comenius had profound sympathy for common man. Great champion of the education of lower classes. Opposed the existence of separate Latin schools for the aristocratic class. Adopted a thoroughly democratic attitude.

PHILOSOPHY OF SOCIAL REALISM

Social Realism aims to make human life happy and successful by fulfilling the needs of society. Hence, the upholders of this ideology condemned cramming and giving full importance to society and the social environment, they emphasised the attainment of real knowledge. They opposed mere academic and bookish knowledge and advocated that education which was useful to life and practical in nature. In other words, education should promote the working efficiency of the individuals.

According to them the curriculum should include Geography. History, Arithmetic, Law, Diplomacy, Warfare, Horse-riding, Dancing, Gymnastic exercises etc. so that social qualities are promoted and developed. According to these scholars, school do not discharge this responsibility well, because they only impart bookish and purely academic education. Hence, they prescribed Travelling, Touring, Observation and Experiences for really useful and effective education.

Confirming this view J.S. Ross writes—"The social realists, looking askance at bookish studies, stressed the value of direct studies of men and things having in mind chiefly the upper class, they advocated a period of travel a grand tour which would give real experiences of the varied aspects of life." Lord Montaigne is its chief advocated.

LORD MONTAIGNE (1533-1552)

Lord Montaigne was a famous French educationist. He has

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described his ideas about education in his three books namely— (1) "Of Pendency", (2) "Of the Education of the Children" and (3) "Of the Affection of Father to their Children".

According to Montaigne, the purpose of education is to develop intelligence and self discrimination in children so that they are able to lead their lives smoothly and successfully. He said that nothing should be accepted without understanding it. Thus, he opposed knowledge for the sake of knowledge and advocated knowledge to be useful and purposeful to social

life.

He condemned cramming and upheld learning by experience. He also opposed repression in discipline and prescribed tours and journeys for children. He was of the view that children should learn first their own mother-tongue, then language of the neighbours and last of all Greek and Latin languages.

About the method of teaching Lord Montaigne has written— "A boy should not so much memorize his lesson as practise it. Let him repeat it in his actions."

EXPONENTS OF SOCIOLOGICAL TENDENCY

Every philosopher and educator as per his concept of society has placed a suitable system of education, but in modern concept of sociological tendency in education apart from Lord Montaigne and Comenius, mentioned above, Jean Jacques Rousseau, Pestalozzi, Herbart, Froebel and Tolstoy deserve special mention. Since much has been about educational philosophy of Pestalozzi, Herbart and Froebel in the last chapters, therefore, in this chapter they will not be discussed and emphasis will mainly be on Rousseau's concept of the philosophy of education, which had made lasting influence on sociological tendency in education.

ROUSSEAU (1712-1778)

His Life

It is almost impossible to over emphasise the influence of Rousseau on the course of modern civilization. He has revolutionized our thinking in so many ways. He has introduced

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a new theory and practice of education. His writings on religion, society marriage and government had a profound influence on the prevailing ideas of his day.

Jean Jacques Rousseau was born in the city of Geneva in 1712 of a highly respectable parentage. His father was a French Watchmaker. He lost his mother soon after his birth. So he was entrusted to the care of his easy-going aunt. His father was careless. Thus Rousseau was not checked from falling into bad habits during his childhood days.

In youth, Rousseau was not able to adjust himself socially and vocationally. Rousseau had a mystical attachment to nature, an abnormal sex consciousness and a great yearning for personal freedom. In spite of his various eccentricities and personal awkwardness, he was able to establish good relations with the leaders of the Enlightenment, Voltaire, Diderot and others.

All the writings of Rousseau are deeply coloured by his own experiences. The most important works on which his fame rests are: The Social Contract, The New Heloise, The Emile and The Confessions. In spite of his great reputation and services to humanity, his last days were not happy. He died in poverty, insolation and in exile.

Rousseau's Political and Social Theories

The eighteenth century was revolutionized by various ideologies. These ideologies were mainly destructive in their operation. Everything medieval was getting out of vogue. The European social set-up was drifting towards new changes which were making everything old out of place.

Evidently, some agency was needed to lead the revolt against everything artificial and out of vogue. Rousseau was quite suitable to lead this revolt because of his personal grievances against all human institutions.

Rousseau thought that the savage or the original man lived in a state of stupidity, but he was serene and happy, because his wants were few and simple, and he had enough strength to satisfy his cravings. However, it was not possible for man to remain in this state for long. His imagination generated limitless craving in him and thus he was led to create a civilization with its artificial needs which are at the root of all corrupting passions and manners of man.

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Gradually social, political and industrial lives were organised leading to lower and higher classes and thus to slavery, and to the most subtle and powerful passion of man—the love of private property. Therefore, Rousseau regards civilization a grand mistake, and the society the source of all evils.

He has suggested the changes that should be introduced for reforming the state, church, marriage, family life and school with the purpose of bringing them back to the fundamental principles of nature.

In *The Social Contract* he declares, "Man is born free, and everywhere he is in chains." In the state of nature everyone was free and equal and no one ruled over anyone. Rousseau insists that in order to save man from further degeneration the society must be reorganised on the fundamental principles of nature.

Rousseau declares that the state exists by the virtue of "the general will", which is nothing but the universal good. If the state does not care for the universal good, it must be overthrown.

The above views were highly revolutionary for the eighteenth century and they were a deadly weapon for the existing democratic governments. Thus Rousseau may be regarded as a prophet of democracy.

Rousseau believed goodness to be the original condition, and evil acquired. He declared, "Everything is good as it comes from the hands of the author of nature." He thought that "virtues, conscience, a sense of right and wrong, a sense of justice, reverence and pity are innate in the soul." So to him the problem was not that of inculcating virtues in man, but of saving him from vices which society puts into him.

Rousseau Gave Rise to a New Education

During the eighteenth century numerous erroneous and misleading assumptions guided the education of the child. The child was considered as a miniature adult. Therefore, he was taught the duties of an adult irrespective of his natural inclinations. Education was conceived as a means for developing certain habits, skills and attitudes in the child so that he may accept the products of the race and civilization as passed on to him by the school.

Rousseau rendered a great service by demolishing this false

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system of education. He made the child the centre of education. He says, "We never know how to put ourselves in the place of children. We do not enter into their ideas, but we ascribe to them our own."

He made the stages of human development, infancy, childhood, boyhood, and youth as the basis of the new pedagogy. To him the teaching and training do not consist in inculcating ideas and skills in the child, but in offering the child opportunities for full bodily and mental activities as natural for each stage of development.

Another idea on which Rousseau has centred our attention is this: "The individual is an entity in himself, infinitely precious, and should never be sacrificed to fit the needs of society."

To Rousseau the heart of education is the study of the child's nature and to provide opportunities for his perfect physical, mental, and moral developments in terms of his natural inclinations and the ever-developing curiosities as evident at each stage of development.

His Naturalism and Education

As we have already seen above, Rousseau says, "Everything is good as it leaves the hands of the creator, everything degenerates in the hands of man. This is the keynote of Rousseau's philosophy. He criticised the artificial manners of the day and pointed out that insincerity, indifference and unscrupulousness have deteriorated man's life. He regarded the life of ignorant people as honest and affectionate.

According to Rousseau, nature, man and things are the three sources of education. Rousseau stands for spontaneous development of organs and faculties. This is what he means by education from nature. He has very high regard for the child's inclinations and abilities which are, according to him, different from those of grownup men. Educators must not ignore this fact.

They should not try to find a small man in the child, because what is useful for the adult may be entirely harmful to the child. The child should never be stuffed with isolated information which he does not understand.

Rousseau maintains that the most important task of the educator is to study the child thoroughly from every angle

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and to endeavour consciously to let the child be at his own disposal in order to facilitate his best growth.

Thus Rousseau made the subject of education an object of study. This is, perhaps the greatest contribution of Rousseau to the cause of education. All reforms in the field of education after Rousseau find their root in this principle.

The ideal of child-centred schools and of teaching through doing spring from Rousseau's conception of education as a kind of "child gardening." Here he anticipates Froebel's ideal. He says, "Plants are developed by cultivation, men by education."

One should not think that Rousseau has made naturalism a soft pedagogy, because he does not want that the child should be subjected to any regime. It is true that Rousseau relieved the child of the harsh yoke of the conventional system of education, but at the same he put on him the severe yoke of necessity. He wants that the child should undergo the pains and bruises as a result of his activities.

He says, "Far from being careful to prevent Emile from harming himself, I should be very sorry never to have him hurt, and to have him grow up without knowing what pain is. To suffer is the first thing he ought to learn, and that which he will have the greatest need to know."

Again in *The New Heloise*, he writes, ".....The most essential part in the education of children....is to make them sensible of their inability, weakness, and dependence, and assume the heavy yoke of that necessity which nature has imposed on our species."

Thus we see that Rousseau demands for the child "a life of strenuous activity, without ease, indulgence, or effeminacy."

The Aim of Education

"To live is not merely to breathe; it is to act, it is to make use of our organs, our senses, our faculties, and of all those parts of ourselves which give us the feeling of our existence. The man who has lived most, is not he who has counted the greatest number of years, but he who has most thoroughly felt life." Hence according to Rousseau the aim of education is complete living.

He points out that ordinary education has sacrificed the child at the altar of knowledge. He should be very highly

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credited for exposing this fundamental error. "Nature wills that children should be 'children' before they are men.... childhood has ways of seeing, thinking, feeling peculiar to itself; nothing is more absurd than to wish to substitute ours in their place."

It becomes extremely difficult for us to enter into ideas of children. "I wish", says Rousseau, "some discreet person would give us a treatise on the art of observing children—an art which would be of immense value to us, but of which fathers and schoolmasters have not as yet learnt the very first rudiments." In all such passages Rousseau sounds the keynote of real education.

Rousseau stood for a generous and liberal cultivation of the innate endowments of the child—as the supreme aim of education. The child must be developed as a whole before the corrupting influences of the society and cramping moulds of specialization distort him.

Rousseau says, "whether my pupil be destined for the army, the church, or the bar, concerns me but little. Regardless of the vocation of his parents, nature summons him to the duties of human life. To live is the trade I wish to teach him. On leaving my hands, he will not, I grant, be a magistrate, a soldier, or a priest. First of all he will be a man."

Thus Rousseau does not want to train the child for any specific vocation, or a definite social position or a class. He thinks that the shape of the future environment cannot be foreseen, therefore it is not intelligently possible to educate the child for the future. Hence he desires to educate the child to act in the present, thinking that if the child is able to use his powers in the present he will be prepared to meet any situation that may arise in future.

Opposed to Didacticism. Rousseau is a great exponent of the theory of 'self teaching.' He is deadly against didacticism. He says, "I like not explanations given in long discourses. Young people pay little attention to them and retain little from them. The things themselves ! The things themselves ! I shall never repeat often enough that we attach too much importance to words. With our chattering education we make nothings but chatterers."

The teacher is very often inclined to be didactic and moralising. The child can never feel interested in theoretical

things. He wants activities. He hates all explanations and lectures from the teacher. He does not like abstract talks. He wants to manipulate concrete objects. Lecturing is the most unscientific and unpsychological method of teaching.

Rousseau has done a great service to education by making the school conscious of this wrong method. But he refused himself by exaggeration. He has gone too far when he says that Emile is not to learn science, and geometry but to invent them.

However, the truth of Rousseau's contention lies in the sense that lack of independent thinking makes us intellectual slaves, and the things learnt by one's own efforts leave always a permanent mark of wholesome nature. But self-teaching should be limited. Life is too short to enable one to learn everything at first hand. One can confidently accept the truth found out by expert authority after critically analysing it.

Importance of Physical Development. Rousseau rightly advises not to depend upon reason alone, otherwise mind like the body will carry only that which it can carry. Man's reason cannot form itself independently of his body. Operations of the mind become easy and certain, if the body is under a sound condition.

Thus Rousseau stands for extraordinary physical development and in the early childhood he is ready to sacrifice everything for it. But he goes too far when he says that up to twelve years the child should be taught nothing except the lessons in physical culture. If the child, according to Rousseau, is directed in such a manner, he will be able to invent science, mathematics and other things for himself.

Rousseau does not credit the child with reason. To him childhood is a period of sleep for reason, hence it should be devoted entirely to physical development. Evidently, his knowledge of childhood is unsound.

Negative Education. Rousseau ignores also the moral and spiritual life of the child. He seems to have admirable instincts on the subject of morals, but he has no principles, and being dependent on instinct for his morals he makes contradictory statements. At one place he asserts that "there is only one knowledge to give to children, and that is a knowledge of duty."

Again he says, "To know right from wrong, to be conscious of the reason of duty is not the business of a child." Elsewhere he says, "that the most sublime virtues are negative."

We have seen that Rousseau vehemently criticised the prevailing conception of human nature. Human nature was regarded bad and religious training meant to replace new habits and ideals under man's direction by eradicating the original nature. This state of things had a strong reaction in Rousseau.

He emphatically asserted that first education should be entirely negative. It should not aim at teaching the principles of virtue or truth. It should only see that the heart is protected from the evil and vice and the mind from error. Education of the child should be adjusted according to his own powers and inclinations. The child's will must be always supreme.

Rousseau says, "Do not give your pupil any sort of verbal lesson, for he is to be taught only by experience... The first education, then, ought to be purely negative. It consists not at all in teaching virtue or truth, but in shielding the heart from vice, and the mind from error. If you could do nothing and allow nothing to be done; if you could bring your pupil sound and robust to the age of twelve years without his being able to distinguish his right hand from his left, from your first lessons the eyes of his understanding would be open to reason."

According to Rousseau all the accepted educational practices were erroneous. To him positive education was merely an attempt to prepare the mind prematurely in order to enable the child to understand the duties that belong to man. He defined negative education as a system which aims at perfecting the organs which are instruments of knowledge. It does not give knowledge directly. It tends to exercise the senses to prepare the way for reason. It shows to the child the path that will lead him to truth and goodness at the proper time when he can recognize, appreciate and love them thoroughly. Rousseau says, "Negative education does not mean idleness—on the contrary, it does not inculcate virtue but it prevents vice; it does not teach truth but it preserves from going astray. It makes the child fit for everything that can lead it to the truth when it becomes able to understand the truth, and the good when it becomes able to love the good."

The Significance of Habits. Rousseau does not want that the child should form any habit. The only habit that he is to form is to contract no habit at all. Habit is contradictory to nature. In his passion for freedom Rousseau says "back to nature."

Apparently he must to against formation of habits, Rousseau regarded habit as bondage. But he was not blind to the significance of habits altogether. He favours certain habits of actions, such as those of cleanliness and hygiene. He spoke specially against the habits of thought which tend to produce intellectual slaves.

The Emile

In the Emile, Rousseau has not proposed to discuss the problem of the training of all children, rich and poor. Herein he has not explained how "habits, customs, ideals and sentiments of national life" should be promoted in the child. The Emile is a long good tale, partly novel and partly didactic.

In this book Rousseau tries to show how the evils of society can be eradicated by education. He criticises the formal and conventional education of the day and pleads for thorough reforms on natural and spontaneous lines. In this book he explains how his negative and naturalistic principles can be applied to education of a child.

He takes an imaginary pupil, Emile by name, and isolates him from society and keeps him under the care of an ideal tutor from the moment of birth to his maturity. The tutor is to train him how to exercise independent judgment and will power.

Today, it is not difficult to realise the importance of Rousseau's conception. In his Emile Rousseau has hinted at the race in its upward evolution and at the child who through the stages of development is in need of freedom. Rousseau has started with the hypothesis that the child is non moral and his intellectual plane is that of a primitive man.

Therefore, Rousseau argues that the child should be made free to develop according to his own natural inclinations. He should not be made artificial. No premature training and instruction should be given to him. The education of the child should depend upon "physical environment and inner nature, and not upon social conditions."

The Stages of Development and Education

Child psychology was not born in the eighteenth century. No one felt its absence so much as Rousseau himself. Although

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not a psychologist, Rousseau tries to establish certain thing from his unscientific observations.

He divides man's life into four stages viz., infancy (from one to five); childhood (from five to twelve); boyhood (from twelve to fifteen) and youth (from fifteen to twenty). His famous educational treatise Emile deals separately with all these stages. He prescribes the type of education appropriate for each period.

Rousseau says, "Each age, each period of life has its proper perfection, a sort of maturity which is all its own. We have often heard mention made of a grown man; but let us now consider a grown child. This spectacle will be something newer for us, and perhaps not less agreeable".

Rousseau proposes to keep a boy away from society for fourteen years and expects that in the fifteenth year the boy would become fully virtuous. Rousseau's conception is fundamentally wrong here. But inspite of all inconsistencies Rousseau has made a notable contribution to the theory and practice of education by showing that at every stage the mental structure of the child undergoes a change and what is suitable for one period may be unwholesome for the other period.

Rousseau has laid undue emphasis on the perfection of each stage, but he has rightly asserted that the method of teaching must be in line with the degree of mental development the pupil has attained.

We shall see below the nature of education that Rousseau prescribes for each period of development.

(1) Infancy. Rousseau condemns all check on freedom during this period. He recommends country life, freedom, sports and outdoor games. The child has a desire for physical activities. His spontaneous growth and training can best be facilitated if he is placed under simple, free and healthful conditions. The child should not be entrusted to the care of professional nurses.

Rousseau regards habit as contrary to impulse. So he insists that the child should not be fixed into any fixed ways. The child should play with "branches, fruits and flowers" rather than with artificial toys and gold and silver bells. Plain and simple language should be used with him. The child should not be made to talk prematurely.

Rousseau says, "Observe Nature and follow the route which she traces for you. She is ever exciting children to activity, she

hardens the constitution by trials of every sort, she teaches them at an early hour what suffering and pain are.... Then school them to the hardships which they will one day have to endure. Harden their bodies to the changes of seasons, climates and elements as well as to hunger, thirst, and fatigue."

Thus the education of Emile during infancy is to be purely negative and physical. All that the educator is to do is to protect his instincts and impulses from vice and afford him opportunity for his natural activities.

Rousseau thinks that education does not rise from without; in fact, it springs from within. The first education should be the free and unrestricted expression of the natural activities of the child in his natural environment.

(2) Childhood. Rousseau regards childhood as the most critical period of human life. During this period he insists on training the senses. The child is to learn swimming, jumping and leaping. Some training to eyes should also be given by creating opportunities for weighing, measuring weights, heights and distances. The ears should be taught through music. Drawing and Geometry should also be given their due place.

Thus Rousseau regards body and sense training as the nearest approach to train the intellect at this period. In firm conformity with his negative education he rhetorically asks, "Shall I venture to state at this point the most important, the most useful rule of all education ? It is not to gain time, but to lose it." Emile must not study languages, geography and history during this period.

Rousseau wants to make the child tolerable in society at this period. So he wants to give him some idea of conduct and of property. It should be thought that Rousseau speaks of moral training at this point. He speaks thus—simply because of practical necessity. His advice is to exercise the body, the organs, the senses and powers but to keep the soul lying barren as long as possible. He believes in the child's nature and thinks that the latter judges, foresees, and reasons on everything in which he is directly interested.

During this period Rousseau stands for intellectual training through natural interests. All types of training should be only indirect and incidental.

(3) Boyhood. During this period the child should be instructed

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in natural sciences. The instinct of curiosity should be exploited for investigative purposes. Rousseau eliminates all useless objects and says that natural sciences afford the best mental exercise for the boy. He wants to teach the boy the idea of interdependence of man, and therefore he adds industrial training to his education.

He says that the boy should discover science himself rather than to learn it from others. Geography and astronomy should not be taught through maps, globes and other misleading representations.

The spirit of inquiry should be stimulated in the child. He should be encouraged to observe the rising and setting sun and the moon during different seasons and draw the inference himself there from. Let him understand the various problems of topography and neighbourhood and find out the solutions.

To Rousseau textbooks are of no importance for the boy. All valuable knowledge may be acquired most clearly and naturally through one's own experience. He says, "I hate textbooks, they merely teach us to talk of what we do not know.... Since we must necessarily have books, there exists one which, to my own way of thinking, furnishes the happiest treatise on natural education. This book shall be the first which my Emile will read.

(4) Youth. This period is predominantly of moral education. "As soon as Emile has need of a companion, he is no longer an isolated being." Hitherto the child has been educated in duties concerning to himself alone. Now the youth must be so brought up as to understand social relationships. He should be taught to respect and love others. His emotions are to be developed. "We have formed his body, his senses and his intelligence, it remains to give him a heart."

Rousseau shuns all formal methods of precepts and maintains that the training should be conducted in a natural way by contacting the youth with his fellowmen and by directly appealing to his emotions. Emile is to frequent social places like infirmaries, hospitals, and prisons. He is to observe concrete examples of miseries in all stages, but not so often as to make him hardened. The care is to be taken that the youth does not become cynical and hypercritical. For this he should be given lessons in history.

The Education of the Girl

In the fifth part of the *Emile* Rousseau deals with model Sophie or the education of the girl. Unfortunately Rousseau misconceives the women nature. To him women must not possess any individuality of their own. They should be regarded only as subordinate to the nature of man. He says, "The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honoured by them, to educate them when young...." The women should undergo hardships at the hands of man as the later should suffer at the hands of nature.

The women should try to acquire physical charms by bodily exercise. They should be taught sewing, embroidery, lace work, and designing so that they may decorate themselves to please men. The girls should be obedient and must be prepared to suffer injuries at the hands of their husbands without any complaint.

They should be given religious training at an early age. "Every daughter should have the religion of her mother, and every wife that of her husband." Rousseau does not want that women should learn philosophy, art and science. She is only to learn the technique of pleasing man and to that end she should try to acquire a psychological insight into the nature of man.

A Criticism of the Emile

All the educational reforms of the nineteenth century were inspired by Rousseau's *Emile*. The *Emile* had its influence not only in theory but in practice as well. Students of education have often failed to appreciate its great historical importance. The *Emile* is not so original as inspiring. Many of the views propounded in this book had already been exposed by Locke and other obscure writers. The greatness of the *Emile* is in its revolutionizing effects. It was successful in formulating certain current educational tendencies with such a rhetorical skill and emotional fervour that it won the hearts of people and led them to vigorous action.

The *Emile* for the first time openly emphasised the need of studying the child. It increased the importance of the child

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in education. It gave him a unique place in society which was never given to him before. It distinguished the child and the grown up man and showed that the needs of the two are not identical. It increased the importance of sense-training and evolved a new method for this. It replaced the formal, conventional and didactic methods of the time by more scientific and psychological ones. It showed the advantages of self-teaching. It also gave a place to physical and moral education in the educational programme of children. The *Emile* emphatically explained the common interests of humanity and established close relation between education and human welfare.

Rousseau's Influence on Modern Education

Rousseau and Social Movement in Modern Education. We have already referred to the point that Rousseau meant at destroying traditionalism. In due course of time the main features of his naturalism have been modified or rejected according to the needs of the society. Nevertheless Rousseau must be credited with many important advances in modern education. He vehemently criticised artificial and superficial ways of the society. Consequently he also opposed the unnatural educational organisation prevalent at the time. He praised the virtues of the primitive man and recommended a simpler basis of social organisation. He laid down that all the members of the society must be trained industrially so that each one may become independent at last for his daily bread. He believed that his tendency would lead to a sympathetic and benevolent control of society.

Herein Rousseau sowed the seed of vocational education to germinate in future. This aspect of Rousseau's work created a close relation between education and human welfare which we have already hinted at.

Perhaps it will be not far from truth to say that the industrial work of Pestalozzi, Herbart's moral aim of education, Froebel's views on the social participation, and the present day consciousness of the training of the defectives, and of other extreme variations find some of their inspirations from the *Emile*.

Evidently, Rousseau's principles of negative education and

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anti-social training were pregnant with many issues which have appeared in the social movements in modern education.

Rousseau and the Scientific Movement in Modern Education. Rousseau stood for personal observation and condemned all

book-learning. His call was "back to nature". This helped the introduction of sciences in the curriculum and today we find the study of physical forces, natural environments, plants and animals in schools and colleges.

In his naturalism Rousseau anticipated the nature and geography of Pestalozzi, Basedow, Salzmann, and Ritter, and he foreshadowed the arguments of Spencer, Huxley, and the modern scientific movement in education.

Rousseau and the Psychological Movement in Modern Education. Rousseau was not adequately acquainted with child psychology. Nevertheless, it will have to be admitted that it was because of Rousseau that the child became an object of discussion in educational programme. He laid special emphasis on curiosity and interest and recommended that these should be used as aids for study. Herein he anticipated the Herbartian theory.

Pestalozzi's theory of object teaching and Froebel's idea of motor expression find their root in Rousseau's recommendations. In this way Rousseau exposed the importance of motivation, of creating problems, and of utilizing the senses and activities of the child. Hence Rousseau may be called the father of the psychological movement in modern education.

To Rousseau education was life itself and not a preparation for future. It is a natural process which develops from within through the workings of natural instincts and interests. Rousseau was not conscious of the ultimate purpose of human life. He followed only a naturalistic ideal. Therefore he naturally neglected many of the aspects of human development.

Rousseau's Influence on Later Educational Reformers. Rousseau advocated many-sided maturing and training. Pestalozzians emphasised the "harmonious development of faculties". Herbart, too, speaks of many-sided interests. Pestalozzi has partially emphasised Rousseau's idea of maturing of the child's instincts and capacities. Froebel imbibed this view more clearly. Pestalozzi, Herbart and Froebel, like Rousseau meant to provide appropriate activities for each stage.

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Rousseau made it clear that sense perception is fundamental in elementary education. This view is especially emphasised by Basedow and the Pestalozzian "Object teaching". Rousseau did not like that the children should be taught the theological aspects of religion. Both Pestalozzi and Basedow accepted this view of Rousseau.

Pestalozzi agreed with Rousseau that home geography should be the starting point of geography teaching. Basedow and modern Herbartians have accepted Rousseau's idea that "Robinson Crusoe" should furnish the basis for scientific and practical studies. Rousseau did not like that the child should memorize words prematurely. He thought that this would destroy the child's judgment.

Pestalozzi realised this ideal very early but he could not live upto it and his teaching degenerated into memorizing, but Herbart and the latter reformers tried to include this ideal in their principle of teaching. Very like Rousseau, Basedow, Pestalozzi and Froebel accepted the physical activity as necessary for healthy growth.

Rousseau thought the motor activity should be connected with observation and reasoning. Basedow and Pestalozzi could not appreciate this ideal in its full significance. It was left to Froebel and to Dewey to carry out this ideal into practice. Rousseau thought that if a child had ability to reason he must be encouraged to investigate small problems of applied science. This principle was neglected almost by all educators except by Froebel upto some extent.

Dewey has very recently revived this principle into practice. Rousseau preached that the child should be enabled to combine sense perception and motor activity and to make drawings from models. He gave much value to the cruel attempts of the child in this respect. This ideal has been very recently emphasised by Colonel Parker and Dewey. Rousseau reminded the educational world that it is from the industrial standpoint that the study of social relations should be approached. The nineteenth century educators favoured this ideal very partially. Dewey has especially advocated this ideal bringing many changes in the educational programmes of his country, America.

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Tolstoy

Tolstoy believed that education should cultivate a love of country, but it was not to encourage nationalism. There was no superior nation; patriotism had often been perverted by the teacher. Children were to be taught to love mankind and to look beyond the frontiers of race, nation and civilization.

While some Russian educators emphasised the superiority of the West and glorified the advances of Western technology, Tolstoy, like Ushinsky, stressed the values of Russian civilization. The intellectual had to find deep roots in his own nation and become part of its spirit and its ideals.

Tolstoy believed that education had a spiritual meaning. The ideal was not merely to know, but to apply knowledge in a critical way. He maintained that "only a freely developed personality armed with information and scientific knowledge can change life."

The dignity of the individual was to be safeguarded. He was not to be indoctrinated; he was never to become the tool of the state. Censorship and suppression, of new ideas were to be regarded as absolute evils; for freedom to Tolstoy was the highest good.

Tolstoy demanded that scholars accept a sense of social responsibility. They were not just models of information, but they were to be models of enlightenment. The achievement of truth and wisdom was to be an intensely personal process. How much could the scholars learn from the simplicity of the common man? How much could they benefit from the virtue of ordinary people?

Tolstoy stressed the personality of the teacher. It was far more significant that the teacher should be imbued with the importance of his vocation than that he should be an expert. The teacher should be interested in all aspects of life. He was to be concerned with the problems of man rather than with those of technical science.

The type of school which Tolstoy favoured would abolish marks and would have no use for class distinctions. It would be child-centred rather than teacher-centred. Students would learn from experience and the classroom would be like a laboratory. Students would be guided in all their activities by the spirit of kindness and compassion.

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In his educational theories, Tolstoy showed the importance of the personality of the teacher. If he was cold and hostile towards the students, he would become a negative influence, and he would be only a taskmaster. On the other hand, if he really loved his vocation and had regard for the personality of the student, and if he saw education as a continuous process—he would become a pillar of enlightenment and civilization.

Knowledge was not to be restricted to the few. He felt that all human beings yearned for truth and wanted a better way of life. Thus, he felt that adult education should be stressed and that culture was to be universalized.

Tolstoy taught through precepts. "Be frank with yourselves and be frank with children" was the basis of his educational philosophy. He made it clear that man could progress only through self-examination.

To Tolstoy, religion, education, philosophy, and science—all aimed at the same result. They were designed to make loving individuals who were ever conscious of their responsibilities to humanity. He called for a transvaluation of values so that education would stress warmth and spontaneity rather than formal discipline.

In some ways Tolstoy was a teacher like Jesus. He had infinite faith in the individual, and he taught through the use of parables. To love man and to love God was the beginning and end of wisdom, according to Tolstoy.

Education, to Tolstoy, was a process of identification. The student realised that he owed a debt to others and that, whenever people suffered and were in need, his assistance was required. Thus, education in Tolstoy had a truly universal function.

What Led to the Development of Sociological Tendency

On the basis of educational philosophies of Montaigne, Comenius, Dewey, Pestalozzi, Herbart, Froebel, Tolstoy and about all Rousseau that following courses led to the development of sociological tendency in education.

(1) Social Aim. The social aim of education has always emphasised that education ought to transmit the heritage of human culture and civilization from one generation to another.

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Thus, the foundation of sociological tendency was laid up and reinforced by educational processes and procedures.

(2) Philosophy of Naturalism. Basing his philosophy of Naturalism on the natural development of child, Rousseau advocated child-centred education which in turn brought about social good and development promoting the welfare of people in general and inculcating in the individuals a social attitude and social mentality.

(3) Development of Democratic Feeling. During the 18th and 19th centuries democratic feelings began to develop all over the world. More and more countries took the form of political democracy. Thus, the statesmen and political thinkers began

to realise that without public education, democratic ideals and values cannot be developed on sound and permanent footing. As such education was accepted as the only effective means to inculcate the democratic ideals and values in the individuals so that they are able to develop their individuality to the full and also consider their duty to bring about social reconstruction and social welfare and thus, put the democratic set up on a sound footing and see that democracy succeeds and develops more and more.

(4) Industrial Revolution. The great industrial revolution of the 18th and 19th centuries changed the whole economic set up of society. New communities based on various trades and professions sprang up and the working of people began to face new difficulties and problems of life. Due to these changed circumstances and new social problems politicians, writers, social thinkers and workers began to change their traditional modes of thinking to solve the ever-growing social problems of living in a changed world.

(5) Psychological and Scientific Tendencies. As discussed above, the psychological and scientific tendencies have given a great impetus to the development of sociological tendency. The great educationists Pestalozzi, Herbart and Froebel by their emphasis on social growth and development of moral values together with Herbart Spencer's insistence upon complete living through the study of scientific subjects, one and all contributed in their own ways to the development of sociological tendency.

(6) Introduction of Sociology. Inspired by the above mentioned development George Payne developed a new discipline of

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Sociology or Educational Sociology. In his famous book—The Principles of Educational Sociology, he laid stress on the fact that community living on education and education on community life have profound influence on each other. John Dewey in his book—Democracy and Education has given a very prominent position to sociological tendency. In the same way sociologists of France, England, America and Germany determined the various aspects of education according to Educational Sociology. Thus, Educational Sociology reinforced the already sound foundations of sociological tendency.

Characteristics of Sociological Tendency

The study of educational thoughts and general philosophies of Montaigne, Comenius, Rousseau, Pestalozzi, Herbart, Froebel and Tolstoy brings out following characteristics of sociological tendency.

(1) Preparation for Successful Social Life. This tendency seeks to create such dynamic citizens who are conscious of their rights and duties and discharging their obligations to the utmost extent by participating in the economic, political and social activities of the country to the full to lead their own lives successfully and contribute their best to the social good and welfare of society.

(2) Development of Social Values. This tendency lays stress upon the development of social qualities in children so that, by understanding their social obligations, they are able to lead their lives happily.

(3) Modifying Individual's Behaviour According to Environment. Sociological tendency not only emphasises the development of a child's inherent tendencies, it also lays stress upon the adjustment of a child's thinking and behaviour in harmony with the environmental conditions and circumstances.

(4) Opposition of Individualism. This tendency tries to correct the imbalance generated by excessive adherence to Individualism of the 17th century. It emphasises social welfare over individual development only.

(5) Study of Problems Connected with Practical Life. This tendency brings out into prominence the need of enabling children to understand the intricacies and problems of actual and practical life in modern times. This will enable them to

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face the challenges of life boldly and contribute their best to social welfare.

(6) Emphasis on Vocational Education. Like scientific tendency, this tendency also emphasises the need and importance of vocational, technical and industrial education so that, after receiving such education, children are able to earn their livelihood by their own efforts and contribute their best to social welfare and advancement.

(7) Importance of Social Subjects in the Curriculum. Sociological tendency advocates the inclusion in the curriculum of those subjects the study of which builds the capacity to meet social needs and solve social problems. Hence, assigning lesser importance to academic subjects, this tendency attaches great value to the study of natural sciences and social sciences. It also emphasizes the necessity of enlarging the scope and orientation of education to include the wide canvass

of modern life rather than to delimit it to the study of a few disciplines only. In short, it is due to this tendency that right from Kinder-Garten to university education study of social subjects are given a great importance.

(8) Understanding the Complexities of Life. This tendency emphasizes upon the fact that children should understand the complexities of modern life. A clear understanding of these will enable them to choose freely their own paths and directions.

(9) State Education System. This tendency believes in the democratic set up of state for the success of which education of the masses is essential. Hence, this tendency advocates an efficient state system of education for the good of one and all. This demand has inspired the organization of a State system of education for all levels of education.

(10) Free and Compulsory Education. For social welfare and development, contribution of all individuals is essential. To develop this feeling, education is the only effective means. Hence, this tendency emphasizes upon free, compulsory and universal education.

Impact of Sociological Tendency in Education

Impact of sociological tendency education is as follows:

Under the influence of sociological tendency, people were inspired with the feeling of social service and public good.

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This new awakening expressed itself in the following activities and areas.

(1) Provision of Vocational Education. In the 19th century, State system of education came into being. The State began to realise that only economically well up people can co-operate with the government in national services. Hence, the need for vocational and industrial education was keenly felt. In modern age in almost all progressive countries of the world provision for various types of vocational, technical and industrial education is made to meet the growing needs and demands of efficient and skilled workers.

(2) Establishment of Public Schools. This tendency also stimulated powerfully the movement for infant indication. The aim of this movement was to remove the evils of factory life and improve the poor living conditions of the working people. In those days even women and children were compelled to work for 12 or 13 hours a day. Under such unhealthy atmosphere, children could receive no education and remained illiterate. Hence, these evil conditions of work were debated in the Parliament of Great Britain and suitable laws were passed for providing education to small children. The credit of this awakening goes to Robert Owen who by his sincere and untiring efforts achieved success in the form of schools for even the poorest infants. This movement travelled to U.S.A. and other progressive countries where astonishing success was achieved by social workers. By the end of 19th century in Europe and America numerous infant schools were opened by different States of the world.

(3) Philanthropic School. Under the influence of this tendency, a movement for social welfare was launched by social reformers and educationists. To educate children more and more schools began to be opened. These schools were privately opened by individual persons with the object of promoting public good through education. Gradually, these private schools were included in the list of government aided institutions. The credit of opening such schools goes to Basedow who got an aid from Leopold, the ruler of Desseau to open such a school in 1777 A.D. and named it as 'Philanthropinum'. This school soon became famous. Inspired by its method of working, social welfare societies opened many such schools at many places with the

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object of promoting public good. In England also a number of "Charity Schools" and "Sunday schools" were opened with great zeal. These schools imparted free education with a provision of free books dresses and diet to the children.

(4) Use of Monitorial System. This tendency inspired many public utility associations of open more and more schools for public. Gradually the number of schools multiplied by leaps and bounds. As a consequence dearth of teachers was felt to meet this problem. Dr. Andrew Bell propagated the old Indian system of pupil-teacher co-operative teaching popularly known as monitorial system of education. Dr. Andrew Bell had studied this monitorial system thoroughly when he worked as a clergy man at Madras in India. These schools could be called as single teacher schools, where senior students helped the teacher for teaching lower classes. This system worked successfully in England and influenced by this success Joseph Lancaster started Monitorial schools. Gradually more and more schools began to be opened on this plan making education social and worldly.

(5) State of System of Education. Being inspired by this tendency, number of States thought of education as a very powerful means to consolidate and develop the power of the State. Hence, they decided to accept their first duty to provide a State system of education. Germany was the first country to start a State system of education for its citizens. Later on France, England, U.S.A. and other countries followed in the foot steps and started the system of public education.

(6) Diffusion of Adult Education. Sociological tendency inspired in the people a social consciousness. It began to be realised everywhere that good of the society at large could be achieved only through education. Hence, schemes of adult education. Education of the physically handicapped, training to the mentally retarded and to children of special category, began to be devised and implemented by the State as well as public associations. We in India also talk of more and more socialistic ideals, social work and public services. Hence, Janta Colleges, Night schools, Part time schools and various types of social institutes are being opened in more and more number in our country with the main aim of achieving good and social welfare.

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QUESTIONS FOR ANSWER

1. Explain the meaning of Sociological Tendency and write a note on its similarities with Psychological and Scientific Tendency.
2. Write short notes on the following:
 - A. Philosophy of Social Realism.
 - B. Social Philosophy.
 - C. Tolstoy's Concept of Education.
3. Write a brief note on Rousseau's Concept of Philosophy of education which had direct impact on sociological tendency in education.
4. Define Rousseau's following concepts:
 - A. Naturalism and Education
 - B. Stages of Development (In Man's Life)
 - C. Rousseau's Influence on Modern Education.
5. Write a note the characteristics and Impact of Sociological Tendency in Education.

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11 Modern Humanism and Education (Philosophy of Renaissance and Humanistic Realism in Education)

Humanism in philosophy and in education too can be traced in the writing of all educational philosophers from Plato till today but in this chapter we will only be projecting some of the essentials of Modern Humanism as a philosophy along with their educational implications in the present day context.

MEANING OF HUMANISM

Humanism is a very old philosophy. It has been interpreted in various ways, such as,—a reasonable balance in life, vivid interest in all sides of life, freedom from religiosity, responsiveness to all human passions, a philosophy which holds that man is the centre and measure of all activities. It is in the last sense in which Humanism having great importance since the sixteenth century, and it is with this sense that we are principally concerned in this chapter.

Humanism as a philosophy has its definite conception of man, human problems and universe. The term humanism was used first by the sixteenth century writers and scholars of the European Renaissance. Today this term is used to convey a philosophical belief which believes in rendering service for the

greater good of all humanity according to the demands of reason and democracy.

IDEALS OF RENAISSANCE

The Renaissance represents a new period in man's culture. Its break with the Middle Ages was gradual, yet it created a new world view. Whereas the Middle Ages had advocated mortification of the body, Renaissance scholars strongly asserted that life is to be enjoyed to the utmost.

The middle class became more important during the Renaissance; nationalism and glorification of wealth became permanent aspects of European civilization. The invention of printing created a broader foundation for universal education. Women, who had played a rather inferior role in the Middle Ages, now took a prominent place in culture and, like Margaret of Navarre, contributed to the advancement of learning.

While the Middle Ages had maintained a moralistic conception of man, art became the main vehicle of interpretation during the Renaissance. The artist, like da Vinci, became the leader of society. Man's body, earlier regarded as the source of sin was glorified by the artist and became the object of detailed anatomically.

The status of man changed. Human perfection was glorified; dignity was emphasised; man, as Pico dell Mirandola showed, became the centre of the universe.

Furthermore, we find a new conception of the gentleman. The medieval gentleman was usually illiterate, interested only in sports and warfare. The Renaissance gentleman treasured education and was an expert in the art of love. It was the ideal of the period to develop the complete man and to cultivate both the arts and the sciences.

The attitude of the Renaissance period brought about a revolution in the thinking of man. The provincial population of the Middle Ages, having pictured the earth as the centre of the universe, was now confronted with a heliocentric perspective. The work of Copernicus, Galileo, Brahe, and Kepler aided in the emergence and final victory of this world view.

At first, the new scientific ideas were ridiculed, their proponents were persecuted; well known are the sufferings of Galileo at the hands of the Inquisition. Finally, in the age of

Newton, the heliocentric viewpoint was taken for granted by the educated world. Not only had the universe changed, but so had man lost status as lord of creation. More and more scholars were conscious of man's infinitesimal position in the vast astronomical world.

Yet the thinkers had various reactions to the new world concept: To Bruno, it meant a ready acceptance of pantheism; to Gassendi, Epicureanism was the only alternative; to Bayle, skepticism seemed to be the best answer. Pascal, who laid the foundations for the calculus, considered faith as the only valid solution. But his belief in revelation was different from the medieval acceptance of the dogmas of the Church.

The new universe was dominated by laws, not by miracles. It was for more sober than the picturesque world of Aquinas and Dante. Faith in miracles continued, only now miracles were based upon the foundations of science. Were not the alchemists seeking for the philosopher's stone and for perpetual health and prosperity? Did they not combine in their work magic with chemistry?

Theology had been displaced as queen of the sciences. The humanist laughed at the old fashioned utterances of the theologians. The students at the universities were enraptured by the study of languages and the sway of the physical sciences, instead of by the issues of theology.

The new method in science respected the facts of nature; it ceased to be an allegory and instead became an experiment. Particulars were emphasised instead of generalities; patience became a prime virtue for the scientists. In the *Discourse on Methods*, Descartes tells how he constantly checked and reviewed his conclusion. Here we find the beginning of the hypothetical method of modern science.

All these advances created an unbounded spirit of confidence in man's ability. Thus, the Renaissance, to a great extent, was an age of optimism. It was the feeling of the times that no discovery and no scientific advance lay beyond human achievement.

It is strange that modern civilization started with such a naive faith in man's possibilities. For today a spirit of skepticism has arisen in regard to man's ability to control nature. But it is easy to explain this Renaissance spirit of self confidence: it

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was in this period that man, at the early stages of his emancipation, was overwhelmed by the novelty of his inventions.

PHILOSOPHY OF HUMANISTIC REALISM

Protagonists of Humanistic Realism firmly believed that education should be realistic. Such an education only can promote human welfare and success. To achieve this aim of education, they advocated the study of Greek and Roman literatures as they were of opinion that those literatures contained all the essentials for success and happiness in life. In their view there was no problem of life over which these literatures had nothing to say. Without their study real aim of life could not be achieved. In this way Humanistic Realism, believed that the study of Greek and Roman literatures was very essential for individual, social and spiritual development as this study would lead to all human welfare and happiness. The notable protagonists of this philosophy were the following scholars:

Humanist Scholars

One of the scholars who influenced the development of the Renaissance was Petrarch. He was a supporter of the classics and, in his poetry, an exponent of secular ideals. He maintained that, in many ways, classical scholarship was superior to that of his own time. He was opposed to an educational system which glorified asceticism. Instead, he urged the cultivation of the arts and science.

Vittorino da Feltre was a famed classical scholar and noted mathematician at Mantua; his school included training in the sciences as well as in the humanities and religion. In each field he expounded the humanistic concept of life.

Milton (1608-1674)

Milton belonged to England. He was not only great poet and a man of literature but was also a great philosopher and educationist. His ideas about education are spread out in his book namely—"Tracts of Education" Opposing emotion charged education, he laid great stress upon liberal and complete education. Milton has himself written—"I call therefore a

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complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public of peace and war." Really Milton was a man of religious nature. Thus, he advocated that education should impart knowledge about God and foster a love of Him in all children. He also opposed mere academic education and insisted that education should give knowledge of things and objects. For this, he emphasised physical education and advocated walking and touring for physical health and well-beings. It may be noted that Milton opposed the education of the masses. He structured a curriculum for children of the age group from 12 to 21 years and included in it Language, Literature and Moral education as main subjects and Physiology, Agriculture and Sculpture as subsidiary subject.

Rabelais made it clear that he wanted no ascetics and no rules of poverty, chastity and obedience. He thought that the students at Theleme would exercise their freedom wisely and would learn foreign languages as well as various sciences.

According to Rabelais, coercion in education was the great evil. Away with corporal punishment Away with scholastic rules. Away with the worship of the past. We need an educational system based on the glories of the present.

Just as utilitarian in his emphasis, although more religious than Rabelais, was Juan Louis Vives (1492-1540), a Spanish thinker who remained faithful to Catholicism. Among the books by Vives we find On Instruction of a Christian Woman, Concerning the Teaching of the Arts, On a Plan for Study of Youth, and Concerning the Mind. He exerted a profound influence on Comenius by his advocacy of the vernacular in learning, and by his concern for the education of women. Vivek made it clear that the progress of education depends on methodology. Learning should start with the simple and the concrete, and then move to more abstract matters.

Peter Ramus (1515-1572) was a noted scholar who felt that the influence of Aristotle had to be limited. He favoured a logic based on induction and considered literature as the basis of instruction. He was a professor at Paris, where he ended tragically: as a Protestant he was killed during the massacre of Saint Bartholomew. To Ramus, as to Vives, methodology was the starting point of knowledge. Knowledge must be concrete and instrumental in the daily life of man.

In England, Thomas Elyot (1490-1546) popularized the new ideals of education. In the *Governour* he outlined the rules for the instructions for a future aristocrat. He should be taught moral virtue as well as the humanities and the sciences. At the same time, his poise should be developed so that he may act like a gentleman on all occasions. He should be an expert in sports, especially hunting, for the scholarly life as such was not a goal of the landed gentry.

The Renaissance ideal of education was eloquently represented by Sir Philip Sidney, who combined poetic proclivities with manliness and unexcelled bravery. In his many-sided genius, Sidney represented the aspiration to excellence, a spirit much admired during the Renaissance.

ERASMUS AND HUMANISM

The victory of the scientific spirit was made possible by the northern Humanists of the Renaissance. Most of them, like Reuchlin and Erasmus, were pious Christians and still accepted faith in God as the primary condition in life. They had great respect for authorities, especially for Greek and Roman scholars. Colet worshipped Socrates like a saint; Reuchlin enjoyed nothing better than the study of the Hebrew language. The latter had a persistent enemy in Pfefferkorn, a Jewish convert to Christianity, who wanted to destroy all Jewish literature. Pfefferkorn was defeated in the end, and the study of Hebrew prospered at the European universities.

The Humanists did much to popularize scholarship. Now the universities became social and political storm centres as well as agencies of active religious reform. Unfortunately, the humanists were too concerned with exactness and scholarship. They venerated Greek and Latin authorities almost to the same degree as the theologians venerated the works of the Church Fathers.

At the same time, scholarship became more cosmopolitan. Desiderius Erasmus (1466?-1536) was a traveller in many lands; he often admitted that he was a citizen of Europe, not of any one nation. During his lifetime he taught at Cambridge and lived at Paris, Venice, and Basel. Everywhere scholars followed him, and his letters and books reached a wide audience.

Erasmus believed that man is the centre of the universe.

He had strong faith in God, but, hating superstition, he fought a constant warfare with the theologians. He felt that hypocrisy governs most of mankind and that the educator has to beware of conceit.

Especially important, from an educational standpoint, are his *On the Education of a Christian Prince*, *On Christian Matrimony*, *Colloquies*, and *Upon the Method of Right Instruction*. Unlike Machiavelli, Erasmus believed that the prince should be a moral example for his subjects and that he should cultivate the arts of peace, rather than those of war. Erasmus, like many other humanists, believed that women should be educated for real knowledge would strengthen family ties. His *Colloquies* were a popular introduction to Latin literature, and they were among the most important textbooks of his time. In *Upon the Method of Right Instruction*, Erasmus urged the systematic training of teachers. How could civilization progress without adequate schoolmasters?

How could students advance? First, their innate capacities had to be stimulated; in this, nature was to be the guide. Second, guidance had to be consistent; this could be best determined by the teacher's love for the student. Third, the student had to practice what he learned. Wisdom, according to Erasmus, is applied knowledge.

The aim of education is the system proposed by Erasmus is independent judgment. This combines honest and real knowledge. We must not rely on the ancients; rather we must learn to stand on our own feet and deal intelligently with the problems of our own time.

Erasmus made an important contribution to the study of motivation. If a teacher used force and coercion, he would motivate his students in a negative manner. He would become a positive influence if he set his interest in his pupil like a friend family member and guide.

TOLSTOY AS A HUMANIST

Tolstoy was born in 1828. In his youth he enjoyed all advantages of the aristocracy. He received an excellent education, mostly by private tutors, and was surrounded by all the luxuries of life. As a boy, he was strong and passionate, and

already had a keen power of observation. The memories of his childhood

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were distinct and clear. When his mother died in 1830, he writes:

"During the service I wept decently, crossed myself, and bowed down to the floor, but I did not pray with my soul, and I was rather indifferent; I was troubled because the little new dress coat that they had made me wear was very tight under the arms. I was careful not to soil overmuch the knees of my trousers and I stealthily made observations on all who were present."

He attended the University of Kazan, where he majored in natural science, law, and philosophy. He was bored by the curriculum of the University, which was too formal and stereotyped, and his real education came through discussions with his fellow students. Already he had taken a liking to Rousseau, who was to become a powerful influence in his life.

The ambition of young Tolstoy can be seen by a plan of study he outlined for himself when he left the University of Kazan. Within two years he desired to master the fundamentals of law, of practical and theoretical medicine, French, German, English, Latin and Italian, the principles of agriculture, history, geography, statistics, the principles of mathematics, and to advance his knowledge in music, painting, and natural science.

In addition to these efforts, he planned to write a dissertation and treatises on all the subject he studied—certainly an ambitious programme for a young man. He failed to accomplish these goals in the next two years, since he devoted his life to gay social activities. He wrote to his brother a year later, after he went to St. Petersburg, "I did nothing useful there, merely squandered heaps of money and got into debt." But the ambition for learning persisted and his knowledge later on became truly encyclopaedic.

In 1851 he entered the army as an officer, rapidly advanced in rank, and fought through the Crimean campaign, during which he took part in the storming of Sevastopol. His three sketches about the campaign, Sevastopol in December, 1854, and in May and August, 1855, portray the full horror of war.

These sketches are very different from the patriotic exhortations of Tennyson. He pictures fear in all its dimensions, the fear of the army officers leaving for the front, the cowering dread of the common soldiers crawling on all fours, the mute despair of the hospitals.

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The awareness of death is one of the distinguishing traits of Tolstoy. Perhaps he is one of the most skilful biographers of death in the history of world literature. As Tolstoy became older, he spoke more fearfully about death, and the desire for immortality became more insistent. It is well to remember that not for a moment of his life did the awareness of the transitory aspects of human existence desert him. Like Buddha, Tolstoy wanted to conquer not only life, but death itself.

He gave up his army career, joined a brilliant literary circle in St. Petersburg, and resolved to become a great author. He travelled abroad, visited France, Switzerland, Germany, and Italy.

Like Schopenhauer, he saw the darker aspects of existence in those countries; for instance, the picture of a man being executed in Paris remained in his mind. In Switzerland he observed the life of the idle rich, parasites without a constructive purpose in life.

When he returned to Russia he devoted himself to improving the lot of the serfs who had just been emancipated by the order of the Czar. He conducted an experimental school which tried to put into practice individualistic theories of education. "I should give two rules for education," he said, "not only to live well oneself, but to work over oneself, constantly perfecting oneself and to conceal nothing about one's own life from one's children." He also edited an educational journal *Yasnaya Polyana*; which reflected his indebtedness of Rousseau.

He married when he was thirty four. His wife was more practical than he, and, while they were devoted to each other, there was no close intellectual comradeship. With his passionate mind, he made a very difficult partner in marriage. It was at this time that he wrote *War and Peace*. The fundamental purpose of this book was educational: to show the fallacy of war. Unlike Carlyle, Tolstoy did not believe in hero worship. Napoleon appears as a vain puffed up individual. Kutuzov is pictured as a stodgy, impotent general; both are puppets in the hands of Fate.

Tolstoy shows no respect for the military strategy of Napoleon, and with alacrity exposes his mistakes. The battles are viewed by Tolstoy as parts of a gigantic chaos, in which organisation and the best-made plans count for nothing. The

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real heroes of War and Peace are the common soldiers. Their endurance, their sacrifices, their comradeship, are described with profound sympathy.

The leading character of the story is not Prince Andrey or his friend, Count Pierre Bezukhov, but an illiterate simple peasant, Platon Karataye. Instinctively, this man fulfilled the requirements of Christianity.

"He loved all and lived lovingly with all with which life brought him into contact, and in particular with man—not with any special man, but with men who were before his eyes." To Tolstoy, Platon is the unattainable and eternal embodiment of the spirit of simplicity and real education, and represents a fulfilment in life for which he was constantly striving.

In spite of the success of War and Peace and Anna Karenina, Tolstoy felt dissatisfied. Not only was he critical regarding his works (he wrote Anna Karenina seven times, and would wake up at night and start changing sentences which did not seem perfect) but he was tortured by doubts, and by a feeling of hopelessness. He started to take stock.

He was rich; he owned 16,000 acres in the province of Samara, he had a devoted wife, and he was famous as an author; but something was lacking. Buddha felt the same way when he surveyed the treasures of his kingdom.

Tolstoy, with almost Faustian ferocity, wanted to know the answers that had tortured philosophers and educators for thousands of years. In 1879, he summarized the questions which are central in education:

1. "Why live at all?"
2. "What is the cause of my existence, and of everyone else's?"
3. "What is the purpose of my existence and of every one else?"
4. "What is the meaning of the cleavage into good and evil which I feel within myself and why does this cleavage exist?"
5. "What should be the plan of my life?"
6. "What is death how can I transcend it?"

To find the answer to these problems Tolstoy turned to science. More avidly than ever he studied books on biology, chemistry, physics, and psychology. The scientists reduced

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qualitative relationships to their quantitative constituents. They measured nature and created order out of chaos, but they did not solve the basic problems of life. Technical philosophy had even less to offer; it restated the problem in a more complicated form, and in obscure terminology concealed its essential ignorance.

Tolstoy's despair grew as he turned to Socrates, Buddha, the book of Ecclesiastes, and Schopenhauer. In unison they seemed to stress the vanity of life. Was not Buddha's fourfold truth a commentary upon the inescapable sorrow of man's existence? Did not Schopenhauer's philosophy end in nihilism? Did not Ecclesiastes stress the utter vanity of man's strivings?

Tolstoy tried to turn to God, but he did not have a living awareness of Him; he also thought that Kant had demolished all the purely intellectual proofs of the existence of God.

So volcanic was this rebellion that Tolstoy could not find solace in the mysticism and the superstition of the Church. He was disgusted with the corruption of the Greek Orthodox priests, their support of the state, and their tacit approval of war. How different this organisation was from the primitive Christian church? How it neglected the practices of Christ?

Thus, Tolstoy started a revolution against formalism and ritual. He desired to find to faith of the common man, the essential spirit of religion which could be universalized and applied to all times. The Sermon on the Mount gave him the substance of his new beliefs.

Faith brought about a transvaluation of values. Riches, fame, physical love—all these things were obstacles in the quest for salvation. Like Saint Augustine, Tolstoy examined his actions and came to the conclusion that they were sinful. Naturally, he exaggerated. In his Confessions, he tells about the people he killed in war, the money he lost at cards, the acts of lying, stealing, drunkenness, violence, murder, and above all of lust, which he had committed.

He tells of an aunt who advised him to have a liaison with a married woman, and who later urged him to marry a rich girl

so that he could have many servants. That, according to his Confessions, was his environment. "There was not a crime I did not commit, and for all that I was praised, and my contemporaries have regarded me as a comparatively moral

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man." The self-accusation does not stop here. Asked why he started to compose books, he replied that it was not for the benefit to the community, but that he was driven by vanity, avarice, and pride. With pitiless clarity he observed his fellow authors; not only were most of them immoral and of weak character, but they were complacent; they thought that they had found the avenue to education when in reality they were only portraying insignificant aspects of life.

EVALUATION OF HUMANIST EDUCATION

The advantage of the new system of education lay in its enthusiasm for the classic. The classical ideal represented a way of life based on moderation and the enjoyment of this world. Exact ideals of scholarship were glorified and the scholar was regarded as the leader of civilization.

But the new system also brought about the degeneration of the study of literature, a stress of empty memorization, and an emphasis of a limitation of the past.

However, in the history of humanity reformers have often become traditional, and their fervour has frequently been diminished through apparent success. Actually pedantic, many Renaissance scholars were as regressive as the scholastics whom they criticized so vigorously. On the other hand, this criticism cannot be made of educators like Montaigne and Ramus who believed in a universal scheme of instruction.

Still, the Renaissance is closer to the twentieth century than almost any age. It posed severe dilemmas which still torture modern man. What is the relationship of knowledge to morality? What is more important; general education or specific knowledge? Which is to be the center of education: science or literature? What is the relationship between intellectual and aesthetic excellence? All these questions are of perennial importance in the history of education.

In order to live up to the Renaissance ideal of virtue, man found it necessary to develop all his interests: physical, mental, aesthetic, and spiritual. Thus, there was a need for real creativity. In addition, the emphasis on self-expression and of confidence in man helped to make humanism one of the most significant movements in the history of education.

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PHILOSOPHICAL ASPECT OF MODERN HUMANISM

(1) Principal Postulates of Humanism. They are as follows:

- (1) Humanism does not believe in supernaturalism. It regards nature as a system of constantly changing events. Hence the universe exists independently of any mind.
- (2) Humanism believes in science and thinks that man being a product of nature is a part of it. Man's body and personality are inseparable. Hence he does not survive after death.
- (3) Humanism considers that human thinking is a result of the interaction between the complex living organism and the environment.
- (4) Humanism thinks that man is competent to solve all his problems on the basis of his own reason and scientific method.
- (5) Humanism believes that man is the maker and master of his own destiny.
- (6) Humanism thinks that man's happiness lies in this world. For the achievement of this happiness he should be made free in this world to progress culturally, economically and ethically.
- (7) Humanism wants to make man free to have the highest aesthetic experience of art and beauty.
- (8) Humanism stands for national and international democracy in order to establishing an everlasting peace in the world.

The above eight points may be regarded in a nutshell what Humanism stands for today. By the term Humanism it is understood today that man has a right to be happy. His happiness needs no justification. It does not require any support from any supernatural source.

According to Humanism man is endowed with the requisite power to make this earth a place of peace and beauty. Humanism is against any tendency which is likely to encourage some kind of defeatism in man. It infuses hope and courage in man and reminds him that his only home is in this mundane world, so he must find his destiny here on this earth.

The ethics of humanism is to serve one's fellow men. Humanism may be regarded as human-being-ism. It believes in the interests of human beings. It does not tolerate any kind of discrimination against any race, community or nature. Modern

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Humanism stands for cosmopolitanism, international friendship and essential brotherhood of man.

(2) The Universe of Nature. According to Humanism this mighty and abundant Nature is our home. All marvels of life are produced by Nature. We are sustained by Nature. This earth has to be accepted as good. It is here that we can experience all worthwhile and happy existence of humanity. Men on this earth may possess all glories of art, culture and science. This life, earth and Nature have to be accepted as enough.

(3) The Conception of Man. Humanism holds that man is not an alien in this world. Today man is displaying an increasing control over the brute forces of Nature. He can even foresee some of the cataclysms that usually took him by surprise in the past.

(4) The Conception of Mind. To Humanism mind is a function. Human thinking is as natural as walking or breathing, and it is indivisibly conjoined with the functioning of the brain.

(5) Human Freedom. The reality of human freedom has to be assumed. It is necessarily grounded in natural processes. It can prefer one thing to another and can adapt itself to all things. In fact, freedom comes out as a result of these qualities of preference and adaptability.

(6) Humanism Relies on Science and Reason. Humanism stands for the method and spirit of science to all human problems. It believes that the acquisition of this method and spirit is far more important than acquiring of information about facts. So in the study of even social sciences and in the world of public affairs we have to apply the scientific method and spirit. Humanism holds that in the absence of scientific methods man will face disastrous consequences in many of his endeavours and projects.

(7) The Ethics of Humanism. Humanism wants man to accept freely and happily the various great gifts of life. It further impresses the point that human life in own right may be as splendid and beautiful as any concept of immortality. Humanism emphatically accepts joys and beauties, the braveries and idealism of existence of this earth. It believes in the beauty of love and the love of beauty.

The humanists' emphasis is always affirmative and positive.

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He stands for the greater and more frequent enjoyment of earthly good by all human beings everywhere and unendingly. Thus his ethics stands for buoyant this worldliness and it rejects ascetic other-worldness. It is in favour of high standards in relation between the sexes, but it does not think that sex emotions as evil in themselves. It does not want any supernatural explanation or sanctions at any ethical point. In solving any ethical problem, the humanist relies upon reason based on the method of science. He does not depend upon any religious revelation or any kind of authority or intuition.

He thinks that no human act is good or bad by itself. Its goodness or badness is to be judged in terms of its results for the individual and society. Thus he draws his guiding principles from human experience and wants to test them in human experience. The Humanist thinks that from the stand point of human happiness to day is just as important as tomorrow and the current year important as any twenty years after.

Humanism stands for modification and socialization of human motives. Hence human nature has to be reconditioned and reshaped. This is possible because human nature is essentially flexible and educable. The reconditioning and reshaping of human nature should take continuously through out the whole, i.e., from birth till the old age.

Thus Humanism does not believe in the dictum that "You cannot change human nature." The reconditioning, reshaping and transformation of human nature has to be directed towards the good of the individual and society. Humanism defines man as what he does and likes to do. The Humanist concept of human personality rejects the false antithesis of the individual and society.

So Humanism wants to carry out a systematic and skilful programme of training human motives and emotions in order that the social and sympathetic propensities and impulses of human beings may be encouraged. It does not want to encourage the egoistic tendencies of man.

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Humanism stands for an abundant life for the individual. It thinks that no human happiness is possible without good economic conditions. Hence the tremendous potentialities of modern technology must be utilized for ensuring abundance for man. It is on the basis of this utilization that the good of the individual society can be guaranteed.

Humanism is afraid of the current danger of a third world war in which atom bombs, rockets, hydrogen bombs and bacteriological devices are likely to create alarming situation. But even in face of this impending danger Humanism stands firm in its vision of the good of the entire humanity. Its note is always optimistic and positive as regards human welfare is concerned.

Therefore, it advocates social co-operation for expanding the possibilities of individual fulfilment. So its attitude is one of activism and not of passivity. For the fulfilment of his goal of human welfare, the Humanist wants that the individual must renounce some of his desires and he must observe some strict control over himself in the interest of ensuring human happiness of this earth.

(8) Humanism and Democracy. From the ethics of Humanism we may safely infer that this philosophy stands for the widest possible application of democracy to all relevant aspects of human life. We have to keep in mind that the democratic spirit is not dogmatic. It recognises the value of constant challenges to basic assumptions. So no limit to the growth of the individual and society can be thought of.

This growth must always be conceived in a social context and this context implies the good of the entire mankind. Towards this end Humanism wants people to rule themselves according to the principles of democratic government. The people should be able to outline their own pattern of freedom, happiness and progress. It is immaterial if they make their own mistakes in this process, because by doing so they will learn from their own experience and grow wiser.

Humanism thinks that democracy is of permanent validity for mankind. Democracy has not to be thought in terms of political democracy alone. In fact, it must include within its purview, the social, economic, religious, philosophical, educational and various other aspects of human life. Complete and true Humanism implies a real full-fledged Humanism.

IMPLICATIONS OF MODERN HUMANISM FOR EDUCATION

According to the ethics of Humanism schools, colleges, universities and research institutions will benefit greatly from

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the enlarged financial resources of the State, because these units of the society will be regarded as centres from where will flow all that is good and needed for the good of mankind.

Due facilities will be made available for the advancement of all individuals irrespective of caste, colour, creed and sex, rich and poor, high and low, dull and brilliant. In all the educational endeavours the accent will be also social rather than only individualistic.

This will imply more emphasis on the study of social studies, such as, sociology, politics and economics. Ethics will be included in the curriculum in order to help the youth to imbibe broad Humanist attitudes which will imply loyalty to the social group and to mankind.

The teaching of science and scientific method will be greatly emphasised. The students will be taught to learn how to think rather than to memorise individual facts. There will be no opposition between science and Humanities. Both will receive due attention without excluding any.

In the Humanist educational programme an attempt will be made to spread in the people a fundamental awareness of literature and art so that they may be able to appreciate and imbibe the good and beautiful in life. This will not mean lowering the standard of literature and art, but of raising the cultural standard of the people to unprecedented level.

Thus there will be a vast extension of institutional facilities from the primary education stage to the adult level. The administration of all types of schools, colleges and other educational institutions will be governed according to democratic principles.

There will be academic freedom to all. Teachers and students will be free to establish and join organisations of their choice. There will be freedom of thought in all educational institutions. In the literary, artistic and intellectual fields, no undue pressure and penalties fears and conventions will be imposed because they are likely to cripple or kill freedom of thought, opinion and creation.

IMPACT ON EDUCATION IN U.S.A. TENTATIVE GOALS

Several attempts have been made to describe the aims of education. Thus, in 1918, the Commission of the Reorganisation
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of Secondary Education pointed to seven basic goals of education.

Good health

Command of fundamental processes

Worthy home membership

Vocational efficiency

Civic efficiency

Worthy use of leisure

Ethical character

In 1933, a committee of the National Education Association formulated social-economic goals to be realised through education. Among the members of the commission were Leon C. Marshall, Robert C. Moore, Edwards A. Ross, John Dewey, and Fred J. Kelly. According to the commission, the goals to be achieved were the following:

Hereditary strength

Physical security

Participation in a growing civilization

(a) Development of skills and techniques

(b) Development of values, standards and meaningful philosophies

A dynamic, flexible personality

(a) Personal initiative

(b) Discriminating viewpoints and choice

(c) Flexibility of thought and conduct

(d) Individual differences

(e) Need for co-operation

Suitable occupation

Economic security

Mental security

Equality of opportunity

Freedom

Fair play

The Educational Policies Commission in 1938 issued an important report on The Purposes of Education in American Democracy. The report centres upon four major areas.

(1) Self Realisation. an inquiring mind; command of fundamental processes, such as speech, reading, writing, arithmetic; sight and hearing; health knowledge and habits; interest in public health; recreation; intellectual and aesthetic interests; formation of character.

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(2) Human Relationships. respect for humanity; friendship; co-operation; courtesy; appreciation of the home; conservation of the home; homemaking; democracy in the home.

(3) Economic Efficiency. the importance of good workmanship; occupational efficiency; occupational adjustment; occupational appreciation; personal economics; consumer judgment; efficiency in buying; consumer protection.

(4) Civic Responsibility. the need for social justice; social activity; social understanding; critical judgment; tolerance; social application of science; world citizenship; understanding of the principles of conservation as related to the national resources; devotion to democracy.

THE BROAD GOALS OF EDUCATION

The main aims of education can be summarized under fifteen headings. Naturally these objectives are tentative.

(1) Reflective Thinking is a Primary Need. Few of us are aware of the resources of our mind, and thus we spend most of the time in day dreams, rationalizing our pre-conceived beliefs. Reflective thinking involves an attitude of objectivity whereby we formulate tentative theories and try to verify them in a laboratory manner. Reflective thinking is a purposeful activity; it changes, as Dewey points out, an indeterminate into a determinate situation.

(2) Appreciation of Culture should be Emphasised. Education is incomplete without the enjoyment of the arts and humanities. A knowledge of the great works of art of the past may illuminate our appreciation of the present. The alarming trend in education, as Whitman indicates, is the reign of vulgarity.

Often a monistic viewpoint exists which equates industrial arts with Sophocles, Edgar Guest with Robinson Jeffers, Dale Carnegie with Socrates, and Michelangelo with an illustrator of the Saturday Evening Post. Appreciation implies more than a recognition of the great works of art; it means a transvaluation of our attitudes whereby art becomes a way of life and conditions our basic values and goals.

(3) Development of Creativity should be Stimulated. Too often education is concerned merely with the imitation of the past; too often education stresses discipline for the sake of

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discipline; too often the individuality of the student is overlooked; too often the education process is so boring and anaemic that it kills our creative drives. Creativity demands and only insight, but concentration and dedication.

Thus, Thomas Wolfe would revise his novels many times; when he was engaged in creative work all other interests and concerns would be secondary. The teacher can aid creativity by stimulating students, by uncovering hidden talents, and by respecting the originality and individuality of his students. The goal of the teacher should be to lead the student from passivity to activity, and from imitation to creativity.

(4) Understanding and Application of Science are significant, because science, perhaps more than any other field, has contributed to the advancement of civilization. At the same time, the new scientific weapons have created immense dangers for the survival of man. Science thus offers no magic solutions and no magic Utopias for modern man.

A clear distinction should be made between the scientific method and technology. The scientific method is open-minded, tentative, tolerant and abhors absolute conclusion. It can be used in the natural as well as in the social sciences. Technology, on the other hand, represents the application of science. From a moral viewpoint, it may have either constructive or destructive effects. For example, an airplane may be used for transportation or for purposes of mass destruction.

The task to education is to give us a balanced view of science, to see both its possibilities and limitations.

(5) Contact with Great Ideas is Another Aim of Education. We learn by critical thinking as well as by doing. Many

philosophers have been concerned mainly with abstractions; they have looked upon ideas as things-in-themselves. Ideas, it must be remembered, are functional and they initiate social change, as in the case of Darwin and Freud.

Contact with great ideas leads us away from the immediate and gives us perspective regarding our own time and our own culture. However, the emphasis in our educational thinking should not primarily be upon description of events and ideas, but rather upon the ways and means through which life can be changed and improved.

(6) Moral and Spiritual Values cannot be excluded from

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the educative process. Yet, moral and spiritual values are often regarded in a rather narrow manner. Teachers are frequently subjected to a multitude of tabus, especially in small towns. They are evaluated by their conformity, rather than by their sense of originality.

A commentator stated recently that he wanted to preserve the spiritual values of our civilization. When I asked him how this would be accomplished, he replied that he wanted to banish writers like Steinbeck and Hemingway from the high school anthologies, for writers such as these present a "perverted view of life."

Genuine spirituality implies quite a different perspective than that represented by the commentator. Genuine spirituality implies a questioning spirit and an identification with the highest symbols of cultures. Like Jesus and Buddha, the truly spiritual teacher will regard all men as equal and he will disregard the barriers of race, religion and nationality.

(7) Fundamental Skills are Basic in Education. Yet these skills do not just imply a mastery of reading, writing, and arithmetic, but they include an emphasis upon the art of communication and the development of aesthetic sensitivity. To be able to read, write legibly and understand the bases of mathematics—all these capacities are not to be equated with genuine education. A more significant measure of genuine education would be the ability to critically analyze literature, distinguish between propaganda and truth, and arrive at rational decisions.

(8) Vocational Efficiency has Become a Primary Concern of Modern Education. We are interested not only in the enjoyment of life, but also in how we can best make a living. Unfortunately, we often choose the wrong profession; as a result we feel frustrated and may develop a severe neurosis.

Once we realise that we are in the wrong career field we may react as violently as Gauguin, who sacrificed respectability and economic success to devote himself to art, both in the garrets of Paris and in the wilderness of various South Sea Islands.

Vocational efficiency should not be equated with economic success; otherwise we are dominated by the idol of materialism. Often, important professions, like teaching, are certainly not the most remunerative careers. We should develop a respect

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for all, as much for the mechanic as for the banker, as much for the poet as for the scientist.

(9) Effective Education Implies a Better Adjustment to Family Life. Through education we can improve our appreciation of the home and we can become more considerate of others. We become aware of the destructive ways of conflict and of the importance of mutual sharing and understanding. Confucius already pointed out that the educated man should set an example, not merely in his thinking, but also in his conduct.

Education can change both the spiritual and physical aspects of the home. It can create a more aesthetic atmosphere, and it can improve our homemaking capacities. It can also change our basic attitudes; we may cease to regard our own needs and desires as primary and instead learn to cooperate with others.

(10) Effective Citizenship is Best Achieved through Education. Citizenship implies more than the fulfilment of elementary political duties—it implies the need for tolerance and social justice and the development of a genuine social conscience. Effective citizenship demands not only a verbal allegiance to democracy, it requires also the daily application of democratic principles in the home, in the classroom, in business, and in political affairs.

(11) Without Physical and Mental Health all the other Objectives are Superficial and Visionary. While good health, to some extent, depends upon our heredity, modern science has made immense strides. Through correct habits, emphasising the interdependence of the mind and body, we can achieve not only a long life, but also a healthy and happy life.

Mental health requires a balanced perspective and the avoidance of extremes. If we are sadistic or masochistic, if we hate

others, if we are imperialistic in our behaviour, if we act on an infantile plane, then, certainly, psychological conflicts are bound to occur.

Education can become the tool of maturity. It should be, as Spinoza said, a reflection upon life rather than upon death; it should indicate our possibilities—both physical and mental— rather than our limitations.

(12) Genuine Education Ought to Change Our Personality. Whitehead once stated that being interesting is more important than being factually correct. If education has made us boring

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and uninteresting then it has missed its goal. Real knowledge should make us more dynamic and fascinating, we should radiate our zest and yearning for truth.

(13) Education Ought to Give us Permanent Interests. Activities that are confined merely to the classroom are superficial. If we only read the books that are assigned we are inferior students; we should read on our own and become imbued with the adventure of knowledge.

Our leisure time interests ought to reflect our yearning for education. Certainly, sports, movies, an active social life are to be recommended; still, all these activities are not ends in themselves and are inferior to cultural activities, which raise our level of understanding and sensitivity.

(14) The Achievement of Peace is One of the Fundamental Objectives of Education. Any system of education which contributes to mistrust among nations and which glorifies chauvinism and military force is to be condemned. Thus, we read in *All Quiet on the Western Front* about the education system of Germany before 1914.

Technically, it was proficient. The German youths had an excellent classical background and a comprehensive knowledge of science, but their minds were poisoned by myths about the superiority and infallibility of the German fatherland.

(15) Education Aims at a Perpetual Renaissance of Man. It indicates that man is the measure of the universe, that knowledge is an infinite process, and that creativity must radiate and not be confined to the few. As educators it is our task to create not only original minds in art, literature, music, philosophy, religion, and science, but also to develop an interested audience which can appreciate creativeness.

Education thus looks to the future; it indicates that man has not finished his task, rather that he has only begun. Education is not the prelude to despair and cynicism, but the eternal overture to hope and expectancy.

IMPACT ON EDUCATION IN INDIA

Humanism in India is as old as Vedas therefore, the aims of education in Ancient India were as follows:

(1) Infusion of Piety and Religiousness. The first aim of education in ancient India was to inculcate a spirit of piety and

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religiousness in the mind of every child. Before the start of education the celebration of consecration (upnayan) and during the period of studentship observing fasts for purity reciting regular prayers in the morning and evening and celebrating various religious festivals while in the homes or ashrams of their gurus, were such activities which infused in children a spirit of piety and religiousness. In this way, all kinds of education, be it vocational or literary, developed the child as a social being devoted to his own good and the welfare of society.

(2) Character Formation. The second important aim of education in ancient India was to develop a strong moral character of the child. In those days, Indian philosophers firmly held the view that mere education was not enough but the inculcation of moral qualities to form a strong character was greatly essential. Manu Smriti has clearly laid down that a man of good conduct and character may not be a great vedic scholar, yet he is far superior to that man of learning who does not possess a good character. Hence, it was the sacred duty of the guru to develop a strong character of every child. In this connection books had maxims regarding character written on every page. Not only this religious discourses regarding morality were also given by gurus and saints.

(3) Development of Personality. The third aim of education was to promote an all-round development of child's personality. To achieve this aim, it was considered essential to develop a feeling of self respect in every child. Hence, attempts were made to develop self confidence, self restraint discrimination and judgment.

(4) Inculcation of Civic and Social Duties. The fourth aim of education in ancient Indian was the inculcation of civic and social duties. To achieve this aim, the child was taught to become social minded devoted to social service giving up selfishness and narrow-mindedness. Not only this, a sense of duty towards parents, family members and other common people of the land was promoted in children so that they become dynamic citizens and discharge their sacred obligations of life.

(5) Promotion to Social Efficiency and Happiness. To promote social efficiency and develop happiness, was the fifth important aim of education in ancient India. To achieve this aim, vocational and technical education was imparted to children

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to make them socially useful. In those days, the principle of division of labour was adhered to.

This principle contributed the maximum to social good and happiness by a progressive development of social mindedness and vocational efficiency of all the members of society. There were Brahmans and Kshatriyas who performed the duties of rulers and the Shudras worked as philosophers for the uplift of society. In spite of all this, it was considered useful for a common man to carry on his family vocation. All this brought about great happiness to all individuals of society.

(6) Preservation and Spread of Culture. The sixth important aim of ancient education was to preserve and propagate the cultural heritage. In those days, Hindus regarded education as a most potent means to preserve and transmit their culture to the rising generation. It was the penance and hard work of those teachers and saints that we are able to preserve and transmit that cultural treasure even to this day.

Dr. Altekar has rightly remarked—"They were not only preserving the knowledge of the ancients in these branches, but constantly increasing the boundaries by their own contributions which were being made down to medieval times."

The above review clearly reveals the fact that the aims and educational system prevalent in ancient India promoted the all-round development of a child's personality and also developed society in all sphere of thought and activities.

During medieval period, most part of India was ruled by Islamic ruler and thereafter by the Britishers, therefore only after independence we could hope to go Humanistic as per our ancient traditions and we did so by opting for democratic polity and humanising education.

FORMULATION OF SUITABLE EDUCATIONAL AIMS FOR MODERN INDIA

India attained its freedom on 15th August 1947. This dawn of liberty brought on our shoulders a great responsibility to shape the future of our country according to our plans. For this, we need a vast army of leaders in all spheres of activity and all areas of human life. The continuous development of our country demands that generation and generations of capable and devoted persons should be coming up to shoulder the responsibilities of national development.

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Education is the only means to achieve this high ideal of national service. Hence, formulation of suitable aims of education and organisation of an efficient working system to achieve those aims is the foremost and prime need of the day.

Thus, keeping into consideration, the dominant needs of the country, the Government of India responded to this crying need of the nation by appointing the following commissions to formulate suitable aims of education.

(a) Aims of Education According to University Commission 1948

The University Commission recommended the following aims of education:

1. To develop a sense of discrimination.
2. To motivate for more and more knowledge.
3. To know the real meaning of life.
4. To provide vocational education.

(b) Aims of Education According to Secondary Education Commission (1952-53)

Considering the dominant needs of India, the Secondary Education Commission recommended the following aims of education.

(i) **Development of Democratic Citizenship.** India is a secular, socialistic democratic republic. To make the democracy of our country successful, the first aim of education is to produce dynamic, resourceful and enterprising citizens. But citizenship is a challenging responsibility in democracy, because each individual in such set up has to form his independent judgment on all social, economic and political issues and also decide his own course of action.

For this, each child should have a correct ideology, correct attitudes and correct mode of behaviour. Thus, to form a correct picture of life, education should develop in children a capacity of clear and correct thinking and receptivity to new ideas so that they are not misled by false propaganda or become slaves to outmoded customs, traditions and beliefs but are able to develop the intellectual ability to sift the right from the wrong and also the strength of character to reject the improper and the unwholesome.

Besides this scientific attitude towards life and the nation,

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children must possess the ability to express themselves in press or on platform so that they are able to make their influence felt on others and assist on the formation of a healthy public opinion by free discussion, persuasion and exchange of ideas.

(ii) **Training in the Art of Living Efficiently.** The second aim of education is to train children in the art of living efficiently. As a matter of fact, a child cannot live and develop alone. So far his wholesome development and the benefit of society, education should develop in him a spirit of accommodation, the necessary conditions of which are discipline, cooperation, social sensitiveness and tolerance.

With the development of these socially desirable qualities, he will be able to lead an efficient life with others in happy union and undertake plans of national reconstruction with the help of other fellow-beings.

(iii) **Improvement of Vocational Efficiency.** The third aim of education is the improvement of vocational efficiency of every child. To achieve this aim vocational training is necessary.

Hence, appreciation of the dignity of all types of work should be inculcated in all children from the very beginning so that they are able to take pride in doing every work as thoroughly and efficiently as they can. At the same time, due emphasis on craft work should be given.

Not only this, each subject should be given proper place in the curriculum so that each child may choose the vocation of his interest which he wants to follow after finishing his studies. This scheme will provide skilled labour to various vocations and ensure the industrial development of the country.

(iv) **Development of Personality.** The fourth important aim of education is the development of child's whole personality. By development of whole personality is meant the development of all aspects namely—physical, mental, social, moral and spiritual. For this, education should provide creative and constructive activities to be done by the child so that he is able to develop his literary, artistic and cultural interests.

The development of these interests will lead to the development of the whole personality of the child. Hence, the child should be motivated to participate in various creative and constructive plans of national development so that he is able to develop his personality to the full extent.

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(v) **Education for Leadership.** India needs ideal leadership at all levels and in all spheres of life. Hence, education for leadership is the fifth aim of education. To achieve this aim education should inculcate certain socially desirable qualities namely—discipline, tolerance, sacrifice and social service etc., so that as capable and devoted citizens they feel their responsibility and lead the country ahead on the road of progress and prosperity.

(c) Aims of Education According to Kothari Commission (1964-66)

Kothari Commission has recommended the aims of education as under;

(i) **To Increase Productivity.** The first aim of education in our democratic set up to increase production by leaps and

bounds. This increased production should match with the increasing population. Unfortunately the picture is just the reverse. We observe that population is increasing at an alarmingly high rate whereas production in all fields is lagging behind comparatively.

Thus, we should try to increase production in all fields as much as possible. To achieve this important aim, we should try to vocationalise secondary education besides emphasising agricultural and technical education. In this connection the commission has suggested some specific plans to increase production.

(ii) To Develop Social and National Unity. For national reconstruction, national unity is an essential need. In the absence of national unity, self-centred individuals try to achieve their own motives without caring for the interests of the nation. This makes the nation weak and backward. Thus, national unity is greatly essential for national reconstruction. But the feeling of national unity can be developed through education only. Hence, the aim of education should be to develop social and national unity.

(iii) To Consolidate Democracy. Education is necessary for the success of democracy. Hence, to consolidate democracy is the third aim of education. To achieve this aim, education should be so organised as to provide more and more effective experiences to children to inculcate in them the qualities of democratic living. Then only, national consciousness will

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stimulate national outlook, sense of national character and responsibility. In this connection, the commission has suggested specific measures to consolidate democracy.

(iv) To Modernise the Country. The fourth aim of education is to modernise the country. In this age of sciences new researches are made by all advanced countries of the world in all fields of human life. Due to these researches old customs traditions and beliefs are breaking yielding place to new and useful ideologies and techniques of production. On account of this change a new society is in the making.

Unfortunately, in our country the old customs, traditions and techniques of production still exist with the result that India is taken to be a backward country in the community of other nations of the world. If we wish to bring our country in the line with the advanced countries of the world, our people should learn various kinds of scientific knowledge, together with useful techniques of production and use them intelligently to boost our production bringing about a desired change in our old ideologies. This modernization of our country depends upon education. Hence, education should achieve this aim.

(v) To Develop Social, Moral and Spiritual Values. The fifth aim of education is to develop social, moral and spiritual values. It may be noted that skilled labour is greatly essential to modernize the country. Hence, prime importance should be given to scientific subjects in the curriculum. But scientific subjects may prove detrimental to the development of character and human values.

Thus, the commission recommends that besides scientific subjects, humanities should also be included in the curriculum so that industrial development and human values continue to develop simultaneously. In other words, human values should be inculcated in the children to enable them to become human beings in the real sense of the term. It should be remembered that we may become as advanced as possible and develop our economy to the highest level, but we should not give up our cultural foundations which have withstood the ravages of adverse times from time immemorial.

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QUESTIONS FOR ANSWER

1. Explain Ideals of Renaissance and Humanistic realism as Contributors of Modern Humanism.
2. Explain Erasmus and Tolstoy's philosophy of education in the light of Modern Humanistic philosophy.
3. Write a note on philosophical aspects of Modern Humanism.
4. Write a note on the impact of Modern Humanism on education in U.S.A.
5. Explain the impact of Modern Humanism on the educational policy of free India.

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12 Eclectic Tendency in Education (Synthesizing All

Educational Philosophies and Tendencies in Education)

Pandit Jawaharlal Nehru while delivering a Azad Memorial Lecture said:

"Education is supposed to develop an integrated human being and to prepare young people to perform useful function for society and to take part in collective life. But when that society is changing from day to day, it is difficult to know how to prepare and what to aim at."

Thus Pandit Nehru indirectly outlined the need to make educational philosophy most modern as to meet the needs of present day society and this needs a harmonious 'synthesis' between all the conflicting factors in various educational philosophies and tendencies. A smooth synthesis between the merits of all the educational ideologies and tendencies is possible through opting for eclectic tendency. Munroe Paul has defined this tendency as follows:

"The eclectic tendency is that which seeks the harmonization of principle underlying various tendencies and rationalization of educational practices."

By eclectic tendency we mean a tendency which seeks to achieve a harmonious synthesis between all the conflicting factors

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in various philosophies and tendencies of education. In other words, to achieve a smooth synthesis between the merits in all the ideologies and tendencies is eclectic tendency.

ECLECTIC TENDENCY AND MODERN LIFE

The advance of science has brought about a synthesis between all the cultures and ideologies of the modern world. In the same way, in modern civilization also various ideals and beliefs unite as a harmonious whole leaving aside their differences and conflicts. This tendency of synthesis between different ideologies in modern culture and civilization is called eclectic tendency.

This tendency emphasises an attitude of appreciation and acceptance of the merits of the various cultures and civilization of the world and inspires children to lead a life of smooth adjustment, broad outlook, large heartedness, sympathy, tolerance, co-operation and fellow feeling among all the fellow citizens of the world as a whole.

Philosophy of life has a powerful impact on education. Because eclectic tendency is gaining wider and wider appreciation and acceptance in the life of an individual today, therefore the influence of this tendency on education is natural. This is the reason why we see eclectic tendency in modern education also. We see that modern education is not based entirely on any one specific tendency. It reflects a harmonious synthesis of all those dynamic ideals and principles on which various tendencies have had their influence in different times.

The object of eclectic tendency is to achieve harmonious synthesis in various aspects of all the conflicting factors in various philosophies and tendencies of education. The various aspects of educational philosophy are as follows:

1. Aim of Education,
2. Curriculum,
3. Methods of Teaching,
4. Correlation of Subjects,
5. Importance of Subject Specialists,
6. Teaching as a Profession,
7. Emphasis on the Training of Teachers,
8. Place of Teachers,
9. Form of Education,

10. Discipline,

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11. Place of School in Life, and

12. System of Education in the Nations.

It requires much space all above aspects in various educational philosophies and tendencies are discussed and then to give their form as per eclectic tendency. Therefore hereunder we will only give various forms aims of education and thereafter give its eclectic tendency form. The other educational aspects mentioned about will not be discussed in detail only their eclectic form will be given.

VARIOUS AIMS OF EDUCATION

Different philosophers, social reformers and educationist have formulated different aims of education for individual and society keeping into consideration various needs and ideals. Before discussing the aims of education in modern India, it is essential to study all these aims. Hence, in the following lines we are discussing various aims of education.

1. Knowledge Aim

Socrates, Aristotle, Dante, Comenius, Bacon and other philosophers belonging to the Idealistic school of thinking, have propounded knowledge as an important aim of education. According to this aim, the individual develops his individuality and attains happiness in his life. As such, knowledge aim occupies a prominent place in the field of education.

Meaning of Aim. In its narrow sense. Knowledge aim means "knowledge for the sake of knowledge." Even common people have received their education inspired by this aim. As such, it is the duty of teachers to impart knowledge to children as much as possible.

According to its protagonists, education is that knowledge which only the scholars know. Experiences gained in day to day activities of life is not taken as knowledge. A majority of parents and teachers think that knowledge is received through the cult and exercise of the mind. Hence, bookish knowledge is eagerly sought for and given a high rating in society.

In its wider sense, knowledge aim means "mental development". In this sense, it is not only the cramming of various subjects or a body of information but it means to develop all the mental powers namely thinking, reasoning, discrimination, judgment and memory under a discipline.

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Such knowledge gives insight to judge between proper and improper and also increases the capacity to do more and more work. In reality, true knowledge co-operates activity in making the life of an individual quite happy and successful. But this kind of knowledge may be gained by the child when he learns through his own initiative efforts and research.

This will endow him with full confidence and insight to face the future problems of life boldly and solve them by his own experience gained by earlier efforts. It is why, some educationists emphasise knowledge for "mental development" instead of only "knowledge for the sake of knowledge".

Arguments for the Aim

- (1) The goal of life is to attain peace and happiness. It is impossible without knowledge.
- (2) With the help of knowledge, an individual attains development and progress.
- (3) Knowledge enables the individual to succeed in material sphere and provides him happiness and contentment of the other world also.
- (4) As food builds body, so also knowledge gives capacity to the individual to discipline his thought, feelings and actions.
- (5) Knowledge enables the individual to adjust with the environment and also change it as and when needed.
- (6) Success in any industry will be achieved only after a deep knowledge of some vocation.

(7) Knowledge stimulates the formulation of a moral character.

(8) Mental development enables the individual to use his powers and capacities to his own development and welfare of society of which he is an integral part.

2. Cultural Development Aim

Some scholars hold that the aim of education should be cultural development. This aim means to culturise an individual. It may be noted that the world culture has been interpreted variously in various countries at various times.

In some countries, it signifies only a high degree of efficiency in some particular languages. Sometimes it is interpreted in terms of ways of living, varieties of entertainment, general behaviour and standard of fine arts in society.

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There are some countries where culture is made synonymous with love of music, dancing, literature and refined social behaviour. Some regard smoking drinking gambling and free mixing with sex as items of culture.

Thus, cultural development aim of education includes the inculcation of noble ideas, attitudes and patterns of behaviour.

Arguments for the Aim

(1) Education according to this aim tries to make an individual well-versed in music, dancing and fine arts. He may not become an expert in these arts, but he begins to understand and appreciate the intricate beauties of these arts. As such he gains respect in society. At the same time, he learns to spend in leisure hour in a very profitable and appropriate way.

Thus with the development of his personality, he contributes in his own measure to the development of society.

(2) The innate tendencies of a child are of animal nature. It is this culturizing process which sublimates, purifies and modifies them into real human qualities of patterns of conduct.

(3) Knowledge only informs and reinforces the mind while culture stimulates and develops the heart also.

(4) Culture helps the individual to achieve harmonious adjustment with the environment.

(5) A cultured person gives up narrow ideas and selfish interests and learns to devote himself to the service of high ideas and noble objectives.

(6) Culture embraces all the achievements of human beings in all fields of human thought and action. M.K. Gandhi has rightly said—"Culture is the foundation of the primary thing. It must show itself in the smallest detail of your conduct."

3. Character Development Aim

Meaning of Aim. A number of noted educationists have emphasised character development as an aim of education. Among these educationists, the German educationist Herbart tops the list. According to him, character means the inner stability and strength. A man of character always acts according to his ideals and principles.

These principles may be moral or immoral. Herbart speaks of character as a character based on moral ideals and values. The development of the individual as well as of society depends

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upon this moral character. Thus, Herbart says—"The one and the whole work of education may be summed up in the concept of morality."

According to Herbart, the conduct of an individual often creates disorder in society because it is guided by his inherent tendencies and basic instincts. Hence, education should sublimate and purify these basic instincts into moral qualities of thinking, feeling and action so that his conduct becomes morally desirable.

At the time of birth a child does not possess a sound moral character. To achieve this aim his innate tendencies have to be purified and moulded into desirable channels of moral conduct and healthy attitudes.

Education is the only potent means to inculcate in children all the moral qualities namely love, sympathy, co-operation, sacrifice and social service in such a way that he easily learns what is bad, evil and unfair and gradually forms a good

moral character.

For the formation of a strong character, Herbart advocates the development of varied interests. He emphasises that the prime and ultimate aim of education lies in the concept of developing good moral qualities. But before making any attempt to realise this ultimate aim, it is necessary to develop varied interests in children as these interests go to form the character of an individual. These interests in their various forms, indicate the character of an individual.

In short, Herbart establishes a close relation between the thoughts and conduct of an individual. He holds that normally the conduct of a child is governed by his interests and the development of his interests depends upon his thoughts. If thoughts of an individual are pure, his conduct will also be desirable.

Hence, to develop noble thoughts and interests of a child, Herbart considers education an important means to develop the moral character of child. Thus, education should develop noble thoughts and interests of an individual to shape his behaviour and moral character.

Herbart has also emphasised that only those activities and subjects which are pervaded with moral spirit must be given due place in the curriculum. He has named History and Literature as these subjects.

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According to him, study and teaching of these subjects will lead to the inculcation of moral and human qualities of fortitude, courage, sympathy and fellow-feeling etc. He exhorts teachers to stimulate and inspire children to study these subjects with all sincerity and seriousness.

Arguments for the Aim

- (1) A man of good and strong character is respected by all.
- (2) Ancient Indian and Greek Idealists have emphasised devotion to highest ideals to Truth, Beauty and Goodness for the formation of a good character.
- (3) To save humanity from conflicts, decay and destruction, inculcation of moral qualities in an unavoidable necessity.
- (4) By strength of good moral character, a man is able to achieve success in all fields of life.
- (5) A man of strong moral character is able to face all the problems of life boldly.
- (6) According to Herbart Spencer—"Not education, but character is man's greatest safeguard. A strong character is an asset not to the owner of it but to the whole society with which contacts are made."
- (7) John Dewey says—"Establishing of character is a comprehensive aim of school instruction and discipline."
- (8) Plato and Aristotle have exhorted the development of moral qualities and strong character as the main aims of education.
- (9) Raymont has emphasised that the ultimate purpose of a teacher is not to develop a healthy physique nor fulfilment of knowledge and purification of feelings, but the formation of good character and noble attitudes.
- (10) Citizens of a country, having strong, character and determination, can lead the nation to a pinnacle of glory.
- (11) Mahatma Gandhi, when asked about the aim of education in free India, exhorted in strong words as "Character Building—I would try to develop courage, strength, virtue, the ability to forget oneself in working for this great aim."

4. Vocational Aim

Meaning of Aim. Some educationists are of opinion that only knowledge and culture aims of education are not sufficient to

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provide for all the needs of the individual and that of the society. They emphasise that the aim of education should be vocational. According to them, livelihood is very important problem before every individual today. Such education is useless if it makes the individual a parasitic on others even for the fulfilment of his basic needs of life.

Hence, in modern times, the chief aim of education should be to provide vocational education to each child so that he is able to solve his economic problems without any difficulty. Parents also send their children to schools to that; after receiving education, they become capable to earn their livelihood maintain themselves and their families.

The government have also make suitable provisions for the vocational guidance for children in all the develop and developing countries of the world. Full use of these services should be made and the teachers should guide children into right channels.

Since vocational aim of education emphasises upon the problem to livelihood ensuring the fulfilment of the economic needs of the individual, this aim is often called as Bread and Butter Aim, Blue jacket Aim and White Collar Aim also.

Arguments for the Aim

- (1) That education is useless if it does not prepare the individual to earn his livelihood and meet the necessities of life.
- (2) Man's progress in all fields depends upon his capacity to earn his livelihood and meet his physical wants.
- (3) Material prosperity alone does not provide comfort to the individual, it gives him social status and social prestige as well.
- (4) In U.S.A. and other progressive countries, the vocational aim of education has been given priority. In all the school of those countries adequate provision for vocational guidance for all the children have been made.
- (5) Vocational and technical education not only benefits the individual, but also leads the society to greater and greater prosperity and industrial advancement. Countries without effective vocational guidance, remain poor and backward in all spheres of life.

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- (6) Vocational aim results in the creation of more doctors, engineers and efficient technicians who lead their country to the height of prosperity.
- (7) In the words of M.K. Gandhi—"True education ought to be for children a kind of insurance against unemployment."

5. Harmonious Development Aim

Meaning of Aim. By harmonious development aim of education, we mean that all aspects of child's personality namely physical, mental, emotional, spiritual, moral and aesthetic should be developed equally. It may be noted that this aim is based on the psychological foundations which assert that each child is born with some innate tendencies, aptitudes and capacities. To develop his individuality in a harmonious way, it is greatly essential to develop native endowments in a balanced way. If his native potentialities are not developed harmoniously, it will affect adversely upon his balanced development.

To develop his individuality in a balanced and effective way, harmonious development of all aspects of his personality is a must. It is with such a harmonious development of his inherent powers that he will be able to play his part well in life and achieve success in all fields.

Eminent educationists Rousseau and Pestalozzi are the chief supporters of this aim. Thus, Rousseau speaks out—"The spontaneous development of our organs and faculties constitutes the education of nature." Pestalozzi says—"Education is the natural, harmonious and progressive development of man's innate powers."

Arguments for the Aim

- (1) This aim is based on psychology.
- (2) This aim removes one sidedness.
- (3) It develops a harmonious personality by development all the native endowments of the child in a balanced way.
- (4) M.K. Gandhi emphasises—"A proper and harmonious combination of all the three—body, mind and spirit is required for making the whole man and constitutes the true economics of education."
- (5) This aim widens the curriculum with the result that an individual is able to receive more and more education.

- (6) This aim includes in the curriculum those subjects also which apparently seem useless and left out.
- (7) This aim enables an individual to strike a balanced and harmonious adjustment with the environment.
- (8) It develop a spirit of social service and felling for the welfare of other fellow beings.
- (9) In the words of Painter—"The end of education is complete human development".
- (10) According to Secondary Education Commission Report—"No education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellow-men."

6. Citizenship Aim

Meaning of Aim. Socialists hold that democratic country, creation of true, honest and dynamic citizens is most essential. Hence, they have laid great emphasis upon citizenship as an aim of education. But for good and dynamic citizenship many qualities namely—mental, moral and social are necessary.

Thus, education should be organised in such a way that these qualities develop in each child to the fullest according to his interests, inclinations, aptitudes and capacities. Then only the individual will be able to understand fully well the problems of society with a clear understanding of his rights and duties. Not only this, he will also be able to confront the problems with courage and determination and ultimately save them to his own welfare and good of the society.

In short, according to this aim, a fully developed individual will be a really dynamic, resourceful, enterprising and responsible citizen. Hence, all democratic countries of the modern age emphasise citizenship as an aim of education.

Throwing light on the meaning and importance of this aim H.H. Home speaks out—"Citizenship is man's place in the state. As the state is one of the permanent institutions of society and as man must ever live in organised relations with his fellows citizenship cannot be omitted from the constituency of the educational ideal."

Arguments for the Aim

- (1) Democracy is a way of life. All individuals must know this way of living.

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- (2) Democratic living has certain ideals and values. The development of these democratic values can only be achieved by education for citizenship.
- (3) Each individual should be aware of the political and social processes. Education for citizenship gives full knowledge in this connection.
- (4) For democratic living a certain type of character is required. Education for citizenship develops such a character.
- (5) Education for citizenship develops in an individual a national point of view and the spirit of national service.
- (6) Education for citizenship is essential for the success of democracy.

Plato rightly remarks—"Education for citizenship is the only education which deserves the name; that other sort of training, which aims at the acquisition of wealth or bodily strength, or more cleverness apart from intelligence and justice, is mean and illiberal and is not worthy to be called education at all."

7. The Complete Living Aim

Herbert Spencer, an eminent educationist of the nineteenth century emphasised that the aim of education is to provide completeness of life. Spencer advocated full development of individuality in all spheres rather than only one dimension. He was of view that education should bring about the wholesome development which enables an individual to face all problems of life in all spheres and solve them with great courage and insight.

At one place Spencer says—"Education must tell us, in what way to treat the body, in what way to manage our affairs, in what way to behave as a citizen, in what way to utilize sources of happiness which nature supplies. How to use all faculties to the greatest advantage of ourselves and others."

Discussing this topic he further adds that—"To prepare us for complete living is the function which education has discharged and the only rational mode of judging any educational course is to judge in what degree it discharges such function."

Herbart Spencer, criticising vehemently the academic education of his times in his article "What knowledge is of most worth" lays down very clearly that scientific subjects should be given prime importance in the curriculum of education.

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Not only this, he has divided human activities into five categories according to their value and importance. These are as under:

Activities	Subjects of Study
(1) Those which directly minister to self-preservation.	(1) Physiology, (2) Hygiene, (3) Physics and (4) Chemistry
(2) Those which indirectly minister to self-preservation	(1) Maths, (2) Biology, (3) Sociology, and (4) Physics.
(3) Those which have for their end and rearing and discipline of offsprings.	(1) Physiology, (2) Domestic Science and (3) Psychology.
(4) Those which are involved in the maintenance of proper social and political relations.	(1) History, (2) Politics and (3) Economics.
(5) Those which make up leisure life, devoted to the glorification to tastes and feelings.	(1) Art, (2) Music and (3) Poetry.

Arguments for the Aim

- (1) Complete living aim is not one sided and narrow like other aims of education. It is all embracing.
- (2) It develops the personality in all its aspects. It prepares the individual to face all the eventualities of future life.

According to Spencer—"As surely as the same creature assumes different forms of cart-horse and race horse according to its habits, demands, strength and speed, so surely must human faculties be moulded into complete fitness for social state."

- (3) Shorwood Anderson thus speaks—"The whole object of education is, or should be, to prepare the individual to face the various problems of life."
- (4) This aim emphasizes all the aspects to social progress viz. scientific, utilitarian, social and cooperative.

Hence, this aim emphasises the fulfilment of all the needs of life and necessities of smooth living. According to Gravas—"Herbart Spencer recommends the sciences and a new scheme of life where every one shall enjoy all advantages in order or relative values."

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8. Physical Development Aim

Meaning of Aim. Some educationists have laid stress upon the development of the body of an individual. They insist that physical development should be the aim of education. According to this aim, education should be organised in such a way that it develops as sound and handsome physique of all children. In ancient times and also in the middle age physical development aim of education was accepted in many countries. The state of Sparta in ancient Greece kept this aim in the forefront of its educational system. One still reads with taste, the stories of physical powers and daredevil deeds to the Spartan's heroes.

The famous educationist Plato also kept this aim in his scheme of education. Not only this, the great naturalist philosopher Rousseau also prescribed a scheme according to natural surroundings which make the body and its organs healthy, robust and efficient. He insisted on free physical drills, sports and out-door activities as much as possible.

Emphasising this aim Rabelais emphatically speaks— "Without health life is not life, it is only a state of languor and suffering, an image of death."

Arguments for the Aim

- (1) Physical robustness keeps an individual fit, active and joyful. Without good health, individual will not be able to work with whole mind, attention and interest.
- (2) Physically strong citizens make their country strong.
- (3) A sound mind lives in a sound body.
- (4) Physically development infuses zest in the individuals and stimulates the inculcation of good conduct and character with the result that they enjoy their lives to the full capacity.
- (5) This aim is essential for the benefit of both, the individual as well as the society. Both develop each other for the welfare of all. The educational system of Sparta aimed to develop the physical powers of its individuals who made the Spartan nation strong and victorious in battles. Dr. Johnson is of the opinion that—"To preserve health is a moral and religious duty for healthy is the basis all social virtues."

9. Leisure Utilization Aim

Meaning of Aim. Leisure time means that time when one is

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not engaged in any activity concerning livelihood. According to Ranganathan—"Leisure is that time that is unoccupied with work forced by physical, economic, hygienic and spiritual necessities." In modern times, science has invented such techniques of production, brought out so efficient invention and varieties of time saving gadgets that an individual finishes his daily routine work in a very short period of time.

Hence, a new problem has emerged as to how to spend this extra time at the disposal of an individual. Keeping this problem in view, some educationists have advocated leisure utilization as an aim of education so that individuals are educated to spend their spare or leisure time usefully.

Arguments for the Aim

- (1) Leisure time education develops the emotional and artistic faculties of children.
- (2) This aim prepares children for creative activities.
- (3) This aim indicate that children should be taught, music and other fine arts.
- (4) As a rule, education prepares an individual to earn his livelihood. But the pressing need in rich industrial countries is as to how to engage individuals during their leisure time. This aim helps to solve this problem.
- (5) This aim solves the problem of leisure time. Hence, individuals will be saved from many wasteful and harmful activities.

10. Adjustment Aim

Meaning of Aim. Some educationists emphasise that education should inculcate the capacity to adjust one self to the ever-changing environment. They hold that individuals is always engaged in a struggle, with his environmental conditions or surrounding situations of nature and society. Those, who are unable to adjust decay and disappear. Only those who adjust well service and develop.

Arguments for the Aim

- (1) Each individual should be made to develop the capacity of adjustment with the environment, both physical and social.
- (2) Maladjustment leads to decay and death whereas

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adjustment leads to survival and development. Hence, development of this capacity by education is very essential.

- (3) Social adjustment can infuse in the individual the spirit of social service and useful citizenship.

(4) An individual will be able to receive wholesome education from society only when he brings about a smooth adjustment with it.

(5) For progress in the social field, social adjustment is an essential condition.

11. Self-Expression as Aim

Meaning of Aim. Individuals have advocated the aim of education as self-expression. This aim signifies free and natural development according to one's interests, inherent tendencies and capacities.

To achieve this aim society should provide the necessary freedom, customs and situation so that the child is able to develop his innate capacities to the full extent after fulfilling his diverse needs of sex, curiosity and self-glorification in proper and effective ways.

Argument for the Aim

(1) The basic instincts of child are inborn. Hence, he has right to develop and express them freely.

(2) Psychologically also the free and natural development of basic instincts is essential.

(3) Suppression of instincts is harmful and leads to mental disorders.

(4) Suppression of the instincts by means of ideals and values will result in nervous break down of the child who may develop criminal tendencies.

(5) Free expression to the basic tendencies gives joy to the child.

(6) Hence, he should be provided such experiences.

(7) Suppression of basic instincts leads to mental complexes resulting in deformed and unbalanced personalities.

12. Self Realisation Aim

Meaning of Aim. Self realisation means to understand Nature, Human Being, God and their inter-relationship. Hence, some

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educationists advocate that the aim of education is to develop the spirit in child so that he is able to inculcate high moral qualities and achieve spiritual ideas.

In this sense, self realisation is quite different from self expression. In self expression, the spirit means only the animal instincts but according to J.S. Ross—"The self realisation is not the present unsatisfactory or indisciplined self, but the potential, fully developed self that is to be."

Argument for the Aim

(1) In ancient India the place given to self realisation was very high in the ideals of life. The child was taught in such a manner that he achieved his self.

(2) Self realisation bestows peace, happiness and bliss to the individual.

(3) According to this aim, basic instincts can be purified, moulded and sublimated for the purpose of inculcation in the child high moral and spiritual qualities.

(4) This aim purifies and changes the animal instincts of a child.

(5) This aim treats society as a means of self realisation. Thus, it elevates the individual as well as the society to a higher level of glory.

(6) This aim leads to the formation of a strong moral character.

(7) It develops the child in all aspects of his personality— physical, mental, social and spiritual. In short, it promotes perfection of individuality.

SYNTHESIZING ABOVE AIMS INTO AN ECLECTIC TENDENCY EDUCATIONAL AIM

As discussed above, education is very closely related to philosophy. In fact, philosophy determines the aim or goal of life which education tries to achieve. If we consider the aim of life as an end, then education is a means to attain that end. History testifies the fact that at different times and in different countries different philosophies and ideologies were prevalent.

According to the current philosophical doctrines and philosophy, different philosophers and educationists have formulated various aims of education in accordance with the changing conditions in different countries at different times.

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In other words, as was the need and situation, so was the education organised to meet those needs. This change in the aims of education is natural otherwise the process of education will stagnate and decay. It will not develop which is very essential for its survival. It may be noted that if this change in the aims of education is inevitable, then it will be very difficult to formulate an all inclusive, all embracing and all comprehensive aim of education.

According to modern educationists, this all inclusive aim is an essential need of modern times. From the above discussion, it has become clear that each and every aim has its own merits and drawbacks. None of these aims can give all the desired fruits of educational development. Each one of the aims discussed above is concerned with one or the other side of an individual's personality. Each will develop only one aspect of individuality.

Under these circumstances, for full and complete development of personality, we need an all embracing and all inclusive aim of education. This will bring about the good of the individual as well as the good of society.

An intelligent perusal of the above detailed discussion clearly shows that education should develop all the aspects of individuality namely—physical, mental, moral, emotional, social and spiritual. None should be neglected. With such a wholesome development, the individual will be able to use to the full at the natural means to fulfil all the basic needs and necessities of life. He will not like to be a parasite on others and will do maximum good to self and to others with a spirit of selfless devotion and sincerity.

Modern education should elevate us from all narrow considerations namely—feelings of caste, creed, colour, provincialism, linguistic jingoism, religious fanaticism and nationalistic chauvinism. An individual should learn to respect his own culture and national heritage and also bestow the same feelings of respect to other cultures, ways of thinking and acting. He should try to imbibe the spirit to world citizenship so that he is able to achieve the good to his own country as well as the welfare of other countries also. He should firmly believe and act according to the spirit of international brotherhood and human fellow-feeling.

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He must learn the dignity of labour and become a dynamic citizen devoted to the service of all humanity in all countries of the world.

Formulation of such an all embracing and all inclusive aim is a dire necessity of the modern world ridden with conflicts, confusions and various other evils. Thus aim will bring friendship and fellow feeling in the whole human race and usher an era of peace, plenty and prosperity for all the people of the world.

GROWTH OF ECLECTIC TENDENCY IN EDUCATION

Due to eclectic tendency, we find in modern education the influence of all the philosophies and tendencies of education. According to his doctrine of Naturalism, Rousseau emphasised child-centred education. In modern education also a child is developed according to his nature. Influenced by Rousseau's Naturalism, the first propounder of psychological tendency. Pestalozzi, has stated that education is the development of the inherent capacities of a child and as such education should develop to the fullest extent the physical, mental and moral capacities of a child.

Pestalozzi has further emphasised that developing the raw instincts of a child with love, affection and sympathy according to the different stages of development, necessary provision regarding public education should also be made. In modern education all these factors are given due importance.

After Pestalozzi, Herbart declared moral character as an aim of education and emphasising curriculum construction advocated five formal steps of teaching. Modern education includes all these factors also.

The third protagonist of psychological tendency, Froebel, insisted that educational process should follow the laws of Nature and considering the child's nature as good emphasised that education should allow complete development of the child through self activity. He also insisted on the inclusion of some special subjects in the curriculum laying emphasis on learning by doing.

Not only this, Froebel argued for a free and unfettered environment for the development of the child and inculcation

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of sociability together with group feeling through his *Kinder Garten* method of education for small children. In modern education Froebel's ideas and beliefs are also accepted.

After the advent of psychological tendency, the stage was occupied by scientific tendency. Its chief protagonist, Herbart Spencer, insisted that for complete living scientific subjects should occupy a prominent place in the curriculum. In this way, he tried to correlate education with actual life and uphold the importance of individualism. But it should be kept in mind that whereas Spencer, on one hand, encouraged individualism in education on the other hand, he has emphasised that individual development takes place only in a developed society.

Hence, we see that sociological tendency in education developed out of scientific tendency. In the curriculum of modern education, scientific subjects occupy a prominent place due to scientific tendency in education.

According to sociological tendency education is required to create such socially citizens who do not prove parasites on others but lead a life of self reliance. For this purpose emphasis for vocational, technical and universal education began to be given.

This huge task could be completed only by state. Hence, due to the influence of sociological tendency state system of education came into being. In almost all the progressive countries of the world, the state discharges the entire responsibility of educating the masses to the best of its capacity.

Eclectic tendency has also exercised its influence in the solution of those problems which seemed, at one time, very complex and insoluble. This tendency has brought about a synthesis between the Individual and social aims also, a problem which seemed hard to be solved efficiently because of intense and fierce controversy among the rival protagonists of the two aims. Now this controversy and conflict stands resolved because education has both Individual and social aims to be achieved today. Both the aims are not contradictory but complimentary and mutually contributory.

Today education provides ample opportunities for individuals to develop to the full and also sees that the society to which they belong also develops and achieves full social welfare and advancement for the benefit of one and all.

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The aims of education, today, are so comprehensive that they embrace the ideas of ancient philosophies from Plato to the most modern social thinkers like John Dewey and others. We see that modern educationists have defined education as under:

- (1) Butler—"The aim of education is to mould an individual according to the cultural heritage of the race."
- (2) James—"Education is the sum total of achieved habits by means of which an individual adjusts itself to its environment."
- (3) Ryburn—"Education treats an individual as such by keeping him within a group or association and keeps the development of an individual to the full so that he also contributes his best to the development of social welfare and social advancement."

The above definitions amply prove that modern education emphasises the development of an individual so that he also contributes his best to the welfare of society.

Another problem to be tackled in the field of education has been of 'interests' and 'efforts'. In ancient times, there ruled the disciplinary concept of education which upheld the use of 'efforts' in utter disregard of the child's interests.

Hence, subjects were given importance with a view to their difficulty and efforts of children to learn them. But today, a child's interests are taken into full consideration and due importance is being given to them while determining curriculum

and selecting methods of teaching.

Pestalozzi laid emphasis upon the natural interests and inherent tendencies of a child. Herbart also advocated the creation of varied interests in children.

Due to eclectic tendency both the factors, interests and efforts, are brought together to form a harmonious synthesis of the two to emphasise that a child needs the use of both, the interests as well as efforts, for his full development.

Modern methodologies as Montessori, Kinder Garten, Dalton Plan and others all emphasise the two factors namely— (1) interests and (2) efforts for proper development by education.

The third problem is of 'freedom' and 'discipline'. This has been since the earliest times a very controversial problem. The burning question had been, how much freedom and how much

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discipline, should be provided and enforced. Eclectic tendency has solved this problem also quite satisfactorily.

Today freedom and discipline, stand integrated as one concept, as two sides of the same coin. They are no longer contradictory, but mean the same thing. One involves the other. Today the hard, rigid and repressionalistic concept of discipline stands discredited and through impressionistic and sublimation processes, self reliance, obedience, self confidence, self planning and managing are inculcated in children.

This leads to self-discipline. Now freedom is no longer regarded as a license, unrestrained activities and arbitrary behaviour. Today it means all conducive opportunities for self-development and allowing the same opportunities to others as well.

This is possible when each individual adheres to self discipline and allows others the same rights for self development through self efforts, self experiences and self investigation of new truths. Modern progressive education contains all the essential merits of all the philosophies and tendencies of education. The credit of this synthesis and unified integration goes to eclectic tendency.

ECLECTIC TENDENCY IN MODERN EDUCATION

Under the influence of eclectic tendency, all the previous ideologies and tendencies are influencing the following aspects of modern education:

(1) Aim of Education. The aim of modern education, by achieving a synthesis of individual and social efficiency, is to create such citizens who develop themselves and bring about social welfare.

(2) Curriculum. Curriculum of modern education is flexible. It is constructed, keeping into consideration the ever-changing needs of society, broad based, diversified and many-sided.

(3) Methods of Teaching. Today methods of teaching are being moulded and modified according to psychological investigations and findings which advocate the use of self activities, experiences and observation techniques for effective learning. In other words, methods of teaching are being given scientific bases so as to make them operate according to the rules of natural development of children.

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(4) Correlation of Subjects. Modern education prescribes correlation while teaching various subjects so that children learn knowledge as one whole unit.

(5) Importance of Subject Specialists. The curriculum of modern education is very broad and varied. Only one teacher is not capable to teach all subjects. Hence, need to specialists to teach one or a group of allied subjects is receiving due importance these days.

(6) Teaching Work as a Profession. In modern times, teaching has become a profession. Thus, teachers work according to definite pay scales all allowances.

(7) Emphasis on the Training of Teachers. Under the influence of eclectic tendency more and more teacher-training institutions are being opened to provide training to teachers for various grades and levels of education.

(8) Place of Teacher. In ancient times, a teacher was regarded as a divine being. But now he has been drawn to the position of a friend, philosopher and guide with a mission to develop children fully and completely.

(9) Secular Form of Education. In ancient and medieval times, provision of education was made by religious institutions. But, under the influence of eclectic tendency, modern education has broken off from religious bonds and has become material and worldly.

(10) Discipline. Modern education condemns repression or compulsion of any kind for disciplining children. It stimulates a sense of self discipline among children which is essential for the development of individual and welfare of society.

(11) Place of School. Under the influence of sociological tendency, the function of school is to prepare dynamic citizens to participate in the social activities successfully. As such, school is now regarded as a miniature society to develop dynamic, enterprising and resourceful citizens.

(12) State System of Education. In modern times, each state is trying to launch schemes of free, compulsory and universal education to cater to the educational needs of its citizens.

The above discussion makes it crystal clear that modern education has drawn from all the tendencies namely— psychological, scientific and sociological to a very great extent and this process of synthesizing and gainfully imbibing is known as eclectic tendency.

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QUESTIONS FOR ANSWER

1. Write a note on various aims of education. Which one of them do you like most. Give reasons for your choice.
2. What is the synthesized educational aim of education as per Eclectic Tendency in Education.
3. "Aims of education change according to times, places and circumstances" Justify this statement.
4. Define Eclectic Tendency and a note on Eclectic Tendency in Modern Education.
5. Write a note on the growth of Eclectic Tendency in Education.

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