CHAPTER VI

MAJOR FINDINGS AND CONCLUSIONS

6.0 INTRODUCTION

In the era of drastic social transformation the human society is facing different kinds of challenges. Since the advent of human civilizations the world is witnessing new challenges and opportunities. The international community began its efforts in the 1990s to search for an educational philosophy that could meet the challenges of 21st century. In India as well similar kinds of initiatives were made by various stakeholders in education. Modernism and postmodernism actually refers to this kind of social transformation that characterizes the new developments in society almost in all spheres. It is hard to classify any society or culture as purely modern or postmodern because in most of the cases there is a blending of both these ideologies. Here in this study the researcher has studied about the state of philosophy of education in the context of modernism postmodernism and a period beyond that through the exploration of the ideas of modern and postmodern thinkers both in the west and in Indian context like Nietzsche, Habermas, Foucault, Derrida, Lyotard, Vivekananda, Gandhi and Tagore. Nietzsche and Habermas have given vivid description of modernism though Nietzsche through his ideas is labeled as the precursor of postmodernism. Foucault Derrida and Lyotard have tried to challenge the notions on modernity and are regarded as staunch theorists of postmodernism. The researcher has also tried to examine the contributions of Indian thinkers towards modern and postmodern philosophy of education. Finally an attempt has been made to suggest an alternative kind of pedagogy and curriculum basing on the ideas of modernism postmodernism and beyond postmodernist interpretation of philosophy of education.

6.1 MAJOR FINDINGS OF THE STUDY

Main elements of modernism are universality, classification of knowledge, rationalism, divalent logic, consensus, universal language rules elite culture. Modernism is often defined as the age of wisdom. The major tenets of modernism are rationalism, logic, development of scientific outlook, positivism, and universality.
The word modern means up to date contemporary, new and modernism means modernness and reformation which is an adjective form. Modernism has been formed by the thoughts of 18\textsuperscript{th} century Enlightenment era. The most significant aim of this school of thought was to improve a universal ethics and objective science.

Modern rationalism has determined the conditions of generally acceptable knowledge and these conditions are firstly this knowledge (propositions) should be based on evidence or evidences. Which could be reached by the others, the way to prove should be empirical research, mathematical and logical rationalism. The main idea behind modernist philosophy is right knowledge reflecting the truth that is universal in nature. It is assumed that the modern philosophy began with Descartes went on through Enlightenment and Kant and then last of all to logical positivism.

Post modernism is a philosophical period at the same time it is the name of a discourse different from rationalism, a new idea and a philosophy. It can be described as an idea as refusing generally acceptable propositions, accepting pluralism, disintegrating knowledge sources and language games, emphasizing and adopting differences and varieties, recreating linguistic transformation which leads to the discussion of the concepts of reality. In the discourse of post modernism, the question of what is reality/ right is no more important, the question of how reality and rights have been established throughout the history is important. General ethical understanding and principles have lost their validity; sources of ethical norms are now real conditions and need of the hour.

Education ideally should be authoritative transmitter of unbiased knowledge. Culture is something student should learn about. Students from diverse culture must be trained in a shared language or medium of communication before teachers can transmit knowledge to them.

Traditional modernists believe that educators are legitimate authorities on values and therefore students should be trained in universal values. Liberal modernists on the other hand argue that teachers should help students in value clarification deciding what values each individual student should learn.

Modernist generally believes in a stable inherent self that can be objectively known. IQ tests and other similar objective tests can be used to discover student’s innate
intelligence. Education helps individual discover their identities. Individuals and society progress by learning and applying objective knowledge.

Postmodernists on the other hand contend that educators are biased facilitators and constructors of knowledge. All cultures are not exactly of equal value but also constitute equally important realities. Minority students must be empowered to fight against Eurocentric enculturation. Education should help students construct diverse and personally useful values in the context of one's culture values are considered useful for a given culture not true or right in any universal sense.

Students have no true self of innate essence. Rather self's are social constructs. Post modern educators believe self-esteem is a pre-condition for learning. Education is viewed as a type of therapy. Education help individuals construct their identities rather than discover them. Individuals and society progress when people are empowered to attain their chosen goals.

The age of modernity is the epoch that began with the enlightenment. Philosophers such as Rene Descartes and Later Immanuel Kant shaped the age intellectually by their belief that through reason, they could establish a foundation for universal truth. The major movements and events of modernity are democracy capitalism, industrialization, science, urbanization. The relying flags of modernity are freedom and the individual.

Postmodernism began as a reaction against modernism. By citing, the plight of the marginalized under capitalist industrialization, subjugation of women, and colonization of other lands by imperialists and the distraction of indigenous social system.

Post modernists claim that modernity leads to social practices and institutions that legitimize domination and control by a powerful few over the many. Post modernists stress that facts are simply interpretation that truth is not absolute but merely the constructs of individuals groups and that all knowledge is mediated by cultures and language. Structuralism and post structuralism are two competing intellectual movements formative of postmodern thought. Karl Marx and Nietzsche may be regarded as great theorists and critic of modernism and the precursor of post modernism.
Nietzsche is regarded as a great theorist and critic of modernity. According to Douglas Kellner Nietzsche’s ideas on religion, morality and philosophy deploy a mixture of Enlightenment inspired criticism and anti Enlightenment vitalism to attack the life negating aspect of modern culture. Moreover Nietzsche also tries to evaluate the role of many institutions and values of modern societies as oppressing bodily energies and creativity while blocking the generation of stronger individuals and a more vigorous society and culture. An impetus towards innovation involving negation of the old and creation of the new is therefore at the very heart of Nietzsche’s enigmatic theoretical work which affirms the development and transcendence of the pre modern values for contemporary society and individuals.

His two phenomenal writings “the will to power” and “The death of God” may be considered as an attempt to transcend modernity for a new mode of culture and society that would create stronger and more fully developed individuals. For all these he stressed the need to revamp the entire socio – political organization which implies the system of education too. Despite his assaults on modernity, Nietzsche exemplified the very modern spirit of critique and criticized what may be regarded as perennial and vague ideas of the mind.

Nietzsche’s writings highlights that the contemporary man assimilated an overwhelming amount of factual knowledge that was trivial and did not shape a rich and formative common culture.

Nietzsche saw the origin of modernity in the constellation of Socratic culture and privileged cultural forms over economics in his historical narratives.

Nietzsche’s studies provide general logical accounts of genesis of modernity and other higher ideas such as modern Skepticism, Enlightenment critique and Experimental thought and writing.

Nietzsche denies the transcendental insistence of objects and affirms the need for a secular orientation.

Another important aspect of Nietzsche’s thought is his multiperspectival approach which allows to analyse phenomenon from different perspective. Through these multiperspectival approach he stood for experimental sciences, gaining knowledge through senses testing of hypothesis and attaining cumulative knowledge. Nietzsche’s
conception of a multi-perspectival discipline led him to question the claims of science, philosophy or any other discipline as the sole road to truth. Nietzsche opined that too much dependence on scientific and mechanistic view of society leads to the demise of the aesthetic qualities in man. From this kind of analysis it can be assumed that Nietzsche’s approach to different disciplines can be termed as transdisciplinary approach with different perspectives and modes of discourse to gain deeper understanding of any kind of discipline.

Nietzsche articulates some of the deepest core ideas of modernity advocating such key values as individualism, growth development, and innovation. His writings sought new beginnings, values and new era by negating the old. Unlike his predecessors and contemporaries who tried to develop a scientific discourse for social theory, Nietzsche’s text deploys the strategies of aesthetic modernism. In Nietzsche’s thought, culture and education are inseparable. There can be neither culture without an educational project nor education without a culture to support it. Culture and education are Synonyms of “Selective training” (the formation of the self).

Habermas is credited for his theory of communicative action which implies that the modern world view can be differentiated into three parts i.e the objective the social and the subjective world and three forms of validity claims through which any statement can be evaluated about the world.

These validity claims have been categorized in the following manner-

1) Truth: A claim that refers to the objective world is valid if it is true that means if it corresponds to the reality

2) Truthfulness: A claim that refer to the subjective world is valid if it is honest

3) Rightness: A claim that refers to the social world is valid if it does not contradict commonly agreed social norms.

This has been exemplified with the following statement “Teachers have right to practice indoctrination in schools”. This claim refers to the social world and its proper validity claims in rightness (Justice).

Habermas theory of language is connected to his decision of human action. Habermas divides ideal (pure) types of action in to the categories of social and non social action. An object of non social action is nature and the object of social action is people.
According to Habermas, non-social action is always purposive – rational instrumental action the actor makes use of specific object for his or her own benefits, social action can be either success – oriented strategic action or understanding oriented communicative action. Strategic action is purposive rational action oriented towards other persons from a utilitarian point of view; communicative action is the opposite of strategic action. Communicative action in that sense means interpersonal communication which is oriented towards mutual understanding. Actors do not primarily aim at attaining their own success but want to harmonies their plans of action with other participants.

According to Habermas modernity promotes both strategic and communicative rationalization. Haberamas puts great emphasis on communicative rationalization. That is why he is regarded as the heritor of Enlightenment and Enlightened reason.

Habermas speaks about the paradigmatic shift in philosophy. He identified traditional philosophy as philosophy of consciousness which according to him has perished and this paradigm is marked by mutual understanding. Haberamas applied the reconstructivist project to the field of traditional philosophy which is a calmination of various isms as post Wittgensteinian philosophy of language, Piaget’s structuralism, Weber’s theory of rationality, reconstruction of Parsons Functionalism, and Schultz’s phenomenological sociology of knowledge.

Besides that Habermas’s notion of Action orientation has much relevance in the field of philosophy of education. The action situation which has been further classified as strategic action and non social instrumental action refers to the functional aspect of education through which aims and objectives of education are formulated from an Utilitarian point of view and the entire teaching learning process is based on mutual understanding and interdependence which establishes the link between Habermas’s theory of communicative action and philosophy of education in the light of modernity.

Lyotard is best known for his seminal work ‘the post modern condition: A report on knowledge’ (1984). The book crystallizes a study of the status and development of knowledge, science and technology in advanced capitalist societies. It developed a philosophical interpretation of the changing state of knowledge, science and technology in the most highly developed societies, reviewing and synthesizing
research on contemporary science within the broader context of the sociology of post industrial society and studies of post modern culture.

Lyotard brought together for the first time diverse threads and previously separate literature in an analysis which many commentators and critics believed to sign an epochal break not only with the so called modern era but also with various traditionally modern ways of viewing the world.

Lyotard’s major working hypothesis is that the status of knowledge is altered as societies enter what is known as the post industrial age and the culture enter what is known as the post modern age. He uses the term ‘post modern condition to describe the state of knowledge and the problem of its legitimation in the most highly developed societies.

According to Lyotard the transformation within the context of the crisis of narratives, especially those Enlightenment meta narratives concerning meaning, truth and emancipation which have been used to legitimate both the rules of knowledge of the sciences and the foundations of modern institutions. By transformation Lyotard is referring to the effects of the new technologies since the 1950s and their impact on the two principal functions of knowledge research and the transmission of learning. Significantly he maintains the leading sciences and technologies have all been based on language – related developments like theories of linguistics, cybernetics computers and their miniaturization and commercialization.

According to Lyotard, Education in the age of postmodernism has been transformed into a commodity which acts as an important base for national and commercial advantage within the global economy. Knowledge has divulged itself as the principal force of production changing the composition of the work force in developed countries. The commercialization of knowledge and its new forms of media circulation he suggests will raise new ethico – legal problems between the nation states and the multi-national, by widening the gap between the so-called developed and the third world countries.

Lyotard’s ideas reflect the status and role of education and knowledge in the post modern condition. His ‘the post modern condition’ provides an understanding and critique of the neo-liberal marketisation of education terms of the systematic, self-
regulatory nature of global capitalism. The post modern condition of Lyotard may be regarded as a critic of Enlightenment meta-narratives or grand recits.

Michel Foucault was a French historian and philosopher associated with the structuralist and post structuralist movements. He has had strong influence not only in philosophy but also in a wide range of humanistic and social scientific disciplines. Foucault started his thesis by criticizing the historical reasons that are cited behind the formation of an idea. For Foucault philosophy involved the project of questioning the accepted knowledge. The focus of his questioning was modern human sciences (biological, social and psychological).

According to Foucault, the universal truths are nothing but the outcome of historical forces and are not scientifically grounded truths. Foucault’s critique of modernity and humanism along with his proclamation of the death of man and development of new perspective on society, knowledge, discourse, and power has made him a major source of post modern thought. Foucault’s constant emphasis on power and discourse provides a unifying core on his work. In his view complex differential power relationship extend to every aspect of our social, cultural and political lives involving all manner of subject positions by persuading readers to internalize the norms and values that prevail within social order.

Foucault’s views on history are based on a vision of history derived from Nietzsche. He restructured a conception of history called genealogy from Nietzsche’s notion of history. The method of genealogy involves a struggle against the tyranny of what he regarded as the totalizing discourses and a rediscovery of fragmented subjugated local, specific knowledge which discards grand truths and grand theories. Foucault’s early work “Madness and civilization” is concerned with the growth of those disciplines which are collectively known as the social and human sciences.

The other works of Foucault “The order of Things and the archaeology of knowledge”, largely deals with the structure of scientific discourses. In his later work where Foucault is concerned with power and knowledge talks about the apparatus which is a structure of heterogeneous elements such as discourses, laws, institutions. The apparatus contains strategies of relations of force supporting and supported by types of knowledge.
Further his writings explain that knowledge is a power over others, the power to define others. In his view knowledge ceases to be liberation and becomes a mode of surveillance, regulation, discipline. Modern power operates through the construction of new capacities and modes of activity rather than through the limitations of pre-existing ones. The power relation does not emanate from a sovereign or a state nor should power be conceptualized as the property of an individual or class. The exercise of power itself creates and causes to emerge new objects of knowledge.

Foucault questioned the power and its relation to knowledge. Genuine knowledge or truth can only be produced in the absence of power. According to conventional wisdom, power must not be allowed to corrupt the production of knowledge. Foucault challenges this notion and develops the idea that power cannot corrupt knowledge because knowledge is already the product of power. Intelligence test for example was devised from within the conceptual framework of early twentieth century schooling. These schools organized behavioral space establishing the norms against which divergence between children could be charted. Thus the very concept of intelligence may be regarded as the very product of an essentially arbitrary institutional arrangement. In the case of schooling, system of record keeping and surveillance are accompanied by architectures of power ranging from the design of school buildings to the construction and positioning of seating. This endorses the carefully devised relations of moral coercion between teachers and pupils where the end-result is the production of self disciplining self regulatory citizens.

Derrida’s philosophy is often described as deconstruction and his ideas may be considered as an ideal representative of post modern philosophy in general. Therefore at the very outset it can be assumed that the terms deconstruction and postmodernism may be used synonymously for the purpose of simplification.

According to Derrida, all identities, presences predictions depend for their existence on something outside themselves, something which is absent and different from them. Reality itself is a kind of free play of differences no identity, no reality exist at this level identities are simply constructs of the mind and essentially of language. Derrida’s thesis may distinguish between two realms, the realm of reality and the realm of identities. Derrida believes that there are no identities, no self contained presences, no fixed settled meanings at the level of difference. The realm of
difference is non-cognitive, it cannot be fully captured or described by means of any set of concepts or logical systems which makes objects ‘present’ to the mind. This notion has been exemplified in his work Margins of philosophy. Derrida further states that although the realm of difference is non-cognitive in nature, it never occurs without cognitive knowledge. This is because of our contact with human experience; our involvement with it through language always takes place by means of concepts and predictions. Thus all knowledge is contextual in the sense that the relations of an object in any system of object or meanings are always changing and hence meaning is continually being deferred. Derrida’s ideas may be used for evaluating particular world views and for the purpose of textual analysis.

All world views may be questioned because the meanings which are the constituents of these views are not truly objective. There is no objective knowledge as mentioned earlier. Knowledge is contextual and is influenced by culture, tradition, languages prejudices, beliefs etc and is relative to these phenomena under consideration. The task of deconstruction is to challenge and call into question all claims to objective knowledge by illustrating alternative meanings and truths for any theoretical perspective.

Deconstruction is a method to understand that how some world views are oppressive in nature as they privilege some and marginalize others. Derrida’s deconstruction may not be regarded as a philosophical theory about language and reality but only a new method for reading text.

Michael A Peters and Gert Biesta in their work ‘Derrida, Deconstrution and the politics of pedagogy’ have established the interrelationship between Derrida’s deconstruction and its implications in the field of education. Deconstruction should not be conceived as a theory or philosophy that can be applied to education. On the contrary it provides a way to think radically about the concern that has been central to the project of education since Enlightenment.

Derrida asserted that the politics of research and teaching can no longer be reduced to a problematic centered on the nation state but must take into account networks that are apparently multi or transnational in form. In this transformed context the concept of information integrates the basic to the applied and the purely rational to the technical. Derrida further suggests that it is not a matter simply of questions that one formulates
while submitting oneself to the principle of reason but also of preparing oneself thereby transforming modes of writing approaches to pedagogy, the procedure of academic exchanged, the relation to other languages, to other disciplines to the institutions in general, to its inside and outside. Derrida argues that the new responsibility of thought cannot fail to be suspicious of a kind of professionalism of the university which regulates university life according to the supply and demand of the market place and according to a purely technical ideal of competence.

The philosophical and social scientific debate between the post modern critique of reason and enlightened defenders of reason get under way in the 1980s and reached the sphere of educational discussion in the 1990s. Derrida belongs to the side of post modern critique although he never makes implicit reference to the term postmodern. There are at least as many research programmes which have their philosophical foundation in deconstruction. Habermas and Derrida’s pre-supposition is indeed important as it tries to re-invent the idea of education as science and a practice. Whether education is a product of enlightenment? What kind of education is possible after deconstruction?

In this thesis an attempt has been made to analyse the contributions of western vanguards such as Michel Foucault, Jacques Derrida, Lyotard. Any intellectual movement is defined by its fundamental philosophical premises. Those premises state what is valuable, and how knowledge is acquired. That is any intellectual movement has metaphysics, a conception of human nature, value and an epistemology.

Metaphysically post modernism is anti-realist, holding that it is impossible to speak meaningfully about an independent existing reality. Post modernism instead substitutes a socio linguistic constructionist account of reality. Epistemologically post modernists deny that reason or any method is a means of acquiring objective knowledge. Post modern accounts of human nature are consistently collectivist holding that individual’s identities are constructed largely by social groups. Post modern ethics are again based on the notion of developing a ground for the oppressed and marginalized. The term post modern situates the movement historically and philosophically against modernism. Thus, understanding what the movement sees itself as rejecting and moving beyond gives us a definition of post modernism.
Regarding the perspective of the philosophers about the paradigm beyond post modernism there is no consensus. Every philosopher through their ideas has tried to enlighten us about the various lacunas of modernism and the subsequent avant-garde of post modernism. Moreover in the recent years some new developments have occurred in the field of contemporary philosophy which challenges the postmodernistic ideals for example Alan Kirby in an Article the Death of post modernism and beyond discuses about a new paradigm of authority and knowledge formed under the pressure of new technologies and contemporary social forces.

The background idea underlying this notion is that the world continues to be post modern but its narrative rather than floating into the narration and identitary multiplicity foreseen at the beginning of the century has converged into mass media into a sort of nebulious non-narrative that epistemologically prioritizes the tool over the context, within existing political and cultural settings. And it’s homogenizing and recentralizing non narratives has lot of modernistic ideals. This transformation has been termed as pseudo modernism or meta modernism. Pseudo-modernism could be defined as the interpretation interms of a social narrative of decomposition. It is characterized by recentralization of power that has been initiated by the exposition of knowledge, digital technologies, intellectual property rights, influence of state privileged groups. Its narrative rather than floating into the narration and identitary multiplicity foreseen at the beginning of the century has converted into the mass.

As mentioned earlier that it is really a difficult task to clearly demarcate the modern and postmodern philosophers still it has been made possible as in all the ideas of philosophers that has been taken into consideration there exists degree of difference in laying stress on either on modernism or on post modernism. So far as Indian scenario is concerned there is a blending of modern and postmodern elements in their ideas. Therefore by analysing the modern and postmodern elements contained in the ideas of philosophers and thinkers such as Vivekananda, Tagore and Gandhi have shown that they cannot be catagorised as purely modern or postmodern.

Vivekananda is a pioneering figure in the cultural and spiritual history of India. His main intention was to revive and reshape the ancient Indian culture and western. He developed many deep and insightful ideas on education. Through his philosophy of education, he propagated the essence of truth, Vedanta, brotherhood of men, unity of
humanity, harmony of religion and supremacy of spiritualism over materialism. His philosophy of education was a blending of the spiritualism of the East and materialism of the West. His ideas of education can be very well categorised within the basic tenets of pragmatism humanism and existentialism. According to him, knowledge is inherent in man. All knowledge and power come from within. Knowledge exists in the mind. Concentration of mind is the royal road for acquisition of knowledge and not mere collection of information and facts. For him mass education would be a panacea for many socio-economic ills and political backwardness. His philosophy of education laid great stress on the cultural aspect of society. A sound educational system according to him should be based on life building, man-making, character building and assimilation of ideas. The real education according to Swami Vivekananda is to prepare individuals for the struggle of existence.

Vivekananda’s philosophy has multidimensional aspects. When he lays stress on education for man-making, character-formation, moral and religious education, education for the preservation of culture, his ideas can very well be regarded as modern. Because it is assumed that humanism, pragmatism are all parts of modernist movements. Besides when he lays stress on the cultural aspects of education, his thoughts clearly resembles with Nietzsche who had identified the role of culture in the development of an individuals life. On the other hand, his analysis of knowledge and power and concentration of mind are somehow intune with the postmodern thoughts of Foucault and Habermas. His ideas on morality, religion and culture have much relevance with the postmodern basic tenets of pluralism, culture relativism and questioning the existing values and ideas of the contemporary society.

Tagore was an ‘individualist’ and ‘naturalist’. He believed in the right and freedom of the individual to shape his life in his own way. But he ultimately wanted the unity of mankind. He said that in every one of us the Creator manifests in a unique manner and every individual tries to realize the Creator in his own way through which unity could be found not only amongst human beings but also between man and nature. According to Tagore, nature is the manifestation of the Creator (Brahma). Through its various forms, colours and rhythms the Brahma reveals Himself more clearly through
nature than through man. He, therefore, wished human beings to have a close communion with nature and with its purifying and vitalizing influence.

The three cardinal principles of his educational philosophy are-i) Freedom; ii) Creative self–expression; and iii) Active communion with nature and man. The genesis of the idea of freedom lies in his experience of the prevailing system of education. He spoke of the existing schools as being an “education factory, lifeless, colourless, dissociated from the context of the universe within the bare while walls staring like eye balls of the dead”. Our education has taken us from our natural surroundings. It is dissociated from social contexts. Education “divorced from the streams of life and confined within the four walls of the classroom becomes artificial and losses its value”. The primary work in his opinion was to bring the child’s mind in contact with nature. For education, he said there should be a place where man have gathered for the highest end of life – in the peace of Nature, where life is not merely meditative but full in its activities, where men aspire to realize man’s world as God’s kingdom; they must aspire to be the citizens of that world. Tagore’s view was to accept the world without merely knowing it. The highest education does not merely give information but makes our life in harmony with all existence.

Education in the academic sense of mere acquisition of knowledge or information never appealed to the comprehensive genius of the poet. To be real, education must be of the whole man, of his emotions and senses as much as of his intellect. Tagore’s educational philosophy was learning from nature and life. Tagore also attached great importance to Tapasya and Sadhana. Tagore emphasized such education which would help individual to earn livelihood.

Postmodernism is the philosophy which believes that truth does not exist or is unknowable. Truth is viewed as being relative to the culture. Post modernists believe that truth is defined by each individual culture. Truth is relative not universal. If truth is defined by each culture, then it is not real truth. Truth by its nature is universal and absolute. There is no relative truth. Post modernists replace the word “truth” with words like “perspective” “constructs” or “points of view”. They believe in describing how various groups see the world and opine that knowledge of truth cannot be presumed. The transition from modern to postmodern saw the replacement of ‘meta narrative’ by the “local contexts and diversity of human experience”. Meta narrative,
a distinguishing feature of modernity, encompasses modern science, religion, politics and culture.

Tagore lived ahead of his times both in life and thought. Tagore felt and saw the society and political turmoil of his times. His paintings with their mixture of representation and abstraction have now received long deserved acclaim. His essays ranged over literature, politics, culture, social change, religious beliefs, philosophical analysis, international relations etc. His prophetic vision and outlook brought him and his works into present times. His works have brought a new significance to the issues confronting man in the metaphysical, social, and political spheres. Tagore succeeded in infusing a spirit of liberal humanism into the life of his times. He emphasizes the importance of man above all types of orthodoxy, narrow-minded, sectarianism, religion, parochialism and violence. Tagore believes that man belongs to two worlds, one which lies within him and the other outside. Education, economics, politics, religion, social life all are steps towards to explore this two worlds.

Postmodernists believe that one can never have any direct access to reality. Every representation of reality is an interpretation that is influenced by the experiences, values and attitudes of the person. Every definition of reality, any identification of meaning is always a construct. There can be no one truth or one accurate form of knowledge. Men’s personal self can make itself meaningful in relation to its own soul. Tagore’s accent on “the complete man” is an important feature in his thinking.

Tagore’s concept of society and state and his preference to society, in all its diversities marks him as a postmodernist. He emphasized the diversity and heterogeneity of the civil society. He repeatedly wrote and spoke of it and in his own way tried to foster it by experimenting with institutions which would serve as the foundation for the superstructure of civil society. Tagore believed that village reconstruction was a more fruitful activity for the purpose of the real deliverance of the Indian people. For him, it was only man who was important. For Tagore, people should be able to live and reason in freedom. His attitude towards politics and culture, nationalism and internationalism, tradition and modernity, can be seen in the light of this belief.
There are diverse approaches and multiple ways through which Gandhi’s thought and action can be analysed. Gandhi presents a radical critique and alternative to the modern western civilization and the contemporary world. It is indeed very difficult to categorise Gandhi as the pre modern, modern or postmodern. At one instance his philosophy inhabits a traditional idealized nature which constitutes of pre industrial decentralized, village and nature oriented non violent world.

Several recent major studies of Gandhi have presented him as a modern thinker with modern views of the autonomous individual, individual freedom, human rights etc. Gandhi and his philosophy can never he understood without analyzing how he was engaged with the modern world and how modern thinking profoundly influenced his philosophy. There have recent studies of Gandhi that have presented him as a postmodern thinker sharing central characteristics with western postmodernism of the past few decades in its critique of dominant western modern thinking. In Gandhian thought truth and non violence constitute the basic structure and the political economic and social concepts like Servodaya, Satyagraha swadeshi and trusteeship belong to the super structure. All the major issues of capital / labour, inequalities, concentration of power, exploitation can be understood through the truth-non violence dialectical relationship. One of Gandhi’s most basic assumption was his firm belief in the integrity of the individual. Gandhi’s experiments with truth are distinctively modernist with their firm assumption that the individual is the final arbiter of action. Gandhi also rejects a premodern cyclical view of history in favour of a modernist view of linear moral progression.

Gandhi’s conception of religion could be called modernist as well. He believed that all religions are equal and all are to be tolerated. Vikhubhai Parekh’s views on Gandhi’s political philosophy allow us to get our first glimpse of a post modern Gandhi. His views of the nation state is arguably post modern as it offers India a model for a new type of polity one which has already proved itself to be a success in bringing sixteen different major language groups and six world religion together by the role of law and representative democracy. Gandhi’s postmodern vision of nationhood is one based on decentralized local control, assimilation and tolerance of cultural differences and above all non-violence. This idea is in tune with the general concepts of post modernism like decentering the self, national analogues of the self
Gandhi may be regarded as a constructivist post modernist rather than a deconstructivist. Gandhi’s scheme of Basic Education is a blending of pre modern, modern and post modern ideals of education. His ideas of truth, non-violence and satyagraha have been interpreted in the field of education and has greater implication for modernism and post modernism.

Indian thinkers like Tagore, Gandhi and Vivekananda’s thought represents an amalgamation of modern, postmodern elements. Though there is no direct theoretical evidence about their contribution for developing a perspective beyond postmodernism still there is ample such examples through which it can be analyzed that their thoughts and ideas are still relevant in the contemporary world situation. The phase of pseudo modernism which has succeeded postmodernism also rejuvenates the ideas of modernism. Therefore these philosophers’ views also stand as a significant contribution towards the development of phase beyond post modernism.

The last section is intended to analyse the possibility of developing a different type of curriculum and pedagogy in the light of the ideas of modernism post modernism and a period beyond that. Modernism is characterized by progress spurred by the advances of science and technology, reason and the notion of reality fueled by the idea of freedom within the framework of humanism. A modernist curriculum is constructed on the basis of the idea of science, universality of knowledge and reason and the development of the individual self within the set premises of modernism. Through the application of the ideas of modernism in the field of curriculum development efficiency and effectiveness can be materialised in the educational system.

Bobbitt’s book ‘The Curriculum’ published in the year 1918 may be considered as the pioneering work for bringing modernism to education and to the field of curriculum development. Bobbitt and later on Ralph Tyler had described about the paradigm shifts to postmodernism in the context of curriculum development.

Modernism and post modernism has been applied to seek such questions like what educational purpose should the school seek to attain what educational experiences can be provided that are likely to attain these purposes? How can these educational experiences be effectively organized? How can we determine that these purposes can be attained?
According to the post modernists different parts of the curriculum should be connected to each other and connected to the learner making learning a complex and dynamic activity. Cooperation is another post modernistic component that can be used in framing curriculum. Many scholars now a day’s focus on standardized testing rich boundaries existing between subject areas. This is known as system thinking similarly post modernity views the world as system of interconnected parts.

Post modern values and traditions of diverse populations are now embraced. Boundaries between school and home have become blurred as the schools take on many of the roles that have traditionally been relegated to families. Post modern curriculum values the process of learning as much as it values the product. Post modern curriculum is open and places high value on human thought. Learning is conceived as a complex social activity where students make his/her meaning as opposed to the teacher- transfer knowledge.

Pedagogy based on modernism emphasizes learning by doing with specific goals, role allocation, providing resource and feedback. It also emphasizes concrete experience, reflective observation, abstract conceptualization and active experimentation. Pedagogy in the context of modernism also implies that learning involves participation in the real world. There are intimate relations between experience and education. Understandings are derived from and modified through experience. Meaning and learning consists of action and reflection.

Postmodern pedagogy on the other hand proposes that education is a form of political intervention in the world that is capable of creating the possibilities for social transformation. It is premised on the assumption that learning is not about processing received knowledge but actually transforming it as part of a more expansive struggle for individual rights and social justice. Any viable notion of pedagogy and resistance should explain how knowledge, values, desires and social relations are always implicated in relation of power and how such an understanding can be used pedagogically and politically by students to further depend and expand the imperatives of economic and political democracy.

Curriculum and pedagogy beyond postmodernist notion culminates the vision of both modernism and post modernism. It is directed towards the challenges of providing students with the competencies they need to cultivate the capacity for critical
judgment and transforms the entire educational system through the means of curriculum and pedagogy to resist, cultivate and arrange capacities that enable them to move beyond the world, which is already known without insisting on a fixed set of meanings.

6.2 IMPLICATION TO THE PRESENT EDUCATIONAL CONTEXT

Modernism, postmodernism are broad philosophical epochs. They represent the major social tenets that characterise the present educational system. It is really difficult to level the present educational system as completely modern, postmodern or an epoch beyond it. Because, the proponents of each epoch have their own rational and justification for considering a system as modern, postmodern or a period beyond modern, postmodern. Moreover the present educational system is at the verge of transition. At one instance, it is treated as a commodity, on the other it is still a source for inculcation of values and preservation of culture. At one instance it transmits values to students which is a modern element. On the other hand it teaches students to question even the universal. For example, the concept Education for the disabled has been transformed into Education for the differently abled. It means a person is no longer viewed as disabled. On the contrary he is viewed as differently abled. Likewise postmodern slant of feminism and transgender movements have brought drastic revolution in the educational sector. That is why these groups are also entitled to education as their male counterparts are by withering the taboos of male chauvinism from the educational sector. There is a great deal of similarities between Indian and Western thinkers as far as their views on the effect of modernism and postmodernism on education is concerned. The diversification of curriculum and pedagogy and linking it with the political-economy of the society is a torch bearer of the paramount influence of these philosophical epochs on education.

6.3 CONCLUSION

Philosophy was once considered a field comprising the highest level of human knowledge. Today, it may still be true, for philosophy touches on our universe views, worldviews, our views on life and nature, and our ways of understanding ourselves and knowing the world. Philosophy once laid down the foundation for a diverse field of studies including physics, medicine, cosmology, chemistry, math, geography, etc. Only in the past few hundred years are many of the above-mentioned fields separated
from the major concerns of philosophy. Why is philosophy so encompassing? Because it concerns the foundation of our being and existence. Philosophers ask these questions: Who we are? Is there a higher existence that determines our existence? What is the relationship between nature and human beings? What is the meaning of life? Are our senses reliable in telling us about the truth of the universe? How do we get to know about the world? What is the relationship between the mind and the body? They further ask these questions: What is happiness? What is virtue? What is the relationship between individuals and the collective? How can we organize a society and an economy that promote the common good? What methods should we employ to find out truth from false statements? Can we ever hope to find out the truth of our existence?

Philosophy of education is a reflection of the above questions. Educators and in fact, many concerned citizens ask these questions: What kind of education do we want for our children? What is the purpose of education? What role does education play for an individual and for a society? What should we teach in school? How should we teach? What kind of citizens do we want our students to become? What are the roles of teachers? How can we understand students better? Using a more critical view, philosophers of education ask: What underlies the agenda of educational reforms in different periods of time? What is actually taught in school? Who controls the production and distribution of knowledge? Is education helping to reproduce social and economic inequalities? What approaches should be adopted to improve teaching and learning so that equality of educational opportunity is achieved regardless of race, class, gender, ethnicity, etc? As we move into the 21st century, we also want to ponder on the role of science and technology, the new alternative approaches to solving complex problems facing humanity, problems such as war and conflicts, environmental destruction, social inequalities and injustices, and we must start thinking about constructing a new philosophy and epistemology which would help us to educate our younger generation holistically, and turn education into a great endeavor for promoting international understanding and cultivating love and compassion for all.

From the above mentioned findings the researcher has come to the conclusion that philosophy of education since its advent has witnessed various forms of
transformation due to the evolution of new ideas. Thinkers from Socrates to present
day theorist like, Foucault and Habermas have tried to portray the state of human
existence, the functioning of various subsystems of the society through their own
perpectives and have thus enriched the field of philosophy of education. The division
of philosophy of education into various stages or epochs signifies nothing but the
changes that the society has witnessed from the pre modern age to the present age
which is sometimes termed as postmodern age or a period beyond that. The sole
objective of considering the view points of the modern and postmodern thinkers in
this study is nothing but to show that how the alterations in the social structure is
related with the development of specific ideologies of each individual thinker.As
Featherstone has highlighted in his paper CONSUMER CULTURE AND
POSTMODERNISM, the trichotomies suggested by the term modern and postmodern
lead one to consider the similarities and continuities in experiences and practices
which can effectively be regarded as transmodern. The task of conceptualization and
definition of each era depends on the salient features or expanding role of culture
within contemporary societies. The statement that has been made in this part can be
further analysed with the help of the following arguments.

The pre modern philosophers like Aristotle and ST. Thomas did not generally attempt
to build philosophical systems rather they strove to provide a philosophical
description of reality. In contrast the modern age has been marked by the proliferation
of philosophical system. Each philosopher and major thinker has elaborated his own
philosophy. Thus a long parade of individuals, geniuses strode over the western world
like Descartes, Spinoza, Leibnitz, Newton, Locke, Rousseau, Adam Smith, Kant,
Marx, Freud and many others, each of whom created his own intellectual edifice. The
modern age has been characterized by such grand myths propagated by powerful
individual thinkers. As a result of their systems of thought these grand myths have
almost universal influence over the population at least of the western world. These are
such myths as progress, science, democracy, the emancipation of mankind from
ignorance by modern enlightenment and education; these myths are regarded as meta
narratives by postmodernists because they attempt to provide explanation for
everything. Postmodernism began by denying those grand narratives. It speaks about
deconstruction which might be presented as an extreme form of postmodernism.
Postmodernism has called into question the idea that human being is capable of
seeking truth enough to construct such intellectual edifices. Postmodernism is deeply hostile to system or schemes that purport to describe reality because they are seen as in fact attempts to prescribe or circumscribe reality, to control others by setting up the bounds of reality. Many sociological findings have made it all too clear that the education system of modern mass societies produce winners and losers and that the social inequalities are rather reinforced than neutralized through education. Certain key terminologies which characterize education in today’s world like learner’s flexibility, availability, and aims of education like social and cognitive competencies, critical ability and personal autonomy which again fit well with the imperatives of modern global market situation. All these are naive responses to the obtrusive neoliberal ideology which seems to proclaim a world in which the quick learner, socially smart person and to physically healthy will be better off.

Education as it accepts this type of world interpretation becomes the most uncritical partner of a purely economic order. It is at this point education cuts its link with enlightenment detaching it from the tradition which saw education as the precondition for the development of moral subjects that would be able to discursively form the future society according to a moral vision. Best and Kellner in their survey argued that the transition to a postmodern society is bound up with fundamental changes that are transforming pivotal phenomena from warfare to education to politics while reshaping the modes of work, communication, entertainment, everyday life, social relations, identities and even bodily existence and life – forms.

From the above mentioned major findings, the researcher views that various philosophies of different age has their own significance. Different educational philosophers have tried to give their own opinion according to the changing nature of society. Assimilations, disassociations are the common factor in their views. For example from Dark Age to postmodern age there are divergent philosophers. Among them some agree with one point some disagree to other’s point of view. As a result the educational process is shaped accordingly. Problems relating to system of education, methodology used by the teacher, psychology of children, curriculum, administration etc can be solved by educational philosophy. As a consequence, now a day we find divergent and fragmented education. For example science and technology has created a great sensation in society. Computer education is imparted at the school
level, students are interested to acquire knowledge through internet connecting scholar from different parts of the world through virtual learning process, e-mail etc. Electronic and print media has brought drastic revolution in the teaching learning process. Teachers are regarded as the facilitator of learning and they need to equip themselves with all the latest knowledge and technologies which has been bestowed by the epochal shift from modern postmodern to a probable period beyond that. All these do not imply that the shift from modern to postmodern has denied the metaphysical epistemological and axiological aspects of education. The present educational system is characterized by culmination of all these elements.

The present study reveals that tremendous changes have taken place in the field of philosophy in general and education in particular. It has been observed that from Dark Age to the postmodern time the mental faculties have been developed very sequentially and the philosophy of people have also changed accordingly. The education starting from initiation, demonstration, assimilation has raised up to the level of computerization and explosion in knowledge. The postmodern era and beyond is insisting on the significance of local needs and plurality of ideas and culture in society. But as far as researches in the area of education is concerned very few attempts have been made to find out the relevance of postmodernist implications for philosophy of education. The present study is a humble attempt in that direction and the study has great implication for further examination or investigation to find out to what extent the postmodern ideas and thought can be plasticized in the field of education. However, the study has come out with sequential development of philosophical theories in education systematically which may help to guide for further improvement in the field. The researcher felt that an integrated approach in the field of educational theory in practice is required to keep pace with modern developments in the era of science and technology and at the same time to upgrade education as a discipline.

As far as Indian philosophy is concerned it can be depicted as one of the oldest philosophical traditions that started simultaneously at the same time period as in ancient Greek city states. But Indian tradition of philosophy has certain distinct features which makes it’s a unique system of thought. The main thrust of Indian philosophy of majority of the school of thought has been the liberation of soul
(moksha) and spiritualism. From the Vedic age to the present Indian philosophy has undergone severe transformation. With the evolution of philosophical ideals of Buddhism and later philosophical developments of the 19th century which is a fusion of Eastern and western ideas. These developments have been largely contributed by some of the most prominent Indian thinkers like Tagore, Gandhi, Aurobindo, Swami Vivekananda, Jiddu Krishnamurti and others. All these thinkers through their ideas tried to culminate both Indian and western traditions. Moreover there is another important dimension of these kinds of assimilations. These assimilations exhibit their presence when we consider it from modern postmodern perspective. Some scholars like Edward W. Said and Ronald Inden have tried to highlight through their comparative studies on eastern and western thoughts that much like the postmodern thinkers such as Foucault Indian philosophers attempted to use their own textual creations as instruments of political power. The Indian philosophical tradition especially the Nikaya Buddhists; the Advaita Vedanta (non dualism) of Sankara; the Visistadwaita (non qualified dualism) of Ramanuja; the Dvaita(dualism) of Madhava have essential similarities in their ideas about text, signs and symbols as highlighted by Inden and Said. Another important dimension of these assimilations is the postmodern attack on rationality and the place of reason in philosophy which has been a central theme of discussion in both Indian and western philosophers. Carl Olson in his study has highlighted some of the 19th and 20th century Indian philosophers like Sarvepalli Radhakrishnan, Shri Aurobindo and Jiddu Krishnamurti to dispel that Indian philosophy continues to be an intrinsic part of a vital tradition and how it has contributed to the enrichment of postmodern philosophy. All these developments have also influenced the field of philosophy of education. The modern and postmodern philosophy both the Indian and western tradition has their own implications for philosophy of education. The modern postmodern division and a probable subsequent era which is identified as metamodernism or a period of late sober modernity is marked by sweeping changes of the entire society and education in particular. These are the evolution of globalised market economy, multi culturalism and plurality of thoughts and ideas. All these demand a renewed vision of thoughts and ideas. Finally, we need new politics and pedagogy to deal with the problems of capitalist globalization, environmental crises, species extinction, terrorism, and the failure of conventional politics to provide social justice and well-being for all. We need to make
the system of education more open and dynamic as vitiate attempts to deal with the new global forces of techno capitalism. Indeed, we believe that it is new social movements and the social forces especially education can provide the most promising avenues of radical democratic social transformation in the present moment. Thus, while modern postmodern approaches offer much to the reconstruction of education theory and democratic politics for the present age, theories that fail to engage the proliferating and intensifying problems of capitalist globalization, that do not articulate the continuities between the old and the new, and that renounce the normative resources of criticism are severely limiting. Failure to provide justification (of a non metaphysical kind), or defense of critical theories and alternative visions of what history, social life, and our relation to the natural world could be, continue to be necessary to the project of understanding and changing the world. We are in a troubling and exciting twilight period, in the crossroads between modernity and post modernity, and the task ahead is to forge reconstructed stratagies and values adequate to the great challenges we face.

6.4 SUGGESTIONS FOR FURTHER RESEARCH

Due to the time constraint at the disposal of the researcher some of the important aspects of philosophy of education could not be covered. Therefore further research may be conceived in the following areas.

1. Postmodern Hermeneutics
2. Impact of Modernism on Educational Theory
3. Impact of Postmodernism on Educational Theory
4. Postmodernism and Higher Education
5. Relationship Between Postmodernism and Privatization of Education
6. Influence of Constructive Trends on Education
7. Role of Critical Theory in Philosophy of Education
8. Role of Deconstruction In Education
9. A Comparative Study of the Educational Ideas of Habermas Derrida And Jean Baudrillard
10. Philosophy of Human Rights Education and Postmodernism
11. Information Tecnology as an Agent of Postmodernism
12. Philosophy of Science,Feminism and Postmodernism
13. A Comparative Study of Th Educational Ideas of Foucault and Paulo Friere
14. Education after Postmodernism
15. Impact of Modernism on Curriculum Development
16. Postmodernism and Curriculum Development
17. Critical Pedagogy and Education
18. Philosophy and The Meaning of Education
19. Impact of Postmodern Philosophy on Indian Educational System
20. Postmodern Philosophy and Science Education.