CHAPTER -II

EDUCATIONAL PHILOSOPHY
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II.1 Meaning of Education understood by Western thinkers

a. Plato

"Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of."¹

b. Aristotle

"Education is the creation of a sound mind in a sound body. It develops man's faculty especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists."²

c. Pestalozzi

"Education is the natural, harmonious and progressive development of man's innate powers."³

d. Froebel:

"Education is unfoldment of what is already unfolded in the germ. It is the process through which the child makes internal and external."⁴

² Ibid.
³ Education in Emerging Indian society, B.K. Nayak p-3.
⁴ S.K. Nanda, p-7.
e. John Dewey:

“Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities”.5

f. T. Raymont:

“Education is a process of development from infancy to maturity the process by which he adopts himself gradually in various ways of his physical and spiritual environment”6

g. Thompson:

“Education is the influence of environment on the individual with a view to producing a permanent change in his habits, behavior of thought and of attitude”.7

h. John Adams:

“Education is conscious and deliberate process in which one’s personality acts upon another in order to modify the development of that other by the communication and manipulation of knowledge.”8

i. T. P. Nunn.

“Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity.”9

5 Ibid.
6 Ibid.
7 Education in Emerging Indian Society : B, K, Nayak, P -4.
9 Education in Emerging Indian society J.S. Walia, P-4.
II.2 Meaning of Education understood by Indian Thinkers

a. Swami Vivekananda

"Education is the manifestation of divine perfection already existing in man."\(^{10}\)

b. Swami Dayanand

"Education is a means for character formation and righteous living."\(^{11}\)

c. Gurudev Tagore

"Education is enabling the mind to find out that ultimate truth which emancipates us from bondage of dust and gives the wealth not of things but of inner light, not of power but of inner love, making this truth its own and giving expression to it."\(^{12}\)

d. M.K. Gandhi

"By education I mean an all round drawing out of the best in child and man - body, mind and spirit."\(^{13}\) His definition includes the physical intellectual and spiritual aspects of human personality.

e. Prof. Humayun Kabir

"Education as a dynamic process which in its totality changes with the changing situations and developing circumstances."\(^{14}\)

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\(^{10}\) *Education in Emerging Indian Society*, J-S Walia, p.5.


\(^{12}\) *Education*, B. B. Panda p.7.

\(^{13}\) *Education in Emerging Indian Society*, B.K. Nayak, p.5.

\(^{14}\) *Education*, K.K. Bhatia and S.K. Nanda, p6
f. Dr. Zakir Hussain

The late President of India, defines education as “the process of the individual mind getting to its full possible development.”

15 Ibid.

16 Education in Emerging Indian society, P-5.


18 Education Emerging in Indian Society, P-4.

19 Ibid.

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I. Yājñavalkya

"Education is that which makes a man of good character and useful to the world."\(^{20}\)

m. Kauṭilya

"Education means training for the country and love for the nation."\(^{21}\)

II.3 Aims of Value Education

In the process of education, the first thing is to determine the aim of education. Now the aim of education is in separately connected with the aim of life and the aim of life; must include "good life" means valuable life.

Therefore let us discuss what are the aims of our educational system from different time to time.

In the ancient India people have given due weight to both theoretical and practical aspect of life-philosophy, the right way of leading a good life i.e. the puruṣārtha or caturvarga that are given below:

a. Dharmā -right action-moral value
b. Artha-acquisition of wealth and economic prosperity - Material value.
c. Kama sensuous pleasure-intrinsic value.
d. Mokṣa -Salvation-Spiritual value.

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\(^{21}\) Ibid.F
In this connection many discussions are available in our ancient treaties.

**II 3.i The aim of Vedic system of Value Education**

The value Education is not modern concept. It is very ancient and started from the vedic times which is reflected in various texts. It is like the following :-

1. Liberation (*mukti*) from bondage

2. Control of mind (*cittavṛtti nirodha*)

3. Realisation of truth-god is omniscient, omnipresent and omnipotent.

4. Development of personality-Physical, intellectual moral and spiritual well being. Other sub-values from these are

   - Self - confidence
   - Self - respect
   - Self - concept
   - Self – realization.

5. Inculcation of high values Truth (*Satyam*) Beauty (*Śivam*) and Goodness (*Sundaram*)

6. Formation of character - Purity of heart, simple living high thinking honesty, sincerity , obedience, loyalty, fellow-feeling reverence to elders character development.

7. Adherence to worldly requirement, the *caturvarga* or *puruṣārtha*
8. Generation of civic and social responsibilities

*Caturāśrama* – *Brahmacarya*, *Gārhyaṣṭha*, *Vānaprastha*, *Sanyāsa*

9. Inculcation of spirit of piety and righteousness daily prayer in morning and evening.

10. Leading of worldly life – Leading a household life on the basis of *Caturāśrama*


   useful and non useful

   acceptable and non acceptable

   rational and irrational


   *Devaraṇa* - God debt
   *Ṛṣīṇa* - Debt of Guru or Teacher
   *Pitṛṇa* - Debt of Parents.

14. Promotion of vocational efficiency. Trains the individual learner to earn his living according to his ability and power. In this relation the curriculum was made accordingly.

**II.3.ii Features of post Vedic period:**

This formed the entire structure of value Education in ancient India.
The post vedic period also reflects value education in following types.

1. Religious education – Chanting *mantras* and participating *Yajña*.

2. Sound academic atmosphere - The teacher remain free from alluring perks and profits of worldly pleasure. Character formation within the students was highly emphasized.

3. Emphasis on personality development - Intellectual, physical, moral, social and spiritual, self confidence, self reliance in students, control over sense organs, simple living and high thinking.

4. Teacher – taught good relationship

   - Convocation at the end of education. Here the teacher gives blessing and offer advices to students to lead a happily and social life.

   - No corporal punishment to the students

   - Inheritance, creation, conservation and transmission of ancient literature.

   - Simple living and high thinking.

   - Observance of complete continence. Practise complete *Brahamcarya*

   - Salvation of soul

   - Propagation of knowledge
- Development of intellectual, physical, moral and religious aspects
- Gaining of knowledge in sociability and citizenship
- Attainment of material prosperity. Self-sufficient, vocational subjects.
- Cultivation of high values –

<table>
<thead>
<tr>
<th>Faith</th>
<th>Šradha</th>
<th>-</th>
<th>develop faith</th>
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</thead>
<tbody>
<tr>
<td>Pragati</td>
<td>-</td>
<td>to attain progress</td>
<td></td>
</tr>
<tr>
<td>Dhana</td>
<td>-</td>
<td>to acquire wealth</td>
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<tr>
<td>Āyu</td>
<td>-</td>
<td>to have longevity of life</td>
<td></td>
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<tr>
<td>Amaratva</td>
<td>-</td>
<td>realise immorality</td>
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- Inculcation of piety and righteousness towards attainment of life goal “asato mā sadgamaya”. Unknown to reality “tamaso mā jyotirgamaya” – Light from death.
- mrtyormā amṛtam gamaya -Death to immortality.

II.3 iii Aims of Secondary Education.

According to Secondary Education Commission (1952- 53)

The aim of Secondary Education is thus described :-

1. - Development of democratic citizenship

   • Clear thinking

   • Clearness in speech and writing
II.3.iv Aims of Education According to Indian Education Commission (1964-66)

1. Increasing productivity

2. Achieving social and national integration

3. Accelerating the process of modernization

4. Cultivating social, moral and spiritual values
II.3.v Aims and secondary Education according to Ishwarbhai Patel Committee (1977)

- Acquisition of skills and habits of self learning
- Acquisition of habits of helpful living and participation
- Developing aesthetic appreciation creativity
- Participation in and promotion of social activities.

II.3.vi Salient Features of National Policy on Education 1986

- All round development —► both material and spiritual
- Acculturating role —► Education has to play an acculturating role as it refines sensitivities and perceptions that contribute national cohesioN a scientific temper and independence of mind and spirit. Thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.
- Man power development —► It is for being the ultimate guarantee of national self reliance.
- A unique investment - Education is unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education.

In order to make all of them success development of man power
through inculcation of values are very necessary. For that the modern Indian Education Policy points to grow values in various capacities. And it should be developed within the child from the grassroot level which he will be able to practise afterwards after going out the school. Hence, the educationists have laid sufficient stress on the allround development of a child.

But as a matter of fact, it has not been possible through the above manner as it was expected to be. A fresh approach is necessary for the wholistic development of a child which is lacking in the Educational Policies.

**Possibilities**: The way is to bring out the inner value of a child so that he has to fell and experience the need of it. It is the duty of a teacher to unearth the inner qualities of child in such a manner, so that he can be able to express him better and get adjusted with the living conditions. It is possible only through the practice of *Yoga* which can be of much help. It will definitely bring out the best within the child and can make him a true citizen in true spirit. It has to be learned by constant practice by the child. Hence, the values in *Yoga* Edn. can help him to become better and even the best.