CHAPTER 1

EMERGENCE OF THE STUDY

1.0 INTRODUCTION

Philosophy is a broad field of knowledge in which the definition of knowledge itself is one of the subjects investigated. It spans the nature of the universe, the mind, and the body; the relationships between all these, and between people. Philosophy is a field of inquiry – the pursuit of wisdom; the predecessor and complement of science, developing the issues which underlie science and pondering those questions which are beyond the scope of science. The essence of philosophy is the study and development of fundamental ideas and methods that are not adequately addressed in specialized empirical disciplines, such as physics or history. As such, philosophy provides the foundations upon which all belief structures and fields of knowledge are built. It is responsible for the definitions of, and the approaches used to develop the theories of, such diverse fields as religion, language, science, law, psychology, mathematics, and politics. It also examines and develops its own structure and procedures, and when it does so is called metaphilosophy: the philosophy of philosophy.

Philosophy has a rich literary heritage, including the writings and teachings of profound thinkers from many cultures throughout history. Philosophers seek to understand the principles that underlie all knowledge and being. For this purpose, they develop methods of thinking, including logic, introspection, and meditation. Applying these methods, they investigate the most fundamental questions, such as "What is the nature of the universe?" (metaphysics), "What do we know, and how do we know it?" (epistemology), "What is the difference between good and evil?" (ethics), "What is beauty?" (aesthetics), and "What is the meaning of life?" (teleology).

'Philosophy' translates literally from the original Greek word as 'love of wisdom'. 'What is philosophy', is itself a philosophical question. This is a clue to the nature of philosophy. It is very general in scope; so general that it, perhaps uniquely among the disciplines, includes itself in its scope. What is clear is that philosophy is, in some sense, thinking about thinking.
In the Western world, at one time the term 'philosophy' covered all disciplines. Over time, as the corpus of human knowledge grew, various disciplines emerged, each with their own methodologies and domains of study, and these disciplines became to a large extent autonomous. By this view, what is called 'philosophy' at any time in history are those provinces of human knowledge which have not yet come of age, which not yet developed their own autonomous character and status.

These independent disciplines do have their own philosophies; so there is a philosophy of science, a philosophy of mathematics, a philosophy of psychology, and so on. When studying in these areas, one looks at methodological issues or examines some of the core concepts of the discipline, as well as various ethical issues.

There are domains which definitely belong in a philosophy department. Epistemology is concerned with 'how do I know what I know?', Ontology with 'what is real?', Ethics with 'how should one conduct oneself?'. Logic is concerned with proper reasoning. Many other disciplines exist within philosophy.

Philosophy is a well coordinated and systematized attempt at evaluating life and the universe as a whole, with reference to first principles that underlie all things as their causes and are implicit in all experience. It is an impartial approach to all problems and aspects of life and existence, and its studies are not devoted merely to the empirical world, as in the case of the physical and biological sciences; not restricted to the provinces of faith and authority or to the questions of the other world, as is the case with theological disquisitions; not confined to investigation of the mind and its behavior, as in psychology; not given over merely to casuistry and ethology, as in the normative science of morality and ethics; not taken up with the consideration of civic duties and problems of administration and constitution, as in the case of politics; not concerned with the solution of problems and techniques of adjusting and ordering and discovering the origin and organisation and development of human society, like economics and sociology; but are adapted for an exhaustive treatment of the basic presuppositions of each and every one of these, as also of what is other than and beyond all these, that on which all these are ultimately founded and which is the ground of all knowledge and experience in general. Philosophy investigates the very possibility and conditions of knowledge, its extent, nature and value. It bases itself on facts already known and rises above them to absolute verities, on which all
phenomena depend and by which alone they can be rationally explained. It is not circumscribed by the limitations of the past, present and future, by the laws of this place or that country, but refers to all times, places and conditions. Philosophy is the most inclusive of all branches of learning, and acts as a touchstone to all other aspects of human knowledge.

Philosophy is a rational enquiry into the forms, contents and implications of experience. It is an attempt at a complete knowledge of being in all the phases of its manifestation in the various processes of consciousness. The discovery of the ultimate meaning and essence of existence is the central purpose of philosophy. It is the art of the perfect life, the science of reality, the foundation of the practice of righteousness, the law of the attainment of freedom and bliss, and provides a key to the meaning and appreciation of beauty. Indian tradition holds philosophy to be the Vedanta or the consummation of knowledge, Brahmavidya, or the sacred lore of the Eternal, which is inseparable from Yogasastra, or the methodology of the ascent of the finite to the infinite. It is the way to the knowledge of being as such, of that which is “Philosophy is love of wisdom, or striving for wisdom. It is a moral and intellectual science which tries to explain the reality behind appearances by reducing the phenomena of the universe to ultimate causes, through the application of reason and law”. Philosophy has its goal in the highest generalisation conceivable, and this consists in the final grasping of the deepest meaning of existence taken as a whole. Philosophy is no doubt the grand artistic edifice constructed by the higher purified intellect of man, but, it is not merely this, for it is based on intuition and is meant to justify rationally one’s faith in Truth. Philosophical knowledge in the true sense of the term cannot be had through sense-experience, for; the latter is confined to appearances. Thus, many of the schools of Western philosophy would be excluded from the definition of philosophy. The architect of the monumental mansions of philosophy is not merely the abstract and unaided intellect, but the intellect free from all desires, purged of all prejudices, and based on immediate intuition. Hegel says in his Philosophy of Religion: “Philosophy is not wisdom of the world, but is knowledge of what is not of the world; it is not knowledge which concerns external mass or empirical existence and life, but is knowledge of that which is eternal, of what God is, and what flows out of His nature.”
“Philosophy is the expression of the inner urge to know the Atman. It is the science of principles. It is the way, not simply of explaining what ought to be, but of directly experiencing that which eternally exists”. Philosophy never rests contented until the permanent acquisition of non-stultified knowledge. The test of reality is non-contradiction, and philosophy is the pursuit of reality. It is spiritual realisation expressed in logical language, while passing through the mill of reason. Reason in the context of philosophy is only a handmaid to the higher intuition, made use of to proclaim the truth and value of intuition in the world of sense-perception. It means that a purely intellectual philosophy can never discover reality, for, this discovery is possible only through super-sensory intuition or Sakshatkara. It is never possible to produce a perfect philosophy through the instrumentality of reason alone, for, unbridled reason can easily carry consciousness away from Truth. Reason rests on the awareness of duality, on the concept of the dichotomy of existence, and Truth is non-duality. Thus, there is no similarity between the characteristics of reason and the nature of Reality. Philosophy does not pretend to give us Truth as it is, but is capable of intimating to us the existence of a super-sensible being which presses itself forward in each and every one of our experiences as their sole value, essence and justification, as the highest consummation and beatitude of all individuals in the universe. John Dewey almost hits the mark when he holds that a catholic and far-sighted theory of the adjustment of the conflicting factors of life is philosophy.

Philosophy is a necessary means for the possession of the higher knowledge of the Self. But, if it is defined as process of the function of the intellect, we have to note that it is not a always the sole means; for philosophy, as in Plato, Plotinus and Spinoza, makes its appeal not merely to the intellect of man, but to the heart and the feeling as well. It is not enough to understand the teachings of philosophy, it is necessary also to feel them in the depths of one’s heart. Feeling, at least in certain respects, surpasses understanding, albeit that feeling is often strengthened by understanding. Philosophy is an intensely practical science. “Philosophy has its roots in the practical needs of man. Man wants to know about transcendental matters when he is in a reflective state. There is an urge within him to know about the secret of death, the secret of immortality, the nature of the soul, the creator and the world.” Philosophy is the self-expression of the growing spirit in man. The Vedanta is the general term applied in India to such a philosophy of wise adjustment of value based
on an undiluted perception of Reality. It represents the quest for knowledge and self realization. It is an idea through which one can unite with the universal self. The Vedanta teaches the oneness or unity of the self. According to the philosophy of Vedanta self realization is the ultimate purpose of life. Philosophy in this sense ought to become the principal occupation of enlightened life. All other pursuits of man should stem from the force of this essential vocation of human intelligence.

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration. As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all knowledge. Education has also drawn its material from different philosophical bases.

Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects.

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

Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic.
Therefore,

1] Philosophy of education is the criticism of the general theory of education.

2] It consists of critical evaluation and systematic reflection upon general theories.

3] It is a synthesis of educational facts with educational values.

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

Fig. 1: Relationship between philosophy & education

1.1 SCOPE OF PHILOSOPHY OF EDUCATION

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.
These problems mainly include -

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

Philosophy of education in its present critical / analytical mode owes its origin to the analytical work of British philosophers. C.D. Hardy's 'Truth and Fallacy in Educational Theory (1942) is acknowledged as the first work of this genre. Analytical philosophy is regarded as the progeny of the 'philosophical revolution' inspired by the work of Russell, Moore and Wittgenstein at the beginning of the last century. The unique theme of this revolution was a reinterpretation of the nature and scope of philosophy in the light of developments in the theory of knowledge and a deeper understanding of the relation between language, thought and reality.

Thus, it has been pointed out through all these propositions that philosophy should not be looked upon as a body of knowledge but as a method or activity of analysis, clarification and criticism.

Another important discovery of the proponents of this notion is that philosophy should not be looked upon as a body of knowledge but as a method or activity of analysis, clarification and criticism.

Another important idea carried in their thought is that all propositional knowledge is subject to tests of public verification, reliability and coherence and these are truth criteria that are satisfied only by the deductive and empirical forms of inquiry of mathematics and Science.

It was believed that philosophical questions are second order logical and conceptual questions and cannot be handled by axiomatic method of mathematics or the observational experimental method of science.
The philosophical method is concerned with analysis, clarification, critical appraisal of different kinds of statements and arguments, validation of theories etc.

Philosophy of education is such an activity applied on education, its concepts, theories, beliefs and arguments.

Since the area of philosophy deals with purely logical and conceptual questions, the philosopher of education begin his work by diversifying such areas and problems in education as included in this domain.

Discourse in education because of the practical nature of the enterprise embraces a number of different contents, cutting across the scientific, practical and ethical spheres.

The fundamental task of analysis is to disentangle these different contents in which education is discussed. The analytical function covers almost education, its concepts, beliefs, inference and theories. At the end of the discussion on philosophy of education, on analytical model, Seshadri cited the reference of Prof. R.S. Peters who is considered the chief architect of concept analyses in education who opined that philosophy of education isn't to be viewed as a body of true propositions but as a method, an intellectual activity of conceptual analysis and education.

It involves such formal tasks as analysis of educational concepts, logical appraisal of different kinds of educational statements, validation of theories and justifications of prescriptive conclusions of the theory.

As a Meta activity of analysis and criticism philosophy can be done on any field of human enquiry, science, literature, art, mathematics, history, politics and education.

Philosophy of education is the analytical function carried out on educational concepts, policy, theory, programmers and practices.

1.2 THE STATUS OF PHILOSOPHY OF EDUCATION IN INDIAN CONTEXT

Philosophy of education according to Seshadri in India is used in general in two different aspects. One is to determine the aims, curriculum, methodology or in not so articulated form to the application of the speculative thesis (metaphysical, epistemological and axiological) of general philosophy and draw implications for
educational theory and practice. The field of philosophy had been delimited to the area of study of individual thinkers, systems, schools etc. This restrictive paradigm has spelled doom for the growth of the field. The analytical movement summed to have little or no influence on this area of study.

Philosophy of education in India presents a sorry spectacle - In all aspects as a subject of academic study, as a foundational input in teacher education programmes, as an area of scholarly research and as a perspective for intellectual dialogue and debate it has suffered neglect (Seshadri, 2008) partly it is due to the low quality inputs - students, teachers and curricular and the impact of market forces facing most liberal and humanistic studies in institutions of higher learning.

Seshadri further opines that the preconceived notion of philosophy of education as the study of educational ideas of individuals and institutions within the fold of 'isms' has converted the field into a static and isolated area. On the contrary in the west the field of philosophy of education has remained active due to its continuous involvement with current debates about such educational aims, policies, curriculum, pedagogy testing, measurement, administration, access, equity, anti-racist education, indigenous knowledge and culture, democracy, citizenship, and peace.

Philosophy is a search for a general understanding the values and reality by chiefly speculative rather observational means. It signifies a natural tendency in living beings to know themselves and the world in which they live.

For example western philosophy remained more or less true to the etymological meaning of philosophy. Hindu philosophy on the other hand is intensely spiritual and has always emphasized on the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of reality we live in because it addresses the basis and pervasive issues.

Hence we can say that all the aspects of human life are influenced and governed by the philosophical considerations.

Philosophy is considered as the originator of all other sciences. It provides the knowledge base for all other disciplines.

Education on the other hand is also closely related with human life Different aspects of philosophy like political, social and economic have exerted great influence on the
various aspects of education like educational procedures, processes, policies, planning and its implementation in various spheres of education. The world philosophy eternally means love of wisdom.

Since the earliest time of history attempts have been made to reveal the mystery associated with the universe like to find out the ultimate truth. This is an immutable voyage for the evolution of philosophy.

It can be comprehended from various literature and scriptures that the initiation of such a quest for truth began in ancient Greece almost in the sixth century BC where a plethora of thinkers started enquiring about various aspects of the philosophical enquiry through reason and observation and not through tradition or revelation.

The area of philosophical inquiry is the reality itself. There are different schools of thought depending on the kind of explanation to identify truth and reality. The main object is to understand man, nature and the universe.

Education on the other hand means in general the process of bringing out the potential of an individual from within. Since the days of Socrates and Plato, the term education has been used to denote as any act of experience that has a formative effect on the mind, character and physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills, values from one generation to the other.

In the contemporary period education has acquired two different shades of meaning

(1) An institutional instruction given to students in school, colleges formally and

(2) A pedagogical science studied by the students of education.

As philosophy takes into its orbit, all dimensions of human life, in the similar manner education also reflects the multifaceted nature of human life and environment.

Philosophers and thinkers from Socrates to Dewey in the west and a host of Indian philosophers have attempted to define education. From all their ideas and thought it is clear that education means all the powers of the human being physical social intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purpose and experience related to the interests of the individual, need, and abilities of the individual as a social group.
1.3 DEVELOPMENT OF PHILOSOPHY OF EDUCATION FROM ANCIENT TO POSTMODERN AGE

Each philosophy is more inclusive than the one that went before because of its increasing nature of expansion and evolution. For there has been much new knowledge to include and systems of philosophy have to be above all inclusive. This has become especially true in the last century when scientific knowledge has increased enormously.

The Greeks were originators of empiricism but their ideas were eclipsed by the beliefs of the church. It was the renaissance which really gave rise to the empirical outlook. Francis Bacon through his inductive method, Thomas Hobbes by his advocacy of knowledge consisting of perception, John Locke in his concept of the “Tabula Rasa”, George Berkley in his denial of abstract ideas and David Hume through his “impressions and ideas” have all contributed to empiricism.

After the decline of Greek philosophy, the era of religious philosophy had come to an end. Religion is after all a kind of mythologized metaphysics and every religion has a philosophy which is employed in its defense. With the collapse of religion and the rise of science, there is a general feeling on the part of many that they have been left without a base. For the scientists and their followers reason and facts are sufficient guides because they are the only reliable ones.

Thus gradually the modern period has entered and it revolutionized in fragmented sphere. This age constructs different idea which is useable and practical.

Different modern thinkers have influenced the system and ideas of modernism. Karl Marx, Max Weber, Emile Durkheim, George Simmel, Anthony Giddens, Ulrich Beck, are modern thinkers who change the thinking process. They construct divergent ideas about modernism. For example, it is a multi dimensional concept; modernity is loneliness, competition and dissatisfaction, modernity and technology etc. However, it is estimated that it emerged during enlightenment in the 15TH century. But modernity in the sense used here could hardly be said to exist in any developed form until the idea of modern was given a decisive formulation in the discourse of enlightenment in the 18TH century. In the 19TH century, modernity became associated with industrialism and sweeping social, economic and cultural changes associated
with it. In the 20\textsuperscript{TH} century many advanced industrial societies attained the status of modernity. The second half of the 20\textsuperscript{TH} century can be marked as postmodernism. In this age the concept deconstruction has changed the thinking process. Derrida, Foucault and Lyotard were the pioneer figure in this direction. According to the postmodernists there is not any universal truth. Everything is changing according to the needs of time. They revolt against Meta narratives. According to them the world or society is fully fragmented in varying cultures, ethnicities, and pluralities. There is discourse in every field. Postmodernism is an aesthetic, literary, political, social philosophy which was the basis of the attempt to describe a condition or a state of being or something concerned with changes and institutions, and conditions as postmodernity.

Thus, philosophy of education as a field of study needs a detailed description and analysis of modern and postmodern elements which includes the ideas of modern and postmodern thinkers like Nietzsche, Habermas, Foucault, Derrida and Lyotard, as well as Indian thinkers like Gandhi, Tagore, and Vivekananda. It also requires the thorough analysis of modern and postmodern philosophy and its educational implications so that a perspective may be developed which is beyond modernism and postmodernism in the field of philosophy of education.

1.4 REVIEW OF THE EARLIER OBSERVATIONS ON PHILOSOPHY OF EDUCATION

This is one of the foundational areas in the field of education. The study of philosophy in the context of education has been there right from the time education became an independent discipline. Philosophy and education describe the study of two dimensions of the same phenomena. Further India is acclaimed as having a long-standing philosophical tradition in all its academic endeavors. Under these conditions it would just be natural to expect a fairly large number of studies in this area. However, the actual situation in this research relies on all such expectations. There have been only 83 studies in this area, all being in philosophy or education. It is intriguing that no researcher or institution has considered undertaking research project in this area.
PROGRESS OF RESEARCH IN PHILOSOPHY OF EDUCATION

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Although the total number of studies cover the area, it is still very marginal compared to the other areas, there seems to be steady increase in the studies. There were in all only 41 studies in the decade 1971 - 80. The number of researches have been completed in the years between 1981 and 1983 is 15. This is an encouraging feature. However, in the area of theory and problems studied by the researcher is quite disappointing. We have seen that studies concentrated on mere explanation of educational thoughts contained in the writings of leading personalities of the country. The other main trend has been to explore ancient Indian thoughts for highlighting the educational ideas contained in them. The studies dealing with the application of modern schools and methods of philosophical analysis to contemporary issues and educational problems of current concern to the country are practically absent. Exceptions in this area are very few, such as the study of Equality of Educational opportunity by Seshadri or the study by Sashtri (1980) the relationship between philosophical beliefs and classroom behavior of teachers. Even when conditions were not so unfavorable, research in philosophy of education left much to be desired especially with reference to qualitative parameters. Buch (1991) in Fourth Survey of Research in Education, p.15 observed that the obvious reason for this is that research in this area demands a deeper level of thinking and clarity in articulation of one’s ideas; which is not that easy – than in other areas that depend more on empirical data.
and interpretation. Going further back, Manuel (1974, 1979) and Premnath (1968) had drawn attention to the lack of methodological rigors and the generally poor quality of research in philosophy of education. The present author had reviewed researches in the field of two earlier occasions for the fourth and fifth surveys, which contained 85 studies in all, 47 in the fourth and 37 in the fifth. In the course of the review, apart from the research trends with respect to choice of themes and approach, the author had presented an analysis of what appeared to him as the major weakness of research works in the field. He had observed that, as against the rich opportunities that the field provided the output was dismally poor both in terms of quality and quantity. To illustrate this point, the author had also presented a broad description of the nature and methods of philosophical inquiry in education and the kind of contemporary educational issues that needed to be subjected to philosophical scrutiny (Seshadri 1991, 1997).

1.5 A CRITIQUE OF RESEARCHES IN PHILOSOPHY OF EDUCATION

It is lamentable that there has been no improvement in the overall situation since the last survey. Up till 1988, a total of 130 doctoral studies relating to philosophy of education were reported in the surveys which amount to 2.7% of the total researches in education10 more researches are added in the VI survey. What is disturbing is not just the decline in the number of studies over the years but the quality of the output. There is virtually no change in the trend in the new researches reviewed for the present study. All the studies reported in the IV, V and VI surveys for the purpose of analysis as they more or less, exhibit the same trends defects and weaknesses. Accordingly the author wishes to reiterate some of his earlier observations on the state of philosophy of education research (1983, 1991 Fourth and Fifth Surveys of Educational Research).

This typology is fairly exhaustive to accommodate future researches in the field as well. It would therefore be worthwhile to examine the research features of these types from the point of view of how they have been addressed and the lessons that can be drawn from them.
1.6 RATIONALE OF THE STUDY

For the past two decades, the postmodern debates dominated the cultural and intellectual scene in many fields throughout the world. In aesthetic and cultural theory, polemics emerged over whether modernism in the arts was or was not dead and what sort of postmodern art was succeeding it. In philosophy, debates erupted concerning whether or not the tradition of modern philosophy had ended, and many began celebrating a new postmodern philosophy associated with Nietzsche, Heidegger, Derrida, Rorty, Lyotard, and others. Eventually, the postmodern assault produced new social and political theories, as well as theoretical attempts to define the multifaceted aspects of the postmodern phenomenon itself.

Advocates of the postmodern turn aggressively criticized traditional culture, theory, and politics, while defenders of the modern tradition responded either by ignoring the new challenger, by attacking it in return, or by attempting to come to terms with and appropriate the new discourses and positions. Critics of the postmodern turn argued that it was either a passing fad, a specious invention of intellectuals in search of a new discourse and source of cultural capital, or yet another conservative ideology attempting to devalue emancipatory modern theories and values. But the emerging postmodern discourses and problematics raise issues which resist easy dismissal or facile incorporation into already established paradigms.

To begin with one must distinguish between ‘modernity’ conceptualized as the modern age and ‘postmodernity’ as an epochal term for describing the period which allegedly follows modernity. There are many discourses of modernity, as there would later be of postmodernity, and the term refers to a variety of economic, political, social, and cultural transformations. Modernity, as theorized by Marx, Weber, and others, is a historical periodizing term which refers to the epoch that follows the ‘Middle Ages’ or feudalism. For some, modernity is opposed to traditional societies and is characterized by innovation, novelty, and dynamism. The theoretical discourses of modernity from Descartes through the Enlightenment and its progeny championed reason as the source of progress in knowledge and society, as well as the privileged locus of truth and the foundation of systematic knowledge. Reason was deemed competent to discover adequate theoretical and practical norms upon which systems of thought and action could be built and society could be restructured. This
Enlightenment project is also operative in the American, French, and other democratic revolutions which attempted to overturn the feudal world and to produce a just and egalitarian social order that would embody reason and social progress.

Modernity entered everyday life through the dissemination of modern art, the products of consumer society, new technologies, and new modes of transportation and communication. The dynamics by which modernity produced a new industrial and colonial world can be described as ‘modernization’ - a term denoting those processes of individualization, secularization, industrialization, cultural differentiation, commodification, urbanization, bureaucratization, and rationalization which together have constituted the modern world.

Postmodern theorists, however, claim that in the contemporary high tech media society, emergent processes of change and transformation are producing a new postmodern society and its advocates claim that the era of postmodernity constitutes a novel stage of history and novel sociocultural formation which requires new concepts and theories. Theorists of postmodernity, claim that technologies such as computers and media, new forms of knowledge, and changes in the socioeconomic system, are producing a postmodern social formation. Baudrillard and Lyotard interpret these developments in terms of novel types of information, knowledge, and technologies, while neo-Marxist theorists like Jameson and Harvey interpret the postmodern in terms of development of a higher stage of capitalism marked by a greater degree of capital penetration and homogenization across the globe. These processes are also producing increased cultural fragmentation, changes in the experience of space and time, and new modes of experience, subjectivity, and culture. These conditions provide the socioeconomic and cultural basis for postmodern theory and their analysis provides the perspectives from which postmodern theory can claim to be on the cutting edge of contemporary developments.

The discourses of the postmodern also appear in the field of theory and focus on the critique of modern theory and arguments for a postmodern rupture in theory. Modern theory - ranging from the philosophical project of Descartes, through the Enlightenment, to the social theory of Comte, Marx, Weber and others - is criticized for its search for a foundation of knowledge, for its universalizing and totalizing claims, for its hubris to supply apodictic truth, and for its allegedly fallacious
rationalism. Defenders of modern theory, by contrast, attack postmodern relativism, irrationalism, and nihilism.

More specifically, postmodern theory provides a critique of representation and the modern belief that theory mirrors reality, taking instead ‘perspectivist’ and ‘relativist’ positions that theories at best provide partial perspectives on their objects, and that all cognitive representations of the world are historically and linguistically mediated. Some postmodern theory accordingly rejects the totalizing macroperspectives on society and history favoured by modern theory in favour of microtheory and micropolitics (Lyotard 1984). Postmodern theory also rejects modern assumptions of social coherence and notions of causality in favour of multiplicity, plurality, fragmentation, and indeterminacy. In addition, postmodern theory abandons the rational and unified subject postulated by much modern theory in favour of a socially and linguistically decentred and fragmented subject.

According to Kellner and Best, after World War II, the notion of a ‘postmodern’ break with the modern age appeared in a one-volume summation by Somervell. Of the first six volumes of British historian, Toynbee’s A Study of History (1947), and thereafter Toynbee himself adopted the term, taking up the notion of the postmodern age in Volumes VIII and IX of his A Study of History. Somervell and Toynbee suggested the concept of a ‘post-Modern’ age, beginning in 1875, to delineate a fourth stage of Western history after the Dark Ages (675-1075), the Middle Ages (1075-1475), and the Modern (1475 – 1875). On this account, Western civilization had entered a new transitional period beginning around 1875 which Toynbee termed the ‘post-Modern age’. This period constituted a dramatic mutation and ruptures from the previous modern age and was characterized by wars, social turmoil and revolution. Toynbee described the age as one of anarchy and total relativism. He characterized the previous modern period as a middle-class bourgeois era marked by social stability, rationalism, and progress - a typical bourgeois middle-class conception of an era marked by cycles of crisis, war, and revolution. The postmodern age, by contrast, is a ‘Time of Troubles’ marked by the collapse of rationalism and the ethos of Enlightenment.

In contemporary social science vocabulary, it is much fashionable to talk about post modernity; no discourse is complete without referring to it.
The entry of post-modernity in common usage is very recent. During this short period it has developed a kit of its own concepts namely discourse, mega or grand narratives, simulacra, deconstruction, post-structuralism, truth, reality etc.

Over the last two decades the term ‘postmodernism’ has been in wide use. It has become a buzzard. Earlier it was used only as a literal phenomenon. But now it has entered into our academic curriculum and assumes an important status.

Several historical-sociological notions of a new postmodern age appeared in the 1950s in the United States within a variety of disciplines. In his introduction to a popular anthology on *Mass Culture*, cultural historian Bernard Rosenberg used the term postmodern to describe the new conditions of life in mass society. Rosenberg claimed that certain fundamental changes were taking place in society and culture.

Both in Toynbee’s and Rosenberg’s works, changes in the values and conditions of society were effectively brought about by the expansion of technology.

Economist Peter Drucker published *The Landmarks of Tomorrow* subtitled ‘A Report on the New Post-Modern World’ (1957). For Drucker, postmodern society was roughly equivalent to what would later be called ‘postindustrial society’ and Drucker indeed came to identify himself with this tendency. In his 1957 book, however, he argued that: ‘At some unmarked point during the last twenty years we imperceptibly moved out of the Modern Age and into a new, as yet nameless, era’. He describes a philosophical shift from the modern Cartesian world-view to a ‘new universe of pattern, purpose, and process’; to new technologies and power to dominate nature with their resulting responsibilities and dangers; and to transformations wrought by the extension of education and knowledge. In the optimistic mode of theorists of the ‘postindustrial society’, Drucker believed that the postmodern world would see the end of poverty and ignorance, the decline of the nation state, the end of ideology, and a worldwide process of modernization. In his 1961 essay, ‘The Revolution in Western Thought’, Huston Smith (1982), however, found that postmodern conceptual shifts had greatly affected contemporary science, philosophy, theology, and the arts. For Smith, the twentieth century has brought a mutation in Western thought that inaugurates the ‘post-modern mind’. He describes the transformation from the modern worldview that reality is ordered according to laws that the human intelligence can grasp, to the postmodern world-view that reality is unordered and ultimately
unknowable. He suggests that postmodern scepticism and uncertainty is only a transition to yet another intellectual perspective, one that hopefully will be characterized by a more holistic and spiritual outlook.

A similar sense that an old era is coming to an end and a new historical situation and choices now confront us is found in *The Active Society* by sociologist Amitai Etzioni (1968) who advances the notion of a postmodern society. For Etzioni, World War II was a turning point in history; he argued that the postwar introduction of new modes of communication, information, and energy inaugurated a postmodern period. He hypothesized that relentless technological development would itself either destroy all previous values, or would make possible the use of technology to better human life and to solve all social problems.

Anthony Giddens argues that post-modernism rejects the claims of classical social thinkers who took their inspiration from the idea that history has a shape. Post-modern society is highly pluralistic and diverse, with no grand narrative guiding its development.

Jacques Derrida through his writings combines post-structuralism with post modernism. Derrida argues that there is no single cause behind an event. There are instead causes. The reason for the causes is that right from individual to society, everything is fragmented. Explanation therefore rests on fragmentation. And it is post-modernism. Michal Foucault defined post- modernism with reference to two guiding concepts discourse and power. It is with the help of these concepts that he characterizes the post- modern phenomenon. Defining discourse he says that it is the framework of thinking in a particular area of social life and power according to Foucault is knowledge. Thus in a post modern condition there are discourses which are shaped by power or knowledge.

Post modernism thus can be defined as a movement that rejects or moderates the ideas of a previous movement encompassing a reinterpretation of classical ideas forms and practices. The term has gained specify definition with reference to western art and architecture particularly associated with post- industrial society and the cultural aspects of late capitalism. It suggests multiple quotation, cultural crossover and multicultural borrowing. It is a generalized term for the explanation of hi-tech pluralist character of contemporary society.
Post modernism is a complicated term or set of ideas that has only emerged as an area of academic study since the mid 1980’s. Post- modernism is hard to define because it is a concept that appears in a wide variety of disciplines or areas of study including art, architecture, music, films, literature, sociology, communication, fashion and technology.

The easiest way to start thinking about post – modernism, is by thinking about modernism the moment from which post- modernism seems to grow or emerge. The first facet of modernism comes from the aesthetic movement broadly labeled as modernism. This movement is roughly conterminous with twentieth century western ideas about art. Modernism tends to present a fragmented view of human subjectivity and history. And presents that fragmentation as something tragic, something to be lamented and mourned as a loss. Post – modernism in contrast does not lament the idea of fragmentation. According to Frederic Jameson, modernism and post-modernism are cultural formation which accompanies particular stage of capitalism. Jameson identifies three primary phases of capitalism which dictate particular cultural practices.

The first phase is associated with particular technological development and aesthetic movement namely realism. The second phased occurred from the late 19th century to the mid 20th century, this phase is of monopoly capitalism and is associated with modernism. And the third phase, we are in now, is multinational or capitalism and is associated with nuclear and electronic technologies, explosion of knowledge correlated with postmodernism. Facet of postmodernism comes from history or sociology. Thus post modernism is the name of an entire social formation. Post modernist argue that all aspects of modern societies including as the primary form of knowledge depends on certain grand narratives, which refers to the distrust of stories which purport to justify certain practices or institutions by grounding them upon a set of transcendental universal principles. Post- modernism is a critique of grand narratives as it tries to make contradictions and instabilities that are inherent in any social organization. Post- modernism is concerned with questions of the organization of knowledge. Knowledge in this respect becomes functional i.e. we learn things not to know them but to use that knowledge.
Knowledge in post-modern societies is not only characterized by its utility but it is also distributed, stored and arranged differently in post-modern societies. On another level, however, postmodernism seems to offer some alternatives to joining the global culture of consumption where commodities and forms are beyond any individual control. Postmodernism is a very broad approach to scholarship that has left its mark on various academic disciplines, especially the study of literature. Because of their literary roots, postmodernists pay special attention to texts and to discourses. It may be better to see postmodernism as a complete intellectual map of late 20th century thought and practice rather than any clear cut philosophic, political or aesthetic movement.

To understand the relationship among modernism, post modernism and education, the ideas of major post modernist thinkers have to be analyzed and the direct implications of their works for education should be analyzed. There are also certain implicit implications for they discuss knowledge and legitimation which is relevant for thinking about the nature of school curriculum and there are discussions which bring into questions liberal notions of freedom thought rationale autonomy. The philosophy of education or the theory of education has been changing a lot in the world thought out the ages. However, hardly any attempt has been made to update the philosophy of education keeping pace with the modern and postmodern approach envisaged by the philosophers like Nietzsche, Habermas, Lyotard, Foucault, Derrida and also Indian thinkers like Tagore, Gandhi swami vivekananda and others which perused the present researcher to raise certain issues such as what are the contributions made by these above mentioned philosophers? How far their contributions have relevance in education? Whether their educational ideas and thought can be translated in the field of education? What type of pedagogy are to be developed for practicing those theories and ideas in education in India: To find out the answer of these issues the present study entitled “PHILOSOPHY OF EDUCATION: BEYOND MODERNISM AND POST MODERNISM” is designed with the following objectives.
1.7 OBJECTIVES OF THE STUDY

In view of the above analysis, the present study addressed to discuss the postmodern philosophy of education with the following objectives:

1. To study concept of modernism and post modernism and its relation to the philosophy of education.
2. To analyze the extent to which postmodernism has influenced the field of contemporary philosophy of education.
3. To examine the contribution of Nietzsche, Habermas, Derrida, Lyotard, and Foucault towards modernism, post-modernism and a perspective beyond.
4. To examine the contribution of Indian thinkers such as Vivekananda, Tagore, Gandhi towards modernism, post-modernism and a perspective beyond.
5. To envisage the possibility of an alternative type of curriculum and pedagogy.

1.8 OPERATIONAL DEFINITIONS OF THE TERMS USED

Modernism: Modernism was a moment in catholic religious thought and particularly as a distinctive phase of pre First World War era. Modernism is a cultural condition that has its origin in the Renaissance, based on a progressive economic and administrative rationalization of society.

Postmodernism: This term postmodernism is used to denote the cultural paradigm of an era in the philosophical perspective as well as its educational implications which appeared newly in the already existing modern culture from mid 1980s.

1.9 DELIMITATION

The present study has been delimited to the modern and postmodern period and has examined the state of philosophy of education with reference to the thinkers. The study would also be delimited to the contribution of postmodern thinker’s like Nietzsche, Habermas, Lyotard, Foucault and Derrida. And the Indian thinkers like Tagore, M.K. Gandhi, and Swami Vivekananda.
Reference


