Chapter IV

GREAT PHILOSOPHERS AS INSPIRERS/ROLE MODELS FOR TEACHERS OF PHILOSOPHY: FORMAL AND INFORMAL

We traced in Chapter II the story of how philosophy has lost much of its adventurous and result-producing territory to the sciences and is groping not only in undefined territories, but in blind alleys, like the ‘mirages’ of metaphysics and in epistemology treated in a ‘dismal’ way. In this chapter we shall trace the adventurous or ‘educationist’ dimension in some of the great philosophers and masters of presenting philosophy in clear and popular language. Here too we may use some of the analyses of Durant, but we will also use the excellent academic biographies in Fifty Great Modern Thinkers on Education (Joy A. Palmer (ed.), Indian Reprint 2004) and the cases of several writers studied in original.

It would be seen that there is a difference between the biographical study of philosophers as done in the earlier studies such as those referred in Chapter II and the approach undertaken in this Chapter. In the present study the aim is to identify one or more components in the life or work of the philosopher that can explicitly or implicitly contain a lesson for the lecturer handling educational philosophy to improve her/his work. A few of these were actually tried out in the episodes described in Chapter VII.

WILL DURANT

We shall take up the case of Durant himself first because it is the reading of his works which gave the investigator the inspiration and the hope that philosophy can be made interesting and even absorbing reading. Durant is a model of writer who has read widely, delving deep into the most abstruse writing in philosophy, such as that of Immanuel Kant and then coming out to present the ideas in clear language. In this respect he has replicated an ideal set by the Tamil poet Tiruvalivar 2000 years ago.
The meaning is: "Knowledge consists in telling (difficult ideas) in a way in which it would be conveyed to others and also in grasping the subtle meaning in others' works and words. The word 'chela' (chella) in the original is significant. It implies that the idea must 'travel' from the teacher or writer to the students.

Ramesan Nair’s Malayalam translation reads:

It is this model of penetrating into the subtle ideas found in the presentation of original philosophers and communicating them to students and ordinary readers that is needed in a popular writer of philosophy. Will Durant is a typical model illustrating this principle. Perhaps every teacher of philosophy must aspire to become at least a little bit of Will Durant.

Several ideas and sometimes the very words of Durant have been presented in the conceptual survey of Chapter III. The task in the present chapter is that of gleaning the educator, teacher, communicator and inspirer from the two popular philosophy works analysed from several points of view in this study. The Story of philosophy (1926, 1961) and The Pleasure of philosophy (1952) [earlier (1929) published as The Mansions of Philosophy] provided great inspiration in this endeavour. In many references they are abbreviated as The Story and The Pleasures.

In both the books Durant makes the ‘humanization of knowledge’ one of his major objectives. He wishes to share with the mass of men and women his delight in the twin disciplines which he likes most – philosophy and history. He recalls that when the “Outlines of History” by H.G. Wells was shared with the public, historians did not know what to do with the book. One professor described it as full of errors and the liberalization of the subject. Wells had tied up history with movement towards international peace and
with 'race between education and catastrophe.' Durant comments: "No one wanted catastrophe, and everyone bought the book. History became popular, and historians became alarmed. Now it would be necessary for them to write like H.G. Wells." But two professor did follow the model. The appetite of the laymen grew by what it fed on. Millions of American men and women who had been unable to go to college quenched their thirst in such works. There was a flood of 'Outlines' and 'Stories' to satisfy the popular hunger for knowledge. Durant's *Story of Philosophy* was one of them. This became one among a series of non-fiction books that could be understood by ordinary people. But Durant admits that there were many criticisms and some of them were 'disagreeably just'.

On the whole Durant underplayed epistemology, except in the chapter on Kant, where the unavoidable obscurity that followed pleased many pundits. But one university professor of philosophy had written to say that he had been teaching Kant for fifteen years, and had never understood Kant's meaning until he had read that chapter.

Durant has a complete command of various aspects of philosophy and occasionally presents the concepts in comprehensive tables which those who need to systematise the ideas might use. But *The Story* on the whole runs as a narrative, which even a lay person might like. It presents, where most relevant, the historical, political, economic and even the geographical factors (as in the case of Athens) and biographical factors in the development of a philosophy. He underplays some sub-areas of philosophy (like epistemology, and some approaches to metaphysics), substituting in their place the latest development in science and hinting at the borderland between science and philosophy. He contracts the treatment of some philosophers who have high coverage in the work of others. To compensate, he gives detailed treatment of philosophers like Francis Bacon, Voltaire, Spinoza, Schopenhauer and Nietzsche, who have played crucial link role in the development of philosophical thought or attitudinal stance. For instance he omits or condenses the portions about Rousseau which dominate in the training college treatment, but focuses certain crucial
elements in the development of philosophy and source of history – his prize-winning essay which argued that the development of science has done more harm than good (which leads him to advocate the natural state) and his contribution in ending the reign of human reason over philosophy and focusing on the affective factors. Thus Rousseau facilitates the passage to Kant, Nietzsche and Schopenhauer.

In *The Pleasures* he has elaborated some themes like the limits of physics leading to metaphysics, philosophy of life, love, beauty, history, religion and so forth. Some of these are summarized in the previous chapter.

Durant also tries to salt *The Story* as well *The Pleasures* with a seasoning of humour, because in his view, ‘wisdom is not wise if it scares away merriment’ and also because “a sense of humour, being born of perspective, bears a near kinship of philosophy.’ At certain points the humour leaves a cynical touch, but at most points it laughs at human and even philosophers’ follies and helps us onward towards an optimistic forward thinking. At some points Durant becomes poetical – as in the treatment of Plato, Schopenhauer and Nietzsche. His analytical instrument and critical facility display a sense of mastery. The most interesting portions in *The Pleasures* are the presentation of multiple points of view in the form of panel discussion of masters in the field in the *Philosophy of History* through the mouths of several speakers representing shades of many schools of historiography.

History is often presented in schools in their political and even dynastic modes – as a series of wars, conquests, treaties, and sometimes the economic and developmental implications. Textbooks on Research Methods in Education and Social Sciences dealing with the final part of the *Historical Method* (Historiography) make it clear that history is not presented like cold scientific facts, though there is a scientific element in studying, analysing and criticising the data obtained from primary and secondary sources: Some of the prominent schools are: The Great Man Theory (Carlyle), The School of Geographical Determinism, Economic Determinism (Marx), Racial Determinism, Theological School, Idealistic School, finally
landing in the Idea of the State as expression of the Spirit (Hegel), Cycle of Rise and Fall of Civilizations (Spengler), and The Sociological School (Tarde).

Even within these schools there are variations, which make a difference when we come to actual application in research. Therefore Durant allows eighteen speakers to present their case in a polyphony and brings the philosophy of history to life. Under each school, not only the propagators of the schools but the chief opponents too are asked to speak. Thus The Theological Interpretation of History brings both Voltaire and Bishop Bossuet as writers of Universal History from different points of view, with Anatole France (the moderator) and Buckle providing interventions signalling other points of view.

The Geographical Interpretation of History opens with Buckle, with Montesquieu joining in and citing Hippocrates who showed that Airs, Waters and Places can influence the physical constitution of the people and even the legal constitution of the states. Buckle relates climate and history. Friedrich Ratzel presents a more advanced theory of geography-based history. People belonging to other schools like Marx and Hegel punctuate the discussion on the geographic theory. Finally Buckle concedes that geography provides limiting conditions but seldom decisive forces. The moderator Anatole France suggests the determining factors could be economic, mental or racial.

Gobineau picks up the thread from here and argues the case for the racial factor. He introduces his book *The Inequality of the Races of Men* and argues that the Teutonic race was the most fruitful. Mr Chamberlain also shared this view. But Nietzsche keeps clear of the race-swindle; he found good blood in every race. Grant presents a different view of the racial theory than that of Gobineau. He opted for the Nordic race identified in Germans of Baltic origin and in Englishmen and Americans of Anglo-Saxon descent. He argues that the early Macedonians were also Nordic. Ratzel now intervenes and makes a case that “Racial characteristics are in the long run a result of geographical environment”.
Marx interrupts, "Not so fast, Herr Ratzel". Voltaire asks Anatole France, "Who is this grim beard of a god?" Later to a specific request from Voltaire, Marx presents the economic interpretation of history in his own erudite way.

The basic factor in history is at all times the economic factor: the mode of production and distribution, the division and consumption of wealth, the relationship of employer to employee, the class war between the rich and the poor: these determine, in the long run, every aspect of life—religious, moral, philosophical, scientific, literary and artistic. The sum of the relations of production constitutes the economic structure of society, the real foundations on which rise legal and political superstructures, and to which correspond the definite forms of social consciousness.

Triggered by a further question from Voltaire, Marx divides history, not into ancient, mediaeval and modern, but into the hunting and pastoral stage, the agricultural and handicraft stage, the industrial and machine stage. He adds later that economic conditions determine the rise and fall of empires. The others such as the political, moral and social conditions are not causes, but effects. Representatives of other school pile question upon question, which Marx answers skilfully. There are some interesting exchanges:

Anatole France: I am afraid that these brave Bolsheviks are not good Marxians.

Marx: I have always said that I am not a good Marxian.

Voltaire: Does it not seem to you M. Marx, that a military dictatorship can sometimes maintain itself devilishly though it represents no great economic power as in the days of the Praetorian Guard?

Marx: Only for a time, Sir

William James: I used to think that moral forces like the revulsion against slavery under Wilberforce and Garrison, had something to do with history, but I have no doubt that you will correct me on that point.

Marx: There are no moral forces in history. Economic factors lurk behind every great event. Garrison made no headway against slavery by moral appeals... In every case an ideal is a material need gets phraseologically disguised as a moral aspiration.

Anatole France: Would you say that also of socialist ideals?

Marx: Yes.

Anatole France: Alas!
At this stage Hegel intervenes bringing in the Psychological Interpretation of History.

Hegel: Sir, I think your views are an outrage. Taking all these theories together, I find every factor included except the human mind. To hear you one would suppose that intelligence and courage are worthless in this world... it will make no difference whether the individual is a genius or a fool, or whether the citizens are intelligent or ignorant. Your play has left out the hero.

Marx: There are no heroes. Thought is the instrument of desire, and in groups and nations, desires are always economic, as Bismarck said, there is no morality between nations... And the great man too is merely an instrument, the mouthpiece and agent of mass movements or impersonal forces... Indeed the whole culture of an age bears the same relation to its economic life as thought does to the body, it is an interpretation and expression of underlying processes and powers.

Hegel: I am astounded that a German should speak so. Apparently since the great days of Kant, Lessing, Herder, Goethe, Schiller, Beethoven and myself, Germany has lost its soul in industry. Herder... saw all history as the education of the human race.

Anatole France: Tell us your own view of history, Herr Professor... To tell you the truth, none of us could make head or tail of what you were driving at. Here in these Elysian Fields, face to face, we have at last a chance to understand Hegel.

Hegel: Sir, I had to be obscure lest fools should understand me. It was no easy task to reveal to my generation that intelligence exists in this universe only so far as we put it there, and that God is not so much the First Cause as the Final Cause.

Voltaire: I can understand, Monsieur. After the death of Frederick, thinking was illegal in Germany.

Hegel: But in fact, my philosophy was very simple. God is the Absolute and the absolute is the sum total of all things in their development. God is reason, and reason is that web and structure of natural laws within which Life or Spirit moves and grows. God is Spirit, and Spirit is Life. History is the development of Spirit... it is the growth of life. At the beginning life is an obscure force unconscious of itself; the process of history is the coming of Spirit or Life to self-consciousness and freedom. Freedom is the essence of life, as gravity is the essence of water. History is the growth of freedom; its goal is that the Spirit may be completely and consciously free.

Voltaire: This, M. Hegel, is really the language of revolution.

Hegel: Certainly; I meant it so. I saw three stages in history: first the Oriental stage, in which only one is free; second, the Greco-Roman stage, in which a few are free.
and third, the Modern stage, in which the Spirit becomes conscious of its freedom, organizes it in the state, and so makes all men free.

[It may be noted that the last point, the 'Spirit' organising freedom in the State and thus making all men free gives scope for abuse of Hegel's lofty philosophy; later dictators could capture 'absolute' power, feel 'free' to do as they please (because they are the State) and expect all the citizens to 'find their freedom' in perfect obedience to the State.] Naturally Marx reacts immediately to Hegel's last sentence: “We members of Young Germany could not forgive you for your exaltation of Prussia – the most reactionary of European states”. But Marx does not conceal his admiration for Hegel's dialectic: "thesis, antithesis, synthesis".

At this point, Carlyle, who has been silent so long, enters the debate:

Carlyle: If you will let an old man put in a word, you have still left out genius out of history, and so, with all your palaver, we're not better off than before. As I take it, Universal History, the history of what man has accomplished in this world, is at bottom, the History of the Great Man who have worked here. They were the leaders of men, these great ones; the modellers, patterns, and in a wide sense creators of whatsoever the general mass often contrived to do or to attain.

William James: Hear! Hear! This is rare good sense, Carlyle; it's high time we should be getting at the source of the ideas that move the world.

But Hegel interrupts to say that the ideas are what he called the Zeitgeist – all the thinking and the feeling of an epoch that constitute the Spirit of the Age. If an exceptional man is not in harmony with the Spirit of the Age, he is wasted. Great men are not so much creators as midwives; they help the time to bring forth that which already in the womb. Carlyle retorts:

I do not know about your midwives, Herr Hegel: but I know that without Cromwell history would have been different; that without Frederick it would have been different; that without Napoleon, mankind could never have forgiven the French Revolution. Disbelief in heroes is the ultimate atheism.

William James at this stage shows interest in the Great Man theory and cites many examples. He suggests that his friend, Tarde's theory of imitation could perhaps fit at this stage in to complete the chain.

Tarde: [Given all the other factors], some one must take the initiative in every event and in every change. The small man never takes the initiative; he is afraid... But the great man feels the need, the great man thinks, and everything is changed... If he
succeeds, a few lesser men, still exceptional, will imitate him. If they succeed, a
wave of imitation runs like a flood through the community. [He cites the cases of the
Japanese transformation. He also recalls the biological processes of variation and
natural selection]. The genius is the variant, his idea is the variation, the Zeitgeist
and the physical conditions are the environment that permits the variation to
succeed. History is the war between mediocrity and genius.

Carlyle is naturally delighted. Lester Ward now joins in and adds:

Gentlemen, there is only one thing to add, and that is that history is the history of
great inventions. The inventions and discoveries... remake the world, and change
every generation from the last. The growth of knowledge is the essence of history.
You wished to know, M. Voltaire, by what steps man had passed from barbarism to
civilization. By inventions. The important men in American history are not the
politicians, not the presidents, but the inventors – Fulton, Whitney, Morse, McCormick, the Wright brothers, Edison; the effects of the work of these men will
continue for centuries after the names of the presidents are forgotten.

Marx admits that new inventions lie behind economic changes. But he
argues that technical advances and even scientific research are due to
economic needs and demands. Anatole France asks Marx about the place of
love, which does not seem to have an economic base, and also why on his
theory men should have written music.

*Marx:* It is an excrescence, an accident, a by-product, like coal tar and soap.

*Nietzsche:* *Life without music would be a mistake.*

Will Durant closes this debate on the philosophy of history with a summary
statement on Composite history.

Will Durant is one of the foremost among those who popularised
modern of philosophy. He attempts to help philosophy regain its former glory
and power and facilitate its application in life and in education. In this study
relating to applications in teaching the subject, the effective ways of
presenting philosophical concepts and events are particularly relevant for
clarification as well as providing models. When the subject is very complex
as in the case of history of philosophy or religion, Durant adopts the method
of panel discussion where multiple points of view are present, with the
listener invited to form his own opinion. All these present tips for the teacher
of philosophy.
BERTRAND RUSSELL

Bertrand Russell has at least three styles of exploring philosophy. One method is through symbolic mathematics. For those who could grasp it, this serves as the most economic and elegant process of exploring thought. Another is through his explorations in epistemology, on which he lectured in Columbia University in 1914. Durant says that both the subject and the philosopher were alike – thin, pale and moribund! His theme was 'Our Knowledge of the External world'. But obviously he found it remote and inaccessible. He inherited the English school of positivism and attempted to take the stance of a positivist asserting the existence of the external world in the naive mode. If he could have maintained that stance his philosophy would have been as clear as common sense, though wrapped in contradictions when probed. But temperamentally he could not do it.

One of the clearest expositions of Bertrand Russell is in the areas of humanistic writings and on the impact of science on society. But his clear and benign humanistic philosophy may not logically follow from his mathematical-idealistic or logical positivist philosophy. But it would definitely do much good to humanity.

Some extracts may be cited from his Impact of Science on Society. In such analysis Rusell plays the role of the ancient wise men who were nonformal teachers of mankind. In analyzing "Science and Tradition" Russell notes

Man has existed for about a million years. He has possessed writing for about 6,000 years, agriculture somewhat longer, but perhaps not much, longer. Science, as a dominant factor in determining the beliefs of educated men, has existed for about 300 years; as a source of economic technique, for about 150 years. In this brief period it has proved itself an incredibly powerful revolutionary force.

The effects of science are of various very different kinds. There are direct intellectual effects: the dispelling of many traditional beliefs, and the adoption of others suggested by the success of scientific method. Then there are effects on technique in industry and war. Then, chiefly as a consequence of new techniques, there are profound changes in social organization which are gradually bringing about corresponding political changes. Finally, as a result of the new control over the environment which scientific knowledge has
conferred, a new philosophy is growing up, involving a changed conception of man’s place in the universe.

Russell described how scientific rejection of traditional superstitions became common among educated men in the time of Charles II because the king perceived that science could be an ally against Cromwell’s supporters. He founded the Royal Society, and made science fashionable. Enlightenment spread gradually downwards from the Court. But he had to contend with a conservative parliament. But many superstitious actions continued some in the name of religion. Gradually the victory of humanity and common sense ensued almost entirely due to the spread of the scientific outlook.

Russell analyses three ingredients in the scientific outlook of the eighteenth century that were specially important:

(1) Statements of fact should be based on observation, not on unsupported authority.
(2) The inanimate world is a self-acting self-perpetuating system, in which all changes conform to natural laws.
(3) The earth is not the centre of the universe, and probably Man is not its purpose (if any); moreover, “purpose” is a concept which is scientifically useless.

Russell has great respect for Aristotle, but the great man had written several of his impressions as scientific facts which simple observation would have proved false.

Aristotle maintained that women have fewer teeth than men, although he was twice married, it never occurred to him to verify this statement by examining his wives’ mouths. He said also that children will be healthier if conceived when the wind is in the north. One gathers that the two Mrs. Aristotles both had to run out and look at the weathercock every evening before going to bed. He states that a man bitten by a mad dog will not go mad, but any other animal will.

Nevertheless, classical dons, who have never observed any animal except the cat and the dog, continue to praise Aristotle for his fidelity to observation.

Till modern times, the universe was considered tidy and small: Dante visits all the spheres—in the course of twenty-four hours. Everything is contrived in relation to man: to punish sin and reward virtue. There are no mysteries, no
abysses, no secrets; the whole thing is like a child's doll's house, with people as the dolls. But although the people were dolls they were important because they interested the owner of the doll's house.

The modern universe is a very different sort of place. Since the victory of the Copernican system we have known that the earth is not the centre of the universe. For a time the sun replaced it, but then it turned out that the sun is by no means a monarch among stars, in fact, is scarcely even middle class

In the scientific world, all this is different. It is not by prayer and humility that you cause things to go as you wish, but by acquiring a knowledge of natural laws.

After presenting science as a philosophy, Russel proceeds to analyze science as a technique. Science, ever since the time of the Arabs, has had two functions: (1) to enable us to know things, and (2) to enable us to do things. The Greeks, with the exception of Archimedes, were only interested in the first of these. They had much curiosity about the world, but, since civilized people lived comfortably on slave labour, they had no interest in technique. Interest in the practical uses of science came first through superstition and magic. The Arabs wished to discover the philosopher's stone, the elixir of life, and how to transmute base materials into gold. In pursuing investigations having these purposes, they discovered many facts in chemistry, but they did not arrive at any valid and important general laws, and their technique remained elementary.

How science helped centralised power is explained. The main importance of gunpowder, at first, was that it enabled central governments to subdue rebellious barons. Magna Carta would have never been won if John had possessed artillery.

Several devices that helped to promote travel and conquest of the world are described. The mariner's compass was an important factor. It made possible the age of discovery. The New World was opened to white colonists; the route to the East round the Cape of Good Hope made possible
the conquest of India, and brought about important contacts between Europe and China.

The industrial revolution was one of the effects of science. It caused unspeakable misery both in England and in America. Rusell illustrates from the case of cotton, which was the most important example of early industrialization. In the Lancashire cotton mills children worked from twelve to sixteen hours a day; they often began working at the age of six or seven. Children had to be beaten to keep them from falling asleep while at work; in spite of this, many failed to keep awake and rolled into the machinery, by which they were mutilated or killed. Parents had to submit to the infliction of these atrocities upon their children, because they themselves were in a desperate plight. Handicraftsmen had been thrown out of work by the machines; rural labourers were compelled to migrate to the towns by the Enclosure Acts, which used Parliament to make landowners richer by making peasants destitute; trade unions were illegal until 1824; the government employed agents provocateurs to try to get revolutionary sentiments out of wage-earners, who were then deported or hanged.

Such was the first effect of machinery in England.

In the USA Whitney invented the cotton gin in 1793, which enabled a Negro to clean fifty pounds of fibre a day instead of only one, as formerly. 'Labour-saving' devices in England had caused children to have to work fifteen hours a day; 'labour-saving' devices in America inflicted upon slaves a life of toil far more severe than what they had to endure before Mr. Whitney's invention.

The next important stage in the development of scientific technique is connected with electricity and oil and the internal combustion engine.

The effect of the telegraph was to increase the power of the central government and diminish the initiative of distant subordinates. This applied not only to the State, but to every geographically extensive organization. The result of scientific technique is that fewer men have executive power, but those few have more power than such men had formerly.
Electricity as a source of power is much more recent than the telegraph, and has not yet had all the effects of which it is capable. As an influence on social organization its most notable feature is the importance of power stations, which inevitably promote centralization.

Aero planes have increased immeasurably the power of governments. No rebellion can hope, to succeed unless it is favoured by at least a portion of the air force. Not only has air warfare increased the power of governments, but it has increased the disproportion between great and small Powers.

The increase of organization has brought into existence new positions of power. Every body has to have executive officials, in whom, at any moment, its power is concentrated. Owing to increase of organization, the question of the limits of individual liberty needs completely different treatment from that of nineteenth-century writers such as MU. The acts of a single man are as a rule unimportant, but the acts of groups are more important than they used to be.

The effect of science on war is most glaring. When two men fight a duel, the matter is trivial, but when 200 million people fight 200 million other people the matter is serious. And with every increase of organization war becomes more serious.

Russell examines the question of freedom in a completely fresh light. There are forms of freedom that are desirable, and they are gravely threatened; there are other forms of freedom that are undesirable, but that are very difficult to curb.

Conflicts between different organizations become more and more harmful as organizations acquire more power over their members. Organizations are of two kinds, those which aim at getting something done, and those which aim at preventing something from being done. The Post Office is an example of the first kind; a fire brigade is an example of the second kind.
Great philosophers as an inspiration role models

Russell examines the role of scientific technique in different forms of society. First he considers 'Oligarchy' - any system in which ultimate power is in the hands of a few. Oligarchies, throughout past history, have always thought more of their own advantage than of that of the rest of the community. It would be foolish to be morally indignant with them on this account; human nature, in the main and in the mass, is egoistic, and in most circumstances a fair dose of egoism is necessary for survival. It was revolt against the selfishness of past political oligarchies that produced the Liberal movement in favour of democracy, and it was revolt against economic oligarchies that produced Socialism. But although everybody who was in any degree progressive recognized the evils of oligarchy throughout the past history of mankind, many progressives were taken in by an argument for a new kind of oligarchy. 'We, the progressives' - so runs the argument - 'are the wise and good; we know what reforms the world needs; if we have power, we shall create a paradise.'

In Russia the government fell into the hands of the self-professed champions of the proletariat, who, as a result of civil war, were able to establish a military dictatorship. Gradually irresponsible power produced its usual effect. Those who commanded the army and the police saw no occasion for economic justice.

It is possible nowadays for a government to be very much more oppressive than any government could be before there was scientific technique. Propaganda makes persuasion easier for the government; public ownership, of halls and paper makes counter-propaganda more difficult; and the effectiveness of modern armaments makes popular risings impossible.

A totalitarian government with a scientific bent might do things that to us would seem horrifying. The Nazis were more scientific than the present rulers of Russia, and were more inclined towards special sort of atrocities.

To prevent these scientific horrors, democracy is necessary but not sufficient. There must be also that kind of respect for the individual that inspired the doctrine of the Rights of Man. As an absolute theory the doctrine cannot be accepted.
Totalitarianism has a theory as well as a practice is next examined. As a practice, it means that a certain group, having by one means or another seized the apparatus of power, especially armaments and police, proceed to exploit their advantageous position to the utmost, by regulating everything in the way that gives them the maximum of control over others. But as a theory it is something different: it is the doctrine that the State, or the nation, or the community is capable of a good different from that of individuals and not consisting of anything that individuals think or feel. This doctrine was especially advocated by Hegel, who glorified the State, and thought that a community should be as organic as possible. In an organic communism lie thought, excellence would reside in the whole.

The difficulty about this theory is that it extends illegitimately the analogy between a social organism and a single person as an organism. The government, as opposed to its individual members, is not sentient; it does not rejoice at a victory or suffer at a defeat.

The word 'democracy' has become ambiguous. East of the Elbe it means 'military dictatorship of a minority enforced by arbitrary police power'. West of the Elbe its meaning is less definite, but broadly speaking it means 'even distribution of ultimate political power among all adults except lunatics, criminals, and peers'.

When people think of democracy, they generally couple with it a considerable measure of liberty for individuals and groups. Religious persecution, for instance, would be excluded in imagination, although it is entirely compatible with democracy as defined a moment ago. 'Liberty', as the word was understood in the eighteenth and nineteenth centuries, is no longer quite the right concept; Russell prefers to substitute 'opportunity for initiative'. His reason for suggesting this change is the character of a scientific society.

We have thus three points of view, leading to three different political philosophies. You may view an individual, (a) as a common man, (b) as a hero, (c) as a cog in the machine. The first view leads you to old-fashioned democracy, the second to fascism, and the third to communism.
Democracy, at present, defeats its objects by the vastness of the constituencies involved. Liberty, in the old-fashioned sense, is much more important in regard to mental than to material goods. The reason is simple: that in regard to mental goods what one man possesses is not taken from other men, whereas with material goods it is otherwise.

In regard to mental goods, neither justice nor incentive is important: what is important is opportunity. Opportunity, of course, includes remaining alive, and to this extent involves material goods. But most men of great creative power are not interested in becoming rich, so that a modest subsistence would suffice. And if these men are put to death, like Socrates, when their work is done, no harm is done to anyone. But great harm is done if, during their lifetime, their work is hampered by authority, even if the hampering takes the form of heaping honours upon them as the price of conformity.

In art and literature the problem is different. On the one hand, freedom is more possible, because the authorities are not asked to provide expensive apparatus. But on the other hand merit is much more difficult to estimate.

The construction of Utopias used to be despised as the foolish refuge of those who could not face the real world. But in our time social change has been so, rapid, and so, largely inspired by utopian aspirations, that it is more necessary than it used to be to consider the wisdom or unwisdom of dominant aspirations. Marx, though he made fun of utopians, was himself one of them, and so, was his disciple Lenin.

In a good society, a man should (1) be useful, (2) be as far as possible secure from undeserved misfortune, (3) have opportunity for initiative in all ways not positively harmful to others.

Science and Values is the next theme to be analyzed. Science used to be valued as a means of getting to know the world; new, owing to the triumph of technique, it is conceived as showing how to change the world. The new point of view, which is adopted in practice throughout America and
Great philosophers as inspires/role models

Russia, and in theory by many modern philosophers, was first proclaimed by Marx in 1845, in his Theses on Feuerbach. He says:

'The question whether objective truth belongs to human thinking is not a question of theory, but a practical question... Philosophers have only interpreted the world in various ways, but the real task is to alter it.'

This philosophy has two aspects, one theoretical and the other ethical. On the theoretical side, it analyses away the concept 'truth', for which it substitutes 'utility'. But this kind of objection is swept aside by the contention that a belief may be 'true' at one time and 'false' at another.

This philosophy derives its inspiration from science in several different ways. Take first its best aspect, was developed by Dewey. He points out that scientific theories change from time to time, and that what recommends a theory is that it 'works'. A theory - so Dewey concludes - is a tool like another; it enables us to manipulate raw material. Like any other tool, it is judged good or bad by its efficiency in this manipulation, and like any other tool, it is good at one time and bad at another. While it is good it may be called 'true', but this word must not be allowed its usual connotations. - Dewey prefers the phrase 'warranted assertibility' to the word 'truth'.

The second source of the theory is technique. What do we want to know about electricity? Only how to make it work for us. To want to know more is to plunge into, useless metaphysics. Science is to be admired because it gives us power over nature, and the power comes wholly from technique. Therefore an interpretation which reduces science to technique keeps all the useful part, and dismisses only a dead weight of mediaeval lumber. If technique is all that interests you, you are likely to find this argument very convincing.

The third attraction of pragmatism - which cannot be wholly separated from the second - is love of power. Most men's desires are of various kinds. There are the pleasures of sense; there are aesthetic pleasures and pleasures of contemplation; there are private affections; and there is power. In an individual, any one of these may acquire predominance over the others. If love of power dominates, you arrive at Marx's view that what is
important is not to understand the world, but to change it. Traditional theories of knowledge, were invented by men who loved contemplation - a monkish taste according to modern devotees of mechanism.

Science can confer two kinds of benefits: it can diminish bad things, and it can increase good things. On the whole, it probably increased the sum of human misery. It is not impossible that industrialism may take the same course. Fortunately, however, the growth of industrialism has coincided in the West with the growth of democracy.

Science has already conferred an immense boon on mankind by the growth of medicine. The triumphs of science are due to the substitution of, observation and inference for authority.

Dropping metaphor, the present situation is as follows: Science offers the possibility of far greater well-being for the human race than has ever been known before. It offers this on certain conditions: abolition of war, even distribution of ultimate power, and limitation of the growth of population. All these are much nearer to being possible than they ever were before.

The last issue analyzed is whether a Scientific Society can be Stable. Russell calls a society 'scientific' in the degree to which scientific knowledge, and technique based upon that knowledge, affects its daily life, its economics, and its political organization. This, of course, is a matter of degree. Science in its early stages had few social effects except upon the small number of learned men who took an interest in it, but in recent times it has been transforming ordinary life with ever increasing velocity.

Russell uses the word 'stable' as it is used in physics. A top is stable so long as it rotates with more than a certain speed; then it becomes unstable and the top falls over. An atom which is not radioactive is 'stable' until a nuclear physicist gets hold of it. A star is 'stable' for millions of years, and then one day it explodes. It is in this sense that I wish to ask whether the kind of society that we are creating is 'stable'.

Possible causes of instability may be grouped under three heads: physical, biological, and psychological. To begin with the physical causes:
Both industry and agriculture, to a continually increasing degree, are carried on in ways that waste the world's capital of natural resources. In agriculture this has always been the case since man first tilled the soil, except in places like the Nile Valley, where there were very exceptional conditions. The indisputable fact is that industry - and agriculture in so far as it uses artificial fertilizers - depends upon irreplaceable materials and sources of energy.

**LUDWIG WITTGENSTEIN (1889-1951)**

Wittgenstein presents the case of a great philosopher tutored by and at the same time confronted by another great philosopher. He differed sharply from Russell, and also from himself also at different times. Perhaps the only book that he wrote (as against some others compiled after his death by his disciples and researchers) was from an Italian prison. He was a multiple genius trying to find himself in various arts, crafts, military service, thinking forms and teaching forms. Confusion came as naturally to him as clear epigrams. He represents a typical model of philosophy as *la pensée pensante* (thought thinking).

Wittgenstein was born in aristocratic family in Vienna. He was preoccupied all his life with genius, artistic creativity and suicide. At Cambridge Russell was impressed by Wittgenstein and advised him to study mathematical logic. Wittgenstein could not agree with Russell on many points. He left Cambridge in 1913 and enrolled in Austrian army – taken prisoner in Italy during three years of imprisonment wrote *Tractatus Logico-Philosophicus*. He inherited huge fortune on death of father 1913. He gave it all away and worked as a teacher in Austrian villages 1920-26. He resigned that too and worked as gardener for some time. He also possessed the skills of an architect, and built his sister a house. He later returned to Cambridge in 1929 and was awarded Ph D for *Tractatus*. He left Cambridge to return again in 1938 and became professor in 1939. His *Philosophical Investigations* (1945) was compiled and published by his students after his death.
Both his major works – *Tractatus* and *Philosophical Investigations* - were in the form of aphorisms or short statements, which would be clear in themselves, but the total implications may defy decoding. The former seemed to present a kind of picture theory of language – language representing a defined external world, in the *Philosophical Investigations* he had changed his stand and takes a more pragmatic stand. Language is presented as a set of tools or play material with which one can play different kind of games.

Throughout his life Wittgenstein struggled with self-doubt about his worth as a philosopher, and of the value of philosophy itself, about his identity as a moral character.

Wittgenstein was an educational thinker per se. Except for a few comments and aphorisms, he wrote very little about topics. But he thought very seriously about education. taught in an idiosyncratic manner. He wrote a school textbook when he taught in rural Austria – in ‘wilderness years’. But he uses pedagogical examples and analogies to make philosophical points. His style of writing and philosophy is fundamentally philosophical: that is, premised on teaching a way of thinking about philosophical problems or – in certain instances – on unlearning certain bad philosophical habits.

His students have left interesting account about his university level teaching. Long painful silences interspersed his classes while the professor was engaged in his mental exploration, standing before the class. He totally disregarded institutional conventions in pedagogy. Relentless criticism (and self-criticism) were an essential part of his teaching style. Gaskin and Jackson have described his ‘technique of oral discussion’, a technique, at first bewildering:

Example was piled up-on example. Sometimes the examples were fantastic, as when one was invited to consider the very odd linguistic or other behaviour of an imaginary tribe... Sometimes the example was just a reminder of some well-known homely fact. Always the case was given in concrete detail, described in down-to-earth everyday language. Nearly every single thing said was easy to follow and was usually not the sort of thing anyone would wish to dispute.

The difficulty came from seeing where his ‘repetitive concrete’ talk was leading. Sometimes he would break off saying, “Just a minute, let me think”...or he would
Great philosophers as inspires/role models

exclaim "This is as difficult as hell". Sometimes the point of the many examples became suddenly clear as though the solution was simple and obvious. (cited by Burbules and Peters: In Palmer (2004).

Karl Britton reports that Wittgenstein thought there was no test one could apply to discover whether a philosopher was teaching properly. He said that many of his pupils simply put forward his own ideas; and that many of them imitated his voice and manners; but that he could easily distinguish those who really understood.

Doing philosophy always took priority for Wittgenstein, whether this was in the oral or written form. It was important to show the deep puzzles in our language (and in our culture and thinking) as well as dissolving them. Doing philosophy let the fly out of the fly-bottle: it cured our buzzing confusion and allowed us to lead useful and practical lives. Wittgenstein said: a philosophical problem has the form "I don't know my way about". [Philosophical investigations]

His way of teaching philosophy was designed to enable listeners to shift heir thinking, to think differently about a problem, which was often in his view the only way to 'solve' it. In this respect one can teach only as a guide. (ibid)

Wittgenstein uses the metaphor of a travel guide to explain the role of a teacher of philosophy:

In teaching you philosophy I am like a guide showing you how to find your way round London. I have to take you through the city from north to south, from east to west, from Euston to the embankment and from Piccadilly to the Marble Arch. After I have taken you many journeys through the city, in all sorts of directions, we shall have passed through only given street a number of times – each time traversing the street as part of a different journey. At the end of this you will know London, you will be able to find your way about like Londoner. Of course, a good guide will take you through the more important streets more often than he take you down side streets; a bad guide will do the opposite. In Philosophy I'm a rather bad guide. [Gasking and Jackson, Wittgenstein as a Teacher, p.52].

While Wittgenstein was a school teacher he got into an embarrassing situation and wrote to Russell, "How can I be a logician before I am a human being! For the more important thing is to settle account with myself". (cited by Monk: in ibid).
There is reason to believe that during the period he was a school teacher he was posting himself with modern ideas in pedagogy and about philosophy of language. Some who have analysed his *Investigations* have noted that they can see the influence of his time as a teacher on almost every page of the work. There are very few pages in a row that do not make some reference to children. CJB Macmillan terms this Wittgenstein's pedagogic turn: 'We often find him turning from a consideration of the meaning of a term or concept to ask, “How was this learned?” or “How would you teach it?”' (in *ibid*)

Wittgenstein's way of doing philosophy differed from traditional attempts to do philosophy: it is 'aporetic', but not Socratic; it is dialogical but not in the traditional philosophical sense. Wittgenstein writes, 'Reading the Socratic dialogues, one has the feeling, what a frightful waste of time! What's the point of these arguments that prove nothing and clarify nothing. Wittgenstein shows his impatience with 'eristics' when he says

*Socrates keeps reducing the sophist to silence; does he have right on his side when he does this? Well, it is true that the sophist does not know what he thinks he knows, but that is no triumph for Socrates. It can't be a case of "You see! You don't know it!" nor yet triumphantly of "So none of us knows anything."*

Wittgenstein says his approach is the opposite of Socrates. Whereas Socrates, professing his ignorance, sought to disabuse others of their mistaken beliefs, Wittgenstein, with his dialogic form of speaking and writing, sought to externalise his own doubts and questions. Thus he shows the nature of certain problems as he tried to work them through in his own mind.

The *Investigations* self-reflectively mirrors and models the multiplicity of language-games it attempts to describe. It functions as an exemplary pedagogical text, the aim of which is for Wittgenstein's students to think these problems through for themselves. He wrote philosophical remarks or fragments, and sometimes referred to his procedure of composition as one of assemblage – 'philosophy consists in assembling reminders for a particular purpose.'
The mode of dialogue, then, is not one of demonstration, but of investigation. Wittgenstein's use of imagined interchanges, thought experiments, diagrams, pictures, examples, aphorisms or parables is meant to engage the reader in a process that was, in Wittgenstein's teaching as well as in his writing, the externalisation of his known doubts, his own questions, his own thought processes.... His style was his method, and his writings sought to exemplify how it worked. His concern with matters of form and composition were not only about the presentation of an argument, into the very state of puzzlement he himself felt. An appreciation of Wittgenstein's pedagogic style leads us directly to an understanding of the fundamentally pedagogical nature of his endeavour. (ibid).

These accounts of his teaching confirm his intensity of thinking and his honesty as a thinker and teacher. If he was unforgiving in his treatment of his students, it is because he was unforgiving with himself. The long painful silences that interspersed his class, his disregard for institutional conventions in pedagogy, and his relentless criticism (and self-criticism) were and essential part of his teaching style.

Gasking and Jackson present four of the 'technique of oral discussion' Wittgenstein used, and have drawn valuable conclusions about the way his mind worked.

Some have wondered whether Wittgenstein was a good teacher at all: But he attempts to raise the students to the height which is not natural to them while they are directly under his influence. Naturally, much of his method will not work with the ordinary B.Ed. class. But the model of a
philosophy teacher constantly questioning himself and trying to improve in the art of exploration can be set as a model for the teacher.

**CARL ROGERS (1902 – ’87)**

[The main source for this summary is the write-up by Eleanor and Walter Feinberg; in Palmer 2004]

Carl Rogers is well-known as an exponent of humanistic psychology, which has a high philosophic component. In teaching he shifted from the usual method of lecture and one-way communication. He gradually began to trust students and shifted the focus from teaching to learning. He felt that he changed from being a teacher and evaluator, to being a facilitator of learning.

Carl Rogers was an important American Psychologist whose name became synonymous with non-directive therapy and education. He developed a subjective, phenomenological approach to counseling that centered on the idea of the self-actualized individual. These ideas offered a significant alternative to the behaviorist and psycho analytic models of therapy that were available at the time and they also led to certain non-directive approaches to education.

When Rogers joined as a psychologist at a community guidance clinic in Rochester, New York, he was exposed to the ideas of Otto Rank who has made a complete break with Freud’s ideas about the self-contained mind motivated by unconscious aggressive and sexual drives. Rank also rejected the idea that Oedipal influences were the psychological bedrock. He was the original object relations theorist. For him, the primary relationship was with
the mother and the individual's emotional life stems from this source. It is affect rather than intellectual insight that provides opportunity for learning and understanding. This means that it is not the therapist's authoritarian interpretation that cures but the therapist's empathy. The therapist's understanding and acceptance is essential to the establishment of self-worth. The present therapeutic relationship is the main factor that helps to remobilize thwarted development. He equated growth with change in the self.

Although Rogers' thinking was not as complex or rich as Rank's, his work clearly reflects Rank's ideas about a continually changing self that develops and grows toward individuality within the context of an empathic accepting relationship.

Rogers rejected Freudian psychology and provided for greater openness to the client's own interpretive framework. Hence, instead of the client talk being seen as a means to the revelation that the therapist had in mind all the time, Roger understands the client as providing the key to the therapeutic process. The function of the therapist thus was more midwife than scientist.

Rogers also had a more traditional scientific side to his work. He pioneered recording and transcribing actual therapeutic cases for research and publication. One of his important contributions was the building up of a base of empirical research that allowed him to examine the patient/client verbal interaction. Later he extended his ideas about individual therapy to educational institutions, as well as to other type of organizations such as businesses and he also applied his ideas to inter-group conflict.

After ten years at Rochester, Rogers became a professor at Ohio State in 1940 and remained there for four years before he was invited to the University at Chicago. While at Ohio State he wrote counseling and psychotherapy. He remained at University of Chicago until 1957 and during this time his widely read book, Client-Centred Therapy was published. In this book he delineated the necessary conditions for growth within the counseling relationship. Next Rogers moved to the University of Wisconsin
where he hoped to apply his findings to schizophrenics. Although he was unsuccessful in his attempt, the book that he wrote while he was at Wisconsin, *On Becoming a Person*, brought him his greatest fame and influence. In this book he further develops his belief about the centrality of personal growth and creativity. He emphasizes the experimental quality of being fully alive, fully person who live in the present moment.

Rogers first called his method client-centred and then person-centred therapy. However once he became well known, others simply called it Rogerian therapy. It is to be distinguished from psychoanalytic models and behavioral approaches to therapy. Each of these assumes that the patient is there to be cured by the therapist.

In contrast, Roger’s insistence that the therapist listen to patients allowed patients to have reflected back to them their own way of understanding themselves and then to enter into a reflective appraisal of this self-understanding.

Roger’s clinical, phenomenological approach offered a paradigm that was neither psychoanalytic nor behavioral. He placed the self rather than unconscious drives at the centre of personality and gave priority to the desires and self-understanding of the client. He held that a single force motivates the self-actualization. When the child or client is provided with the necessary core conditions of unconditional positive regard, empathy, congruence or genuineness, and healthy development occurs.

Rogers held a positive view of human nature. He believed that the self can become autonomous and yet maintain a connection to others.

Rogers applied his therapeutic ideas to education, criticizing the uniformity in the prescribed curriculum, used in formal instruction as well as a teacher evaluation of students and the teacher-as-expert and student-as-passive learner model of instruction. He held that true learning in the form of the self-actualized person was impossible without an interaction of cognition and emotion.
Rogers ideas on education were compatible with the more individualistic side of progressive education and paralleled developments such as the value clarification movement, Summerhill – style education the open classroom and the emphasis on improving self-esteem.

But a criticism made of the approach of Rogers is that the client or the child may not have all of the resources (information, skills, consequential understandings, foresight, historical understandings, alternative frameworks etc.) to arrive at an adequate resolution of a personal or moral problem. The therapist does not just mirror back, as a very clever parrot might do; the expressions of the client. The therapist selects which ones to mirror alters the tone of expression (say, from exclamatory to interrogative), provides additional context asks probing questions etc.

Much the same is true of the teacher involved in value clarification. The teacher exposes some values more than others and probes some harder than others. Moreover, value clarification occurs in an environmental in which values, whether good or bad, are reflected everywhere, through the institutionalized norms and practices of teachers, administrators and students.

Even a person very sympathetic to the Rogerian model could not fail to see that much forbearance on the part of the teacher or the therapist requires a very strong ethical disposition to help subjects develop the skills to reflect upon and revise their own values. Less disciplined professional or professionals working in a different context, might well impose their own values on the situation. The more sympathetic critic might also understand that there is a difference between over-confidence and self-esteem. The former leads subjects to exaggerate their own skill in resolving a problem. The latter allows the subject to develop the confidence needed to learn the skills that would be required to solve the problem. Critics often confuse the two.

Having said this it is important to understand that there are indeed limitations to the Rogerian method. In relying completely on a phenomenological stand point, Rogers does not underestimate the external
resources that clients may need to address problems. A well-researched structural hypothesis can add much to the client’s ability to recognize and address problems. Similarly teachers who withhold information or who fail to push a child to a new level of skills and understanding may be exploiting their expert status as much as those who lord it over the child and micro manages every aspect of the learning process. Just as parents may dominate by inappropriately withholding affection, teachers can also dominate by inappropriately withholding information, knowledge or timely challenges. Education is a communal enterprise in which the activities of one are enhanced and constrained the needs and interests of others.

Rogers is relevant to all teachers including the philosophy lecturer in underlining the importance of student-centred or learning-centred teaching self study-type (educational) counselling. Student-centred (personal) counselling focussing the affective domain can be attempted where necessary in collaboration with the lecturer in charge of Guidance and Counselling.

MARTIN HEIDEGGER (1889 – 1976)

[Michael Bonnet’s summary (in Palmer 2004) has been of much use in this presentation.]

Martin Heidegger, the existential philosopher, was projected into international prominence by the publication in 1927 of his first major work, Sein und Zeit (Being and Time). It also led him to be appointed to the chair of philosophy at Freiburg in 1928.

He has also made some contributions to the dimension of education. In the context of education, his development of the notions of thinking and of personal authenticity, and his radical critique of the essence of modern technology are important. They have the potential to be taken up in ways that have profound consequences for the development of educational practice. Heidegger regarded learning as a highly demanding and participatory affair, which required to full engagement of the learner and was certainly not something that could be instilled from without through a heavily
didactic process. Nor could it be conceived of in terms of the achievement of a pre-specified set of detailed learning objectives as set out in some national curricula. The teacher has to let pupils learn, not impose learning upon them. Heidegger was of the view that learners submit themselves to the demands and rigour of thinking, listen to what calls to thought emerge from out of the unique learning situation in which they are involved. He was against the mechanization of thinking which attempts to enframe it in pre-specified and often highly instrumental structures, thus closing down its possibilities. For Heidegger genuine thinking is not the assimilation of pre-specified information and ideas, but an exiting and demanding journey into the unknown. It is drawn forward by the pull of that which is somehow incipient in our awareness but has yet to reveal itself.

The power of this view of learning is magnified when we consider Heidegger's view of the nature of the authentic life and of authentic understanding. Heidegger's (uncompleted) quest in Being and Time is to understand the nature of 'Being' through which things exist. In order to pursue this understanding he begins a profound analysis of the place where beings show themselves in human life and understanding ('Dasein' = the Being that has been thrown out into this world). And while for Heidegger, this analysis of human existence is only a precursor to investigating the question of Being, it is, in itself, very suggestive for the enterprise of education.

Heidegger's characterization of human beings in Being and Time shows them as primarily entities for whom their own being is an issue. We live understandingly, having some conception of ourselves in situations in which there are choices to be made. But for much of the time the personal cogency of this understanding is tranquilized through our submersion in the 'idle talk' and 'hearsay' of what Heidegger refers to as the 'they-self'. This is a frame of mind in which we are carried along the 'business of immediate practical concern and the 'commonsense' of the 'they' — what 'everybody' thinks and says. This is an essentially irresponsible 'averaged off' understanding of life in which we don't think things through in terms of their
meaning for our own unique existence — an existence ultimately bounded by, and given urgency by, the fact of our own inevitable — death. To live thus is to live ‘inauthentically’ — to live in a way which is not true to ourselves.

To what extent does the learning that goes on in schools largely have the character of ‘hearsay’ — pupils having little opportunity, much less encouragement to truly relate what they learn to the essence of their own existence”? To what extent does the conception of education which motivates school learning derive from instrumental conceptions of life and work which eschew underlying questions of personal meaning and the open quality of engagement with issues described earlier? According to Heidegger education is pre-eminently concerned with the value and meaning that we derive from learning — how we feel it should affect our outlook and our actions, and our conception of ourselves both as responsible individuals and as participations in the human condition.

Bonnett (1994) reports the first-hand experiences of his own development of Heidegger’s ideas of teaching. He has described this role as one of the ‘empathetic challenging’ because it requires the teacher to be both receptive and demanding. The teacher is required to enter sympathetically into the engagement of the learner but not in such a way as to indulge and thereby stultify this engagement.

Openness and mutual trust become the defining characteristics, with the teacher concerned both to accept and to challenge the pupils thinking — to listen to what calls to be thought in the engagement and to help the pupil to hear this call for himself or herself.

A Heideggarian account of education preserves the dignity and the integrity of the learner, teacher and content. No doubt it is for this reason he describes the role of the teacher as exalted.

Heidegger’s critiques of technology and rationality bring us up against another strand in Heidegger’s thinking which is highly significant for education: Heidegger’s thinking can sensitize us to the way education converges values of a more implicit kind which are nonetheless immensely powerful in conditioning our relationship with the world and thus shaping
both our views of that world and our view of ourselves. His analysis of modern technology suggests that in its essence it is a way of revealing Being which expresses a drive to mastery and conceives the world as a resource. And because of its apparent manifest success, this 'calculative' way of thinking, which reckons everything up in terms of its potential to serve human purposes, is in the ascendant and increasingly permeates modern rationality as a whole. This impels us to classify, to assess, to explain and to predict in order to intellectually possess and to materially utilize.

In the United Kingdom, the ostensibly 'calculative' subjects such as numeracy, science and ICT have come to dominate the curriculum in state schools. What is at stake in the character of all subjects and of our understanding of the meaning of quality in teaching.

This contrasts strongly with a curriculum – including maths and science – being taught in a way that celebrates the more open, 'poetic' qualities of its content ad the rigour and richness of personal engagement in learning. Among many other things, Heidegger's thinking confronts us with this choice of fundamental orientation and intimates its significance for a conception of education which is truly for 'life'.

It is interesting that C.V. Ananda Bose's studies (1998, 2005) on habitat concerns bring application of Heidegger's thinking with reference to building. In this view, one must learn to habit before building. Elsewhere, Heidegger himself develops the idea of dwelling poetically citing from the German poet Hölderin.

In this study, the analysis of Heidegger's model of existentialism comes in handy because existentialism was introduced in the B.Ed. curriculum of Mahatma Gandhi from 2004 June and plenty of educational applications come out in the present analysis.

ELLIO T EISNER (1933 - )

Eisner becomes particularly important in this study because some of the interventions in this study fall within the domain of Philosophy of Art. In
chapter II. one study on Herbert Read was reviewed, but the brief abstract available does no bring out the flesh and blood of aesthetics in theory-illuminated practice which might have been brought out in the original thesis. Under the circumstances Bruce Uhrmacher’s review of Eisner (in Palmer ed 2004) comes in very handy. Eisner’s ideas if applied with intelligence and empathetic understanding can make a virtual revolution not only in Art Education but also in All Education through Art.

Some of the major books of Eisner suggest the enrichment he is offering to education by their titles alone, even before delving into the rich mines bearing these titles: The Educational Imagination (vital for all curriculum worker), Cognition and Curriculum Reconsidered (his definitive work on mind and representation), The Enlightened Eye (his major text on qualitative research), Educating Artistic Vision (for all art educators) and The Kind of Schools we Need (a collection of essays on schools reform).

Eisner childhood prognosis of becoming a top level Artist was belied by the choice of the person’s own choice - to become an Educator-Through-Art, perhaps with considerable loss in terms of monetary rewards, but with immense gain to authenticity and contribution to education and society. When Elliot’s third grade teacher praised his artistic talent to his mother, she enrolled him in Saturday morning art classes at the Art Institute of Chicago. His mother hoped he would become a commercial artist - a position in which he would make money. He did go on to major in art (and education). However, while in college he took a job teaching African-American boys in The American Boys’ Common wealth in the neighbourhood in which he grew up in the west side of Chicago. This experience shifted his focus from art to art education - and also serving the cause of humanity and equality. Ideas emanating from this shift would ultimately influence educators all over the world. Eisner noted that school omitting the arts were providing an unbalanced or inequitable type of education.

Eisner reviewed the way we have been viewing education and redefined it. Up to the 1970s, educational and programme evaluation was predominantly quantitative. Until Eisner, curriculum work meant focusing on
behavioural objectives. It entailed searching for social scientific laws of human behaviour. Curriculum was 'teacher-proofed'. The metaphors for education were drawn from scientific and industrial parlance. Before Eisner, the arts were merely affective and creative endeavours – certainly not cognitive ones.

Eisner freed education from the dominant scientific and technocratic models of thinking and added a variety of new ways to view research and evaluation, school reform and the role of art in education. He provided a cogent and eloquent explanation for what he did.

Eisner exposed a number of premises on which art education has rested. He helped overthrow the ideas that children left to their own devices will spontaneously develop artistic sensibilities, that teachers should just provide students with an array of art activities and then stay out of their way, and that the arts are merely emotional and creative outlets. Eisner stressed that environment shapes artistic aptitudes and that art education has unique contributions to make to growing children. After Eisner art education became a content-oriented discipline.

In 1967, Eisner initiated the Kettering Project, providing visual art instructional materials for untrained elementary teachers. The most important contribution that can be made by the visual arts to a child's education is that which is inherent to art: that the curriculum should attend not only to the productive domain but to the aesthetic, critical and historical domains as well.

Eisner also took a cue from art criticism and devised educational connoisseurship and criticism, a mode of evaluation and research that focused on what actually transpires in schools and classrooms. Connoisseurship is fundamentally the art of appreciation with the art of disclosure. The critic renders what he or she has learned through connoisseurship employing description, interpretation, evaluation and thematics.

Eisner nourished the growing arts-based inquiry movement which promotes the view that each form of representation has the potential to
Great philosophers as inspires/role models

influence our experience and subsequently the way in which we understand the world.

Children...come into the world...mindless. I know that must sound a bit strange to you. They do not come in without brains. Brains are biological; minds are cultural. Minds are a form of cultural achievement. And the kinds of minds children come to own is in large measure influenced by the kinds of opportunities they have in their lives. And the kind of opportunities... is largely influenced by the kinds of programs and options that are made available to them in the course of their childhood. [Eisner 1998]

Eisner has also contributed to school reform in three major ways: (1) He advocated moving beyond technocratic and behaviouristic modes of thinking. (2) He warned against reliance on slogans or educational fads. He revitalized concern with fundamentals. He criticized the dominant paradigms in America as those of factory and the assembly line, which misconceived and underestimated the complexities of teaching and learning. Eisner instead promoted a biological metaphor (informed by the aesthetic theories of John Dewey, Suzanne Langer, Herbert Read and Nelson Goodman) that began with an understanding of human nature. This approach stressed that human beings interact with the environment largely through their sensor, which precedes language, depends upon images derived from the sensory material. When people express themselves, they convert their concepts into forms of representation, which may be linguistic, but which also may be musical or visual, for example. Each form of representation, which allows us to express some things but not others, reveals and conceals.

From this foundation, Eisner asserted that many central notions in education needed to be reconsidered. Literacy, for example should not refer merely to reading words but rather the ability to encode and decode the content embodies in a variety of forms of representation.

(3) Eisner's third main contribution was in his role as a cognitive pluralist (one who believes that mind is socially created and that knowledge can be represented in many ways). Eisner showed that the impoverished mind is one that has few symbol systems or forms of representation at its disposal. Eisner strove not merely to infuse education with art, but to make art central to the mission of schools.
Great philosophers as inspirest role models

The arts inform as well as stimulate, they challenge as well as satisfy. Their location is not limited to galleries, concert halls, and theatres. Their home can be found whenever humans choose to have alternative and vital intercourse with life itself. This is perhaps the largest lesson that the arts in education can teach, the lesson that life itself can be led as a work of art. In so doing, the maker himself or herself is remade. This remarking, this re-creation is at the heart of the process of education. [Elliot Eisner, The kind of schools we need, 1998]

Eisner is truly an educational artist whose great success and achievement is the remarking of the educational endeavour in the last third of the twentieth century.

This analysis has been very useful in the present study because many B.Ed. students have high artistic capabilities, and it was possible in this study to tap out and use the potentials of art for enriching education.

Next we shall analyse two great educators with a short note on a third, who nurture the concept of education as not confined to the four walls of the classroom but seen in a total cultural context. In fact Illich goes so far to say society will be better educated if it is 'deschooled'.

**PAULO FREIRE (1921– 1997)**

Paulo Freire was one of the most important and influential writers on the theory and practice of critical education in the twentieth century and remains extremely influential today. He was born in Recife in north eastern Brazil on 19 September 1921. He first became internationally known as an adult educator because of the literacy programmes he developed and out of which came his core ideas about critical education. Ultimately, his critical approach extended well beyond the area of adult education. His focus on the role of education in the struggles of the oppressed people was characterized by a rare combination. His political commitments and radical perspectives were combined with personal humbleness, a powerful ethical outlook and an impressive intellectual coherence. The major theme which Freire has been propagating is *The Pedagogy of the Oppressed*.

The pedagogy of the oppressed [is] a pedagogy which must be forged with, not for the oppressed (be they individuals or whole peoples) in the incessant struggle to regain their humility. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come liberation. [Paulo Freire, Pedagogy of the Oppressed, Harmondsworth: Penguin 1982].
Freire was involved with social movements and adult education, in particular movements linked with popular culture and 'base community movements' within the Catholic Church. Working with peasants and workers mainly in the impoverished areas of North-Eastern Brazil, it was here that he first developed his influential methods for dealing with the problem of illiteracy. His work was interrupted by a military dictatorship in 1964. Freire was arrested and exiled to Chile. During his time in exile Freire worked in a considerable number of geographical areas. He engaged in literacy struggles and in other educational programmes in Chile, Angola, Mozambique, Cape Verde, Guinea Bissau, Nicaragua and other places. He also worked as a consultant for UNESCO and with the department of education of the World Council of Churches in Geneva. As his influence grew throughout the world, he was invited to take a position at Harvard University. Freire also became an honorary fellow at numerous universities and received a considerable number of awards from universities throughout the world.

After Brazil declared an amnesty in 1979, Freire returned and accepted a position to teach at the Pontifical Catholic University of Sao Paulo and the University of Campinas. The years in exile had not dimmed his political and educational passion. Freire became a member of the Workers' Party and quickly became a central figure in its policies over literacy and culture. After the workers party won the municipal elections in Sao Paulo in 1989, Freire was appointed secretary of Education. Under his administration, many progressive programmes in adult education, curricular restructuring, community participation and an ambitious set of policies for democratizing schools were implemented.

Perhaps his most generative ideas is that education is always a 'political act' – in a very positive sense. This idea is central to the understanding of Freire's theory of education. For him, education always involves social relations and, hence, necessarily involves political choices. Freire insists that questions like 'What?', 'Why?' 'How?', 'To what end?', 'For whom?' – which are central to any educational activity. These are not meant
to be abstractions. They either perpetuate exclusion and injustice or they assist as in contracting the conditions or social transformation.

For Freire, most relations in capitalist societies— in society and involved in education— are based on relations of oppression. In the Brazilian context where Freire developed his theory and practice, the reality was one of massive political, social and economic inequalities in which millions of people were excluded from economic, social and educational capital.

The conception of education offered by Freire did not stop inside the classroom. While he understood the importance of the classroom activity both for reproduction and transformation, he went further to insist that new educational techniques alone will not create a radically new school or society. Education can help us to understand the world we live in and can make us better prepared to transform it, but only if we deeply connect education to the larger realities in which people live, and to struggles to alter those realities. In response to this he proposed a new epistemological approach.

Emancipatory education for Freire is never a simple transmission of knowledge. Knowing is not accumulating facts or information, what he called ‘banking’. Knowing is constructing oneself as a subject in the world, one who is able both to rewrite what one reads and to act in the world to radically alter it. Thus, Freire’s idea of literacy went well beyond the subject’s capacity to read words. Rather, the act of reading must be about the ability to ‘read’ the world.

Underneath Freire’s proposals for an emancipatory education was a crucial anthropological claim. He believed that men and women are producers of culture and, therefore producers of history. Human beings are uncompleted beings and have an ‘Ontological vocation’ to become more fully human. Teachers and students as well are unfinished human beings and both have much to learn from each other in the educational process. This does not mean that teacher should deny her or his role as the one who
conducts the process of learning. But the process must be based on critical
dialogue and mutual knowledge creation.

Freire emphasized the role of teachers as critical cultural workers. Teachers
should struggle with the dominant cultural values that are present both in the
society and inside themselves in order to understand their cultural and
political function. This dual struggle could lead teachers to work in
reflexive and transformative ways.

[Freire proposes 'dialogical education', which] presupposes a political
understanding of what I already know as a teacher. It is also true that it demands a
profound respect for the students and their knowledge. There is a strong tendency
in us to state that what is different is inferior... This is intolerance. It is the
irresistible tendency of opposing the differences. [Paulo Freire, Teachers as
cultural workers. Letters to those who Dare Teach, 1998].

Yet the school is one of the major institutions that embody such
ideologies of inferiority. The school takes dominant knowledge and
dehistoricizes and naturalizes it. It makes such dominant knowledge into the
only visible and socially acceptable knowledge. Freire holds it to be wrong.
He insisted that knowledge is historical. According to him, there is no
knowledge that is not historically and socially produced, within political,
cultural, and economic relations. This relational understanding is very
important to his argument that the 'different', what is called 'popular'
knowledge, is not valued and is not considered legitimate for dominant
conservative models of education.

Emancipatory education must not reproduce the kind of practice that
is so very common in traditional schools. In opposition to this, a Freirean
model of education for liberation considers the knowledge of the students to
be fully legitimate, values it and historicizes it. But it does not stop there.
Freire’s approach uses the knowledge already possessed by students to
give them the power to reappropriate dominant knowledge for their own
emancipation. For instance, in this perspective, students may learn what is
socially defined as the ‘norm’ in language usage.

In concrete terms, his method of ‘conscientization’ with adults in
literacy programmes was basically constituted by a process of coding /
decoding linguistic and social meanings, organized through a number of steps. First, generative themes are developed. They emerge from informal and personal contacts with communities, and are then discussed in cultural circles using a dialogical procedure. From these discussions, a thematic universe is generated and from it the teachers extract a vocabulary universe, constituted by several words socially and culturally relevant for those communities.

Freire was always worried that the spread of this approach throughout the world would result in its becoming simply a 'method', a recipe to be followed uncritically. This is the danger inherent in essentialization of theories.

IVAN ILLICH (1926 – 2002)

Ivan Illich, iconoclastic historian and social critic, has worked as parish priest, university administrator and professor, centre director, lecturer and author. He is best known in educational circles for the work that he did in the late 1960s and 1970s, particularly in the second book, Deschooling Society.

Accordingly, until very recently, Illich, writing as a radial humanist remained consciously secular in the language he used to discuss social problems. Nevertheless, students of Illich would be well advised to read him through both secular and theological lenses.

Foreshadowing his existence as a pilgrim and deliberately itinerate scholar, he spent part of each of the first four years of his life living in Dalmatia, Vienna, and France or wherever his parents happened to be his primary place of residence during 1930s. Throughout these early years, Illich’s intellectual development benefited not only from the time he spent with a number of different governesses who taught him many of the languages in which he became fluent, and reading form his grandmother’s substantial library, but also from his interactions with many notable intellectuals among his parent’s circle of friends (eg: Rudolf Steiner, Rainer
Maria Rilke and Jacques Maritain, and the family physician Sigmund Freud). It is ironical that the young Illich who moved easily with this erudite company was regarded as too 'retarded' to attend school and, thus, retained.

By the age of twenty-four, Illich had been ordained and competed master's degree in theology and philosophy at Rome's Gregorian University. This was followed by a doctorate in the philosophy of history from the University of Salzburg. Here Illich developed a fascination for the study of historical method and the interpretation of old texts. Professor Auer's work on The Theology of Suffering in the Twelfth Century and his doctoral thesis on Arnold Toynbee's philosophical and historical methods were important influences on Illich. Illich later pursued further advanced studies in chemistry (crystallography) at the University of Florence.

Illich was against the New York archdiocese's approach to 'integrating' the 'Puerto Rican immigrants into American-style Catholicism – an idea that Illich regarded as chauvinistic and completely at odds with Christian love. Illich developed fluency in Spanish within three months of his arrival. An initial three-week period of training in a Berlitz programme enabled Illich cultivate his fluency through his face-to-face interactions with the Puerto Rican immigrants themselves. Second, unlike his American Counterparts, Illich immersed himself in the cultural patterns of the Puerto Ricans to better understand how he could bring himself into friendship with them. The cultural immersion, of course, greatly facilitated his fluency in Spanish. In enabled him, as he beautifully explained in 'The Eloquence of Silence' to learn not just the sounds of the language, but also its silences.

He wanted to create a centre (Institute of Intercultural Communications IIC) that would immerse American Priests in Puerto Rican and Latin American culture. He hoped to create this new centre in 'a valley with excellent climate, with a town not more than an hour away from a great library and a good university, where housing and food would be cheaper enough to accommodate many students.
With the endorsement of Bishop Arceo, Cardinal Spellman, and Fordham University, Illich established his new centre for 'de-Yankeefication' in 1961. Originally named the Centre of Intercultural Formation (CIF), it would latter become known as the Center of Intercultural Documentation (CIDOC).

The transfer of United States living standards and expectation could only impede the revolutionary changes needed, and the use of the gospel in the service of capitalism or any other ideology was wrong. Though as a person he embraced controversial political positions, as a clergyman Illich remained deeply consigned to his theological conservatism and the surprising activity of the Holy spirit. In his prophetic call for a less-bureaucratic lay-led, and more humble church, Illich added fuel to his enemies fire. Repeated petitions to the New York Archdiocese by ultra-conservative leaders urged his recall from Mexico. By March 1969, Illich, One of the Church's most brilliant and obedient servants, permanently resigned.

Having worked on public schooling while in Puerto Rico, where he met Everett Reimer (the person whom he credits for having stimulated his interests in public education) Illich turned his attention to the new 'church' - schooling. From 1969 – 70, CIDOC hosted a series of Seminars titled 'Alternatives in Education'. Reimer, Paul Goodman, Joel Spring, John Holt, Jonathan Kozol and Paulo Freire were among the many notable participants in those seminars.

In the essay on 'Ritualization of Progress' in Deschooling Society Illich describes:

The school system today performs the threefold function common to powerful churches throughout history. It is simultaneously the repository of the society's myth, the institutionalization of the myth's contradictions, and the locus of the ritual which reproduces and veils the disparity between myth and reality.

Just as the Church made religion compulsory for needy souls, schooling had become the 'New World Religion' or ritual necessary for
participation in society, a means by which the educationally needy secured secular salvation.

Illich shifted the focus of his work from the phenomenological process of schooling to the cultural orientation that produced it. How did people become so addicted to the idea of education?

Illich did not argue for the elimination of schools, but rather for their disestablishment. By this he meant that public funding should not be used to support schools.

With all the negative overtones in his surface level discourse, it is interesting that Gabbard and Stuchul interpret Illich in his essentially positive mode:

Illich has a strong tendency to categorize and classify. Neither anti-school, anti-institution, nor antic-technology, Illich is simply acutely conscious of those creations that limit the possibility of extending the hand of friendship to the Other just across the threshold. In all of Illich’s writings the extension, the love born out of friendship, and cultivation of philia, is his principal concern.

A.S. NEILL (1883-1973)

Neill is famous for his reaction against excessively constrained schooling by actually running an extremely permissive and expressive institution.

Neill had dropped out of school at 14. He tried his hands in various jobs. He was an apprentice schoolmaster and uncertified teacher for some time. He matriculated in Edinburgh and graduated in 1905. He studied art for some time and taught for 12 years in Scottish government schools. He enlisted in the army in 1917. After the war there was a positive turn to his career. First he taught in an experimental school. In 1921 he became assistant editor to Mrs Ensor, founder of the New Education Fellowship. The same year, he was invited to join in a progressive school in Dresden. In 1924 he returned to England and opened his own school Lyme Regis in conjunction with Frau Neustatter. The school was named Summerhill. In 1927 the school moved to Leiston, 100 miles north of London. It was later run by his second wife Ena and after 1985 by his daughter Zoe.

Summerhill is committed to freedom of the child. Some of the principles are: Allow children to be themselves; renounce all discipline, all direction, all suggestion, all moral training, all religious instruction. The child should never be
Great philosophers as inspires/role models

forced to learn. Attendance in lessons is voluntary, whatever the age of the child may be. Only learning that has been voluntarily has any value.

Neill was influenced by the Freudian theory. Most unhappiness is due to inner hostility created by repression. This cannot be turned to parents and those in authority. So it is turned inwards and becomes self-hate. This leads to antisocial behaviour and problem children. Such children sent to Summerhill were cured. For the first time they enjoyed freedom. There was minimal repression. Children experienced 'an inner feeling of well-being'. Neill advocated "Hearts, no Heads in the Schools". Academic subjects were available, but not stressed. The aesthetic domain is stressed in the curriculum. More weight was given to arts, crafts, dance, drama.

Neill believed in the innate goodness of children. 'For over 40 years, this belief in the goodness of the child has never wavered.'

There was no place for authority-based punishment in Summerhill. The school was run as far as possible as a democracy. For anti-social behaviour and the like the punishment was decided by the group.

Some criticisms of the school include: lack of a considered, systematic philosophy of education; generalising from individual cases; and anti-intellectual bias.

In spite of the criticisms, the school won its battle in the court (May 2000) and can, for the time being, keep its basic principles intact.

The next two cases are of importance in that it represents remarkable women philosophers, who seem to have got less publicity in the world storage and diffusion of educational thought than what they deserve. They seem to have made unique contributions in which theory and practice are interwoven.

MAXINE GREENE (1917 - )

[The summary presented below is based on an article by Christine Thompson.]
Maxine Greene is a very mature philosopher, yet very young in spirit. In her philosophy we can find the overtones of existentialism, humanism, philosophy of art, healthy pragmatism and other schools to the extent they are relevant for the current situation. Hence this study has much to draw from her. Some of the titles of her books also reveal the freshness of approach and variations: Releasing the Imagination, Teacher as a Stranger, Existential Encounters for Teachers, Landscapes of Learning, The Dialectic of Freedom. She always attempts to get the students of philosophy right on track and get them moving.

To feel oneself en route, to feel oneself in a place where there are always possibilities of clearings, of new openings, this is what we must communicate to the young if we want to awaken them to their situations and enable them to make sense of and to name their worlds.

Maxine Greene has been described as 'the pre-eminent American philosopher of education today and one the most important figures of any generation to have written and taught and lectured.

Born in Brooklyn, New York in 1917, Maxine Greene's early experience conformed to the cultural expectations which shaped the lives of American women early in the twentieth century. Greene's choice of educational philosophy as a field of graduate study was accidental, determined largely by what class was available to take during the hours when her daughter was at school. Six years later, with a newly awarded Ph.D. from NYU, Greene entered the emerging (and predominantly male) field of educational philosophy. For many years, she was the only woman scheduled to present papers at meetings of the Philosophy of Education Society. Greene became the first female President of the organization in 1967, and the first woman to preside over the American Educational Research Association in 1984. William Ayers has described some special features of her lecture which might make it a model:

Like an intimate conversation with an old friend that is picked up, carried on, and then interrupted to be continued in future, Maxine Greene's lecture was filled with spontaneity, intimacy, incompleteness, and forward motion... because she harvested her teaching from her own lived experience, it always had an improvisational feel to it... fresh and vital and inventive, yes, but also firmly rooted in a coherent ground of core beliefs and large purposes.
Greene herself explains her concept of *Teacher as a Stranger*. "The stranger’s vision brought a kind of acuity unlikely to be found in a person whose vision was dulled by familiarity. In effect, I was asking the teacher to take the view of the critical onlooker, someone attentive to inequities, false pieties groundless promises."

Greene’s belief in the primacy of existential questions for those who would teach reflectively is evident in this project, with its emphasis on the necessity of the ‘struggle against unthinking submergence in the social relativity that prevails, and the continual questioning of the basic assumption that undergird teaching as usual. Her book *Existential Encounters for Teachers* is a compilation of choice writings from continental philosophers such as Heidegger, Rilke, Sartre, Camus, Buber and Kierkegaard on topics such as the individual, others, knowing, choosing and situations. Greene’s comments in this compilation are very significant. She respects the intellectual capacity and curiosity of the teachers. She also resists the kinds of instrumentalism that confine educational discourse to the immediately practical and verifiably effective.

With the 1978 publication of *Landscapes of Learning*, Greene emphasised the necessity for teachers to cultivate wide-awakeness, an attitude of engagement in the world and full attentiveness to people and events. The intensity of this presence of experience represents a logical extension of the existential situation Greene described in *Teacher as stranger*. She further develops an aesthetic education formulated in the late 1970s in the discourse of arts education. Green’s interest in the arts focuses almost exclusively on the meanings they convey, their human import, rather than the sensory, formal, or technical issues they address. In this text, as in those that follow, ‘Greene advocates the educational use of the arts to combat that numbing objectification that characterizes contemporary society.

*The Dialectic of Freedom*, Greene’s next book, reproduces the text of the John Dewey Lecture she was invited to present in 1988 and testifies to her longstanding devotion of many of Dewey’s ideas. The text was
published at the end of the Regan administration, a time Greene recognized as hostile to her concerns and encouraging of widespread resignation to 'a climate of self-centred, self-righteous individualism that disdained the merits of an individual's responsibility to others in community or a commitment to social action. The gravity of the situation is clear in the questions Green Poses:

What is left for us them in this positivist media-dominated, and self-centred time? How, with so much acquiescence and so much thoughtlessness around us, are we to open people to the power of possibility? How, given the emphasis on preparing the young for a society of high technology, are we to move them to perceive alternatives, to look at things as if they could be otherwise? And Why? And to what ends?

Greene suggests that the prevailing American vision of freedom as the absence of constraint or obligation must be replaced in the minds of teachers and learners by the more positive sense of freedom and possibility, as the capacity to choose and create themselves, to discover new ways of looking at things, to resist knowledge that is too easily given and received. She stresses here, and in subsequent writings increasingly responsive to postmodern critiques of the American devotion to individualism and personal identity, that community is strengthened and made possible when individuals become mindful of their own perspectives in contrast to other's and to the validity of multiple constructions reality:

Freedom shows itself or comes into being when individuals come together in a particular way, when they are authentically present to one another (without marks, pretences, badges of office), when they have a project they can mutually pursue.

**SIMONE WEIL (1909 – 43)**

Simone Weil is another distinguished woman philosopher from America who had made some distinct contributions. The following citation from her is a typical example bringing out her genius:

Contrary to what is commonly believed, one moves from the general to the particular, from the abstract to the concrete. (This has important consequences for teaching)... It is art which, best of all, gives us the idea of what is particular..... and art has its origin in religion. It is due to religion and art that one can arrive at a
representation of what is individual; it is due to feeling (friendship, love, affection) that one human being is different from others. To label, classify someone one loves that is impious.

Simon Weil was born in Paris into a wealthy Jewish family. At the age of ten she declared herself a communist; her sympathy with the poor and oppressed is a constant theme in her life and writings. She attended university at the Sorbonne, where her asceticism and political views earned her the nickname of ‘the red virgin’. On graduation she taught in a secondary school in Le Puy. Her spare-time work with the unemployed, and her refusal to cram her students for exams in the conventional way led to her dismissal. After a grim year as a factory worker she went to Spain to fight on the side of the anarchists in the Spanish civil war; an accident with cooking oil brought her involvement in the war to an end. In 1942 the Weil family escaped from Nazi persecution of the Jews to America. Simone Weil traveled from there to England with the intention of joining the Free French forces. In England she contracted tuberculosis and died in a sanatorium in Ashford, Kent.

Simone Weil is best understood as a kind of neo-platonic, Christian mystic, despite her Jewish origins. Her view of humankind is that we naturally tend to surround ourselves with the comfort of fantasy. We are like the prisoners in Plato’s Cave, mistaking shadows for reality and reluctant to struggle free of our chains, to leave the warmth of the fire that casts those shadows and emerge into the harsh light of the sun. She calls this pervasive condition ‘gravity’; it is natural to us as the more familiar gravity by which objects fall. Our intelligence and capacity for reason are unreliable guides to us here, for we may use them in the wrong spirit, as mere cunning self-deceivers, for example. Or like Oedipus, that emblem of humankind, we may possess only the kind of cleverness that solves riddles and puzzles but altogether lacks self-knowledge and insight.

We require a kind of re-orientation rather that increased intellectual powers, and that re-orientation lies in the de-centring or ‘unsettling’ that Simone Weil calls décréation. Each man imagines he is situated in the centre of the World and it may take unusual powers to give up that position,
for we hold it not only intellectually but in the imaginative part of our soul. We need to see things and people in their unique particularity, not as instances of general categories. 'The soul empties itself of all its contents in order to receive into itself the being it is looking at, just as he is, in all his truth'. Countering the demands of our selfish, nagging egos leads to a heightened sense of reality, and that heightened sense in turn diminishes our egoism further.

The décréation is especially necessary when we come up against the suffering of others. It is very hard to experience others' afflictions accurately and truthfully; consequently we are inclined to sentimentalize them, or perhaps to be horribly fascinated by them.

The soul is freed from its state of gravity by love and especially by the apprehension of beauty, which may be the nearest most of us can move to love. Here again we see similarities to Plato's account, in which we may make the pilgrimage from the love of a beautiful boy to love of art-objects (which serve so well to give us 'the idea of what is particular'), further onwards to the love of the Form of Beauty and finally to love of God itself. A major difference is that for Simone Weil the particular things of this world are redemptive, and not simply to be transcended in the course of pilgrimage to higher things. 'The contemplation of particular things is what elevates a man, and distinguishes him from animals. The Pilgrim's love of the world takes him back into the platonic cave, just as Simon Weil herself left her philosophical studies to join the poorest factory worker in France.

The crucial idea here is that of attention. To attend properly is to look on the world in the light of the Good, struggling free of the miasma of private anxiety and fantasy that usually occludes our perception and judgement. It is to see in a steady and purified kind of way rather than through a glass darkly.

Attention consists of suspending our thought, leaving it detached, empty and ready to be penetrated by the object; it means holding in our minds, within - reach of this thought, but on a lower level and not in contact with it, the diverse knowledge we have acquired......
Attention is not to be thought of as a matter of act of will. We must indeed continually work at the business of moral discernment, yet moral discernment may come, almost ex nihilo, when the quality of our attention is sufficiently just and true. Such a state is what Simone Weil calls grace. It is the state in which, to use the title of one of her works, we must 'Wait on God'.

These are, we may think, essentially religious ideas, reminiscent of the mysticism of Julian of Norwich, or of the Zen Buddhism whose guiding idea according to Simone Weil is to perceive purely, without any admixture of reverie. Yet she insists that these ideas should be grounded in our most ordinary educational practices.

Simone Weil's ideas point quite directly to a particular emphasis in our rearing and education of the young. We would for example share Iris Murdoch's concern for the way that television and other new technologies blunt our ability to see the detail of our surroundings.

Perhaps we should teach children 'not only how to paint but how to look at paintings'.

Good teachers teach accuracy and truth. Meditation, the capacity for quiet contemplation, not distracted by our habitual background ego-racket, should be taught in schools. The following passage from Iris Murdoch vividly expresses the spirit of Simone Weil's Philosophy of education and reminds us how far from it we are in our contemporary schools and universities:

Learning is moral progress because it is an asceticism, it diminishes our egoism and enlarges our conception of truth, it provides deeper, subtler and wiser vision of the world. What should be taught in schools: to attend and get things right. Creative power requires these abilities. Intellectual and craft studies initiate new qualities of consciousness, minutiae of perception, ability to observe, they after our desires, our instinctive movements of desire and aversion. To attend is to care, to learn to desire to learn.

For a teacher of philosophy in a women's college the information gathered regarding these two brilliant and committed woman philosophers of education is likely to be very useful for developing role models. Of these Maxine Greene succeeded in establishing her leadership even in a masculine-dominated world, and has written scholarly, yet popular books that help to put to work several
philosophies of education – existentialism, humanism, functional philosophy of art, healthy pragmatism (steering clear of instrumentalism of immediacy. There is depth, yet an intimacy and openness in their work. Simone Weil has experiences all the sufferings which a Jew might experience in Europe. Forgetting her own sorrows, she sought to wipe the tears of the poor who suffer more. She finally sacrificed herself in the cause of fighting for the down-trodden. But there is an enchanting beauty in the combination of philosophical schools that Simone Weil has interiorised in herself – communism in the sense of egalitarianism, urge to fight against oppression, existentialism, Christian mysticism, a type of Zen Buddhism, neo-Platonism, and above all a gospel of love for the others. The concept of décréation is a very powerful one not seen anywhere else in so many studies in philosophy of education.

It may be for future investigators to examine whether Simone Weil should be given due credit for décréation as well as for her concept of 'gravity' born out of love. In order to interpret it may be worth recalling in parallel some of the early musings of the supervising teacher:

When he was a boy of only eight, he began to wonder about the idea that good people go up to heaven when they die and meet there. This was about the time when the geography teacher (in the little village elementary school) had taught that the earth was 'round' and effectively used a globe to drive home her point. The little boy's mind wondered: "If the earth is round, and if the dead souls go up, they will diverge rather converge as they go up. He felt very sorry for the English missionaries' souls which will go in entirely another direction. At that time (1931) the American missionaries were not heard of at that part of Tirunelveli District. Otherwise, the boy would have thought that they would be going in the downward direction (to hell?).

Later the problem was somewhat clarified in late adolescence, when it occurred that 'going up' may not mean going against the gravity of the earth, but going against the pulls of the immediate desires, especially the undesirable ones, and fighting against them and going 'up' in this sense. Still later it occurred that 'gravity' pulls one downwards in hate and the like; and love and brotherhood pull us up. It makes sense that this brotherly (and sisterly) love will help us to go 'up' and yet meet – from whichever part of the world we may hail. In this sense hate and selfishness pull one 'down' into egocentricism.

It would thus seem that all the philosophers discussed above, have something definite to offer to improve the style of teaching in schools and in training colleges. The two women philosophers discussed at the end were found most useful (vide
Chapter VII, particularly as role models for women students in a college of education.

SOME INDIAN PHILOSOPHER PRESIDENTS

Among the Indian presidents we have two distinguished fully qualified philosophers who can even be called 'educational philosophers': Dr. Zakir Hussain and Dr. S. Radhakrishnan. Even when their names are not specifically entered in a particular B.Ed. syllabus, students and teachers study their works in order to understand relevant items in the syllabus – basic education, craft-centred education, idealism, values etc. These two have been covered in doctoral studies in education.

Both Zakir Hussain and Radhakrishnan were masters of philosophy, gathering ideas from classical cultures as well as from a wide variety of modern scholarship of the highest class. Dr. Zakir Hussain attempted to present the highest thoughts in modern Urdu, so that the ordinary Urdu-speaking people could learn them. He also emphasized life-related knowledge over the knowledge imparted in classrooms. With Mahatma Gandhi he formulated basic education and elaborated a model relevant for Indian needs and aspirations.

Radhakrishnan also pleaded for the diffusion of great ideas among all people. His exposition of even the most difficult ideas (such as those of Kant and Hegel and those in Sanskrit works) in clear English has helped to make philosophy understandable. He has also helped to bridge the thought of the East and the West. In many of his speeches he pleaded for every section in India to rise to the highest level of culture and education and to break through the earlier stratified model of diffusion of learning – thus bridging the knowledge barrier.

Among the later presidents we can count two, coming from the most disadvantaged environments rose to the highest position – Uzhavur Narayanan and A.P.J. Kalam. They provided philosophy in action as very few persons before them have done and provided a role model showing that not only the persons counted earlier in the higher echelons, but even those
from the most disadvantaged groups can rise to the highest positions. Not only that, they could also act in the position almost at the level envisaged in Plato’s concept of Philosopher-Kings. By this Plato did not mean that they should have taken high degrees in philosophy or ruled as kings. Plato does not insist on a kind of rigid varnāshrama – as some who have read The Republic have understood it. As Durant has understood it, Plato insisted that “we must give to every child, and from the outset, full equality of educational opportunity; there is no telling where the light of talent or genius will break out. We must seek it impartially everywhere, in every rank and race. The first on our road is universal education. This education should be predominantly physical”. Though not organized on Platonic lines some individuals helped both of them to get ‘universal education’. Some factors helped them to transcend the apparently defective system prevailing in the total set-up, and get a real education – in terms of hard committed physical exercise, rhythm and music. Out of a system from which most had got a verbal memory load, these two had struggled and got a real ‘basic’ education. Later they got, or rather they squeezed out, the right kind of intellectual education – at the Catholic school at Kuruvilangad, at the CMS High School at Ramnad, later at St. Joseph’s College, Tiruchirapalli, MIT Chennai, and so on. They had some effective political or even defence-promoting education. They created for themselves some kind of meditative education. And finally they emerged as presidents and proved themselves as ‘high class’ presidents –drawn out of non-privileged classes – and ruled (within the limits of the Indian Constitution) without attachment and with competence and commitment. Out of these two we focus on the present president as a Philosopher-in-Action.

PHILOSOPHY IN THE LIVED STYLE: KALAM IGNITING YOUNG MINDS

The ‘philosopher’ who is discussed in the present sub-section is A.P.J. Abdul Kalam. He may not find his name inscribed in the B.Ed. curriculum asking students to cram their thoughts. But the investigator found
opportunity to invite her students on a voluntary basis to read two of his famous books and draw whatever philosophy possible out of it.

While many educational theorists are attempting to analyse social, pedagogical sciences, philosophy and the like, and then find themselves groping as to how to apply the findings in school and society, it is refreshing to find the motivated individual struggling against all odds to get a meaningful self-confidence-nurturing education, moving from pure to and applied science at the highest level of excellence, and then working further to find applications in social living, finding solutions for several social maladies and carrying the message direct to young minds. Here philosophy born out of science and technology and applied in social living with the direct intention of finding peaceful roads amidst conflict is taken directly to students in colleges and schools.

APJ Abdul Kalam has already taught over 50,000 young minds. Sensitive but inexperienced teachers in colleges of education will take the lesson. From the experience of Kalam and others who work committed in this mode philosophy will emerge out of intelligent educational practice in the style of Dewey and Gandhi. If the method of studying philosophy verbally and trying to apply it in school and society does not show results, we may attempt to draw out philosophy from functional practice.

Two of Kalam’s ‘fiery’ books – Wings of Fire (1999) and Ignited Minds (2002) contain this message in a succinct form, from which we may attempt to glean out what is valuable for our purpose.

The Preface to Ignited Minds records the faith of the President on the power and potential of youth. His strength has been young teams who never let him down. He expresses his satisfaction in working with them on some of the most complex projects in some of the most challenging situations.

What Kalam has accomplished is perhaps the greatest ever project in applied educational philosophy. He has confidence and commitment as his capital. Wherever he goes, he talks to people and listens to their views. His client group includes children, saints and seers, teachers, scientists, industry
leaders and even political leaders. He is confident that India has the ability to transform itself into a developed nation. They have a fantastic mix of belief and knowledge that sets them apart from any other nation on earth.

Kalam has a clear diagnosis that our potential has gone untapped because we have become used to being subjugated and docile. His message to people is that they should dream and make it become possible, that they can have anything that comprises a good life, health, education, the freedom to pursue their goals and above all peace. This quest for answers as to how this could be done took him to schools, the countryside, ashrams and many other places which were not part of his itinerary earlier. It is important that we should shake ourselves out of a mindset of limited achievement and inertia; they should 'Start moving. Thinking is the capital, Enterprise is the way, Hard Work is the solution.' But the present situation is discouraging. Kalam bewails:

And yet we fail to follow the winning track. More than the problems outside - globalization, recession, inflation, insurgency, instability and so on, I am concerned about the inertia that has gripped the national psyche, the mindset of defeat. I believe that when we believe in our goals, what we dream of can become reality, results will begin to follow. Ignited Minds is about developing that conviction in ourselves, and discarding the things that hold us back.

Share my dream of a developed India and see it made real in your own and others' lives. In my own way, I have tried to follow my beliefs, to do what I loved doing. I have tried, however, to guide, but not to impose my views on others.

We have a tendency to believe that salvation for the country will come somehow from outside. Instead of searching for answers outside we will have to look within for them.

The helicopter crash (30 September 2001) on the way to Bokara from Ranchi in Jharkhand induced a dream in his sleep in which five men - Mahatma Gandhi, Albert Einstein, Emperor Asoka, Abraham Lincoln and Caliph Omar - stood in a circle, their clothes ruffled by the wind in the moon-lit desert sand having a panel discussion on the style of the theorists on history cited earlier from Will Durant's The Pleasures of Philosophy.
Einstein recalls Heisenberg's view that in the West they have built a large beautiful ship. But it has no compass and does not know where to go. Men like Tagore and Gandhi and their spiritual forebears found the compass. This compass must be put in the human ship to realize their purpose. Thus the debate proceeds, bringing out the collected wisdom across continents and disciplines.

The low quality of public life today, the low level of discourse and the presence of so much ego, anger, greed, jealousy, spite, cruelty, lust, fear, anxiety and turmoil aroused a new determination inside Kalam. He came to the most important decision: to help discover the nature of India's true self in its children. Incidentally he hoped to transcend himself and discover the inner, higher self that is in us through interaction with joyous children.

Following Wayne Dyer's four stages in lifetime of a man (in his book Manifest Our Destiny): **athlete stage**, **warrior stage**, **statesperson stage** and **spirit stage**, Kalam applies the categories to his own personal growth as well as to the life of a nation: He has termed the last two stages big brother and self-realization stages respectively. The stages do not follow in sequence necessarily, they can coexist, with one aspect dominant.

In the first, **athlete stage**, a nation fresh from an independence struggle, or some other transition, embarks on an energetic pursuit of performance and achievement. This has happened in Japan, Singapore and Malaysia.

When a nation leaves this stage behind, it generally enters the **warrior stage**. Proud of its achievements, it finds ways to demonstrate its superiority over other, perhaps through conquest. Ego is the driving force. Dyer points out that for the individual, it generates anxiety. Convincing others of its superiority becomes the theme.

In the next, **big brother stage** (Dyer's statesperson stage) the ego has been tamed somewhat and with its newfound maturity awareness shifts to what is important to other nations and societies. The erstwhile Soviet Union by its developmental role in some countries had adopted this role.
There is one stage even higher than this big brother stage. In this a nation recognizes its truest essence. It comes out of the wisdom that the earth is no single nation’s inheritance but of all, and its people are aware of the responsibility of the individual towards his fellow human beings. This can be called a realization stage (Dyer’s spirit stage), and India may have the potential to achieve it.

Kalam applies these stages to his own personal growth during his career of forty-three years, besides that of the nation. The first stage was when he learned leadership from three great teachers Dr. Vikram Sarabhai, Prof. Satish Dhawan and Dr. Brahm Prakash. This was the time of learning and acquisition of knowledge.

The second stage could then be from 1982 in the Defence Research and Development Organization (DRDO). Again it was team work against the background of denial of technology through the instruments of the Missile Technology Control Regime (MTCR) and the Nuclear Non-Proliferation Treaty (NPT). These types of strategic missiles will not be available to India from any country, no matter how friendly our relation with it. Research Centre Imarat (RCI) at Hyderabad and two other missile test centres, one on the main land and the other on an island, near Chandipur on the coast of Bay of Bengal, were born with excellent capabilities. During this stage, he had gone through many successes and some failures. This stage taught him the crucial lesson of managing failures.

The third stage can be the participation in India’s mission to become a nuclear weapon state with a great partnership between the Department of Atomic Energy (DAE) and DRDO with the support of the armed forces. This was a mission well accomplished.

But in response to children’s questions Kalam made it clear that what gave him the greatest happiness in his career of over forty years was the transformation of the principles underlying the technology behind these potential war weapons to medicine – to the alleviation of human suffering. He got happiness when heart patients carry KR coronary stunt in their arteries and when the physically handicapped children fitted with the
lightweight Floor Reaction Orthosis (FRO) callipers find their difficulties eased somewhat. Both of these came as spin-offs from the missile technologies. This stage also saw the creation of Technology Vision 2020, when he held the position of Chairman of the Technology, Information, Broadcasting and Assessment Council (TIBAC), based on the work of task teams consisting of 500 experts in all who had available to them inputs from 5,000 scientists and technologists from different fields. The country needed a road map for transforming itself into a developed country – the Second Vision of the Nation. Certain experimental work on education, agriculture and also development of a number of villages in an integrated way is currently progressing. During this third stage, it was building technological strength with institutional partnership, adapting technology to societal needs and formulating the vision for the nation that occupied him.

Kalam explicitly states that the helicopter mishap of 30 September 2001 made him realize that the time to jettison the third stage has arrived. His visit soon after, on 2 October, the birthday of Mahatma Gandhi, to Mata Amrithanandamayi’s Ashram at Kollam in Kerala brought home to him the need to reintegrate spirituality with education to create a new generation of leaders and entrepreneurs. On 12 October 2001, he formally wrote to the Prime Minister about his decision to retire and requested to be relieved in a month’s time from his official positions. The prime minister relented this time and he was released.

Meanwhile, even after becoming President of the Nation he keeps visiting schools. During his visits to many states, particularly two of the north-eastern states, Assam and Tripura, and Jharkhand and also a few places in Tamil Nadu, he has addressed ten thousands of students.

APJ Abdul Kalam wonders whether this will his be his fourth stage and whether he would be successful. He does not know. But what he does know is that there is no greater power in heaven or on earth than the commitment to a dream. Dreams hold something of that energy which lies at the heart of all things and are the binding force that brings the spiritual and the material together. He also confesses the great feeling he gets while he
is among young people bubbling with creativity and enthusiasm. He gently reminds the elders of this country of the great responsibility have at hand to guide this tremendous energy into a constructive way for nation building and to think of ways to make up for missed opportunities and the failures of the past.

Here we find personal philosophy, educational philosophy, social and political philosophy, ethical philosophy and philosophy of spirit and of religion rolled into one and presented in applied form.

Kalam dispels the view that abundance and spirituality are mutually exclusive or that it is wrong to desire material thing. He is a person who grew up in conditions of material deprivations, overcame them by sheer hard work and rose to the highest position. Even now he personally cherishes a life with minimum of possessions. But he admires abundance too -- especially for the nation - for it brings along with it security and confidence, and these eventually help preserve our freedom.

He recalls in his dialogues his role models in childhood his father with his home-grown philosophy of life, work and religion which were of the most refined, sturdy and tolerant kind. His early youth model was found in Jalalluddin, who would talk about God as if he had a working relationship with Him and who would present all his doubts to God as if He were standing nearby to dispose of them. He recalls the model of religious tolerance and even acceptance in which he was nurtured in childhood in Rameswaram.

He recalls his revolutionary Brahmin teacher, Sivasubramania Iyer, who invited him to lunch in his house and incidentally made his wife (who first declined to serve food to a Muslim boy) catch the spirit of 'touchability' by his method of example rather than exhortation. It was this teacher who persuaded his father to send him to high school settling aside financial constraints.

He reveres his high school teacher, Mr (later Rev.) Iyyadurai Solomon who instilled self-confidence and several other values which ensured him success in life. On 15 August, 1947 he took his pupils to hear the midnight freedom speech of Pandit Jawaharlal Nehru.
We were all moved to hear him say that we were free. Banner headlines announced the momentous event in next day’s newspapers. But alongside the report of Panditji’s speech in the Tamil newspaper I read, was another news item, one that has been embedded in my memory. It was about how Mahatma Gandhi was walking barefoot in Noakhali, to help assuage the pain of the riot-affected families there.

A highly moving episode from the point of view of human relations and life-long respect for teacher was reported in The Hindu on the occasions of Kalam’s first visit to Madurai after becoming President.

Madurai-Kamaraj University had organized a grand reception to the President. Reverend Iyadurai Solomon was keen to see his beloved student who fulfilled his prediction in all his glory. But he could not get an invitation or pass to be in the hall for the function, though he moved from pillar to post to try to get it. Dejected, he returned to his house and lay down his bed. Soon he heard a knock at the door. He opened the door and to his delight he saw his ever-grateful student (now President) standing at his very door to thank his teacher. He not only got an invitation, but the Governor, Dr Alexander, invited him to come up and sit on the dais along with his former student.

Later, at St. Joseph’s College, Trichy he recalls several visionary teachers cum role models. Professor T. Totadri Iyengar, a giant in mathematics, Calculus Srinivasan, Principal Fr Sequira an inspiring English professor, maker of men and violinist who influenced Kalam very much.

In one of his encounters with children he had to answer boy who asked ‘Who would be the first scientist in the world?’ Kalam replied, ‘Child is the first scientist.’ The rationale for this answer is that the whole foundation of science is questioning. And as parents and teachers well know, children are the source of unending questions. The children received the answer with a thunderous applause. ‘Teachers and parents also (italics ours) smiled at the answer.

The books which gave him inspiration and guidance were: (1) Man the Unknown by Dr. Alexis Carrel, a doctor-turned-philosopher and a Nobel laureate. This book highlights how the mind and body have to be treated in an ailment as the two are integrated. (2) Tiruvalluvar’s Thirukural, which provides an excellent code of life. (3) Light from many Lamps by Lillian Eichled Watson. (4) The Holy Quran.

In order to build role models for children to build a glorious India Kalam recalls models from Ancient India, which was a knowledge society.
and a leader in many intellectual pursuits, particularly in the fields of mathematics, medicines and astronomy. In recent time he recalls his mathematics lecturer Adhyapaka Rathna T. Totadri Iyengar, ‘Calculus’ Srinivasan and others.

He goes back in time and recalls, besides Brahmagupta and Bhaskaracharya, the name of Aryabhata, astronomer and mathematician; Aryabhatiya covers arithmetic, algebra and trigonometry and, of course, astronomy. He gave formulae for the areas of a triangle and a circle and attempted to give the volumes of a sphere and a pyramid. He was the first to give an approximation to pi as the ratio of a circle’s circumference and diameter, arriving at the value of 3.1416. To celebrate this great astronomer, India named its first satellite launched in 1975 Aryabhatta. Bhaskara made major contributions to astronomy and algebra and other fields. To honour him, ISRO’s second series of satellites was named Bhaskara I and II (1979-1981).

Kalam also recalls the greatest of all geniuses who lived within our present memory – Srinivas Ramanujan. ‘Every integer is a personal friend of Ramanujan’. Prof. Hardy, while rating geniuses on a scale of 100, put most mathematicians in the range of around 30, giving a rating of 60 to the rare exception. However for Ramanujan, he suggested only the value of 100 would fit. He writes all these to instil the confidence that we can do it, and shed our inferiority complex.

He recalls other role models in science and mathematics - Prof. S. Chandrasekhar, the astrophysicist, J.C. Bose, C.V. Raman, Meghanad Saha, Dr. D.S. Kothari, Dr. Homi J. Bhabha and Dr. Vikram Sarabhai. From other fields he recalls Rabindranath Tagore, Jawaharlal Nehru. Mahatma Gandhi and a host of others. From the field of music he recalls Thyagaraja Swamigal, Muthuswamy Dikshidar and Shyama Sastrigal, also emerged at the same time in south India within a 50 km radius.

Kalam described graphically about his growth as well as the growth of the nation’s defence capabilities under the guidance of Sarabhai and many other scientific leaders.
Great philosophers as inspires/role models

The Kalam move on to another phase: Learning from Saints and Seers. Dyer argues that we can use this universal energy to bring to us the objects of our desire, because what we desire is also in us and vice versa. It becomes a matter of alignment and will that allows us to tap into this force. With thoughts like these on the points where science and spiritualism converge carved out opportunities to visit a few unique places in a year's time.

From his visit to several places cases are reported of how a Sufi saint could become a magnet for people of different faiths (Dargah Sharif of Sufi mystic Khwaja Moinuddin Chishti, better known as Gharib Nawaz, at Ajmer, 2001), of how the fusion of science and spirituality can be effected with a guru (Pramukh Swami Maharaj of Swami Naratan Sanstha at Ahmedabad, 2001), how a punya atma can go beyond providing religious strength to setting up hospitals and universities (Amritanandamayees's Amrita Institute of Computer Technology near Kollam, 2001), as also a scheme for supply of water and exploring the link between medical science and meditation.

It is worth recounting the reflections that passed through Kalam's mind after visiting the Sufi's sanctuary. Khawaja Sahib gave a role model of Aarif, one who considers death as his friend, comfort as his enemy and always remembers God. An Aarif fears, respects and possesses shyness. Why can't we conduct ourselves as Aarifs? was the question. The answer is: "Before any action, ask yourself this question: 'Is what I am about to say or do going to bring me peace?'" As Dyer says, if the answer is yes, proceed whole heartedly with it and you will be allowing yourself the wisdom of your highest self. If the answer is no, be cautious of your ego that is at work. The ego promotes turmoil because it separates you from everyone, including God.

Kalam also recalls his visit to Swami Nikhileswarananda of the Ramakrishna Mission. It was the time for evening bhajan and so touched was he by the singer's serene invocation that he sat down with them for nearly fifteen minutes, lost in meditation. Here too he felt the same
vibrations as he did while meditating in Swami Vivekananda Hall, Porbandar, the birthplace of Mahatma Gandhi.

On 6 October 2001, the Sankaracharya of Kanchi organized a very important gathering of farmers from hundreds of villages to launch integrated development through the concept of knowledge empowered rural development, in which Kalam was invited to participate. Panchayat heads belonging to various political parties converged at Kanchi to discuss development under a project designed to Provide Urban facilities in Rural Areas ( PURA ). This was a powerful case of spiritual leaders helping focus programmes for development.

Swami Vijayendra Saraswathigal was also helpful to see that conveyed to me that a very famous 300 year-old mosque very close to the Kanchi mutt, was retrained in the same place and not relocated to some other suitable place as its present location was inconvenient both for the mutt and mosque. Kalam later went to the mosque and met the maulvi and kazi and offered namaz there. About fifty students were learning the Holy Quran. In Kanchi he was privileged to hear vedic recitation and recitations from the Quran proceeding side by side and felt that therein lies the greatness and essence of India.

A visit to Sri. Sathya Sai Institute of Higher Learning at Whitefield brought thrilling experiences. The morning prayer at 7.00 was followed by a discourse rendered in poetic form. Its subject was how to remove hatred from our hearts by sacrificing the ego and substituting love in its place. When Sai Baba moved amidst the devotees, the effect of his healing presence on people's pain, difficulties and problems was immediately apparent.

On 3 February 2002, Kalam had an extraordinary spiritual experience at the Brahma Kumari spiritual Academy at Mount Abu. The deity of the Brahma Kumaris, Shiva Baba, descended on one the disciples, Dhadhi Gurzar. Before the eyes of the visitors, her personality changed. Her face became radiant; her voice became deeper as she talked about the four
treasures: Knowledge, Yoga, and Virtue and Service. As she blessed the visitors she said, 'Bharat will become the most beautiful land on earth'.

Kalam's interaction with the Coronary Artery Disease (CAD) patient, popularly known as 'Dilwalas', at the Global Hospital and Research Centre of the Brahma Kumari Academy headed by Dr. Pratap Midha, clearly illustrated that the mind-body interaction. Health is defined as physical, mental and spiritual well-being. Dr. W. Selvamurthy postulated through years of clinical work that yoga and meditation significantly alleviate pain. The experiments which Kalam had the opportunity of initiating through the Defence Institute of Physiology & Allied Sciences (DIPAS) when he was a Scientific Adviser to Defence Minister, include a new approach towards healing through mind-body synchrony. Dr. Pratap Midha and Dr. Selvamurthy joined together and formulated a unique treatment for cardiac patients. When he reviewed this project, two years back, about sixty patients reported an improved sense of well-being. Now, it has yielded excellent results with 400 patients reporting progress. A kind of medical treatment is taking shape that lays greater emphasis on healing not only the body but also the mind.

The Brahma Kumaris responded by saying that our civilization is rich, which leads to forward thinking, harmony and better understanding. When a nation doesn’t have a vision, small minds take over its affairs.

Kalam's discovery in Madurai of the service, humanness and multiple potential of Aravind Eye Hospital, Dr. Natchiar, her brother and Dr. G. Venkataswamiy is associated with several touching incidents and fruitful projects.

Kalam cites several cases and incidents which can act as therapy to the social ailments which are becoming more and more rampant. He recalls an incident which could bridge Hindu-Muslim differences:

... The island (Rameswaram) celebrates this event by organizing His (Rama's) marriage with Sita – the divine counterpart. My great grandfather would provide a floating platform for the occasion to carry the decorated vigraha (idol) through the holy tank named Ramar Theertham. The tank is very deep. The floating platform with vigraha, bedecked with beautiful gold ornaments of Lord Rama is taken round a small mandapa at the centre of the tank. Then and now, all of Rameswaram assembles for the occasion.
One year my grandfather was witnessing the event when a mishap took place. The vigraha toppled down and sank. Without any hesitation or prompting, he jumped into the tank and recovered the vigraha as the entire town watched. The temple priests instituted muthal mariyathai (first honor) for our family. There was a special prayer in Rameswaram mosque to thank the Almighty for the recovery of the vigraha and to bring God’s grace on our family.

President Kalam has to answer a variety of questions in his encounters with children and youth. Sometimes he has had to answer delicate questions with a hidden political agenda. In reply to such questions he has revealed his position that a man of peace need not necessarily be a weak man. Peace can be combined with strength. One question asked was to call his attention to the great Nobel Laureate Dr. Amartya Sen’s finding that investment in primary education is the most important condition for ensuring development. Then would it not be more appropriate to stop such activities as the missile tests and invest the money in primary education? Kalam’s answer reveals his sharp multi-faceted intelligence:

I acknowledge the greatness of Dr. Amartya Sen in the field of economic development and admire his suggestion, such as that thrust should be given to primary education. At the same time, it seemed to me that Dr. Sen looked at India from a Western perspective.

There should be a movement by those who are against the May 1988 test in America and Russia or Other western countries to achieve zero nuclear weapons status. It is essential remember that two of our neighbouring countries are armed with nuclear weapons and missiles. Can India be a silent spectator?

India has been invaded in the last 3,000 years by a succession of conquerors, including the British, French, Dutch and Portuguese, either to enlarge their territory or to spread a religion or to steal the wealth of our country. Why is it that India never invaded other counties...? Is it because our kings were not brave enough? The truth is Indians were tolerant and never understood the true implications of being ruled by others for generations.

Strength respects strength and not weakness. Strength means military might and economic prosperity.

My friend, admiral L. Ramdas, who retired as the naval chief, told me that... a group of people would hold a demonstration before parliament protesting against the nuclear test carried out in May 1998. I replied to my friend that he and his group should first demonstrate in front of the White House and the Kremlin against the large quantity of nuclear warheads and ICBMs there.

In analysing the Knowledge Society Kalam makes a presentation which educational philosophers should study carefully.

Knowledge has many forms and it is available at many places. It is acquired through education, information, intelligence and experience. It is available in academic institutions, with teachers, in libraries, in research papers, seminar proceedings and in various organizations and workplaces with workers, managers, in drawings, in process sheets and on the shop floors. Knowledge, though closely
Great philosophers as inspires/role models

linked to education, comes equally from learning skills such as those possessed by our artists, craftsmen, hakims, vaidyas, philosophers and saints, as also our housewives.

Knowledge has always been the prime mover of prosperity and power.

According to Kalam's analysis the knowledge society has two very important components driven by societal transformation and wealth generation, the societal transformation is in respect of education, healthcare, agriculture and governance. These will lead to employment generation, high productivity and rural prosperity.

The nation must become a knowledge super power by the year 2010. In addition to the two-dimensional objective of societal transformation and wealth generation, a third dimension needs to emerge. This is knowledge protection and it entails a tremendous responsibility. It is very important that our communication network and information generators are protected from electronic attacks through surveillance and monitoring. There should be a focused approach to intellectual property rights and related issues, and our ancient knowledge and culture too are part of our resource base and need to be protected as such.

Just a few years back Kalam shared a platform with the father of the Green Revolution, C. Subramaniyam, and eminent lawyer N.A. Palkhivala. After the function Kalam shared with the ninety-year-old Subramaniyan his vision of a second green revolution. He told me about his dream of setting up a national agro foundation that would develop hybrid seeds. His foundation would adopt small and marginal farmers and provide them with laboratory facilities for soil testing and access to information on the whether and markets, so that they could earn more through enhanced yields and better prices for what they produced. He aimed at bringing a million farmers under the scheme visionaries don't age!

Then rural development may be expected to prevent, if not actually reverse, rural-urban migration. Hence PURA aims at integrated physical, electronic knowledge and economic connectivity.
The model envisaged habitats designed to improve the quality of life in rural places and made special suggestions to remove urban congestion. Naturally our most intractable urban problem is that of congestion. Efficient supply of water and effective waste disposal in every locality are the paramount civic needs. There is a minimum size below which a habitat is not viable and not competitive within the existing congested society.

At the same time, the existing congested city is not economical compared to a new town once a minimum size of expansion is crossed. As against a conventional city that is, say, rectangular in shape and measuring 10 km by 6 km, the model considers an annular ring-shaped town-integrating minimum eight to ten villages of the same 60 square km area, and the same access distance of 1 km to transport arteries. It needs only one transportation route of a distance half that needed for the rectangular shaped city. So frequency of transportation will be doubled, halving waiting times. It has zero number of junctions and needs only one route as against eight needed for the rectangular plan. So people will no longer need to change from one line to another. That saves transport time. Further, as all traffic is concentrated on one single route, high-efficiency mass transportation systems become economical even for a comparatively small population. This cuts across substantially and is more convenient for the people.

Rural development is an essential need for transforming India into a knowledge superpower and high bandwidth rural connectivity is the minimum requirement to take education and healthcare to the rural areas.

Several encounters with big industries supporting social, developmental and health services are recorded; eg., Wipro commissioning of a mobile heart care clinic at Bangalore in October 2000 – in collaboration with GE Care Foundation and Klenzaids (the system concept of the project was provided by Arun Tiwari and Kalam). Wipro also reported several other services to education and society. Kalam recalls what Maharishi Patanjali said in Yogaasutra:

> When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds: your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great, and wonderful world. Dormant forces, faculties, and talents become alive, and you discover yourself to be a greater person by far than your ever dreamed yourself to be.

Experience and analysis have shown that progress is rapid wherever there is an effective administrative set-up, a high level of education and minimum political interference in development activity. In India 2020, five areas have been identified where India has a core competence for integrated action.

First among these five is agriculture and food processing, where we have to set a target of 360 million tones of food and agricultural production.

The second area is power. A reliable supply of electricity in all parts of the country is a must.
The third area is education and healthcare. Here we have found that education and healthcare are inter-related.

The fourth area is information technology. This is one of our core competencies and holds the potential to rapidly transform backward areas. Besides promoting education and generating wealth.

The fifth area is the strategic sector. This area, fortunately, has witnessed growth in areas like nuclear, space and defence technology.

Action in these five areas, properly integrated, would lead to food, economic, social and national security.

Several such episodes have been reported to show that the scientist-technologist turned President has several bounties for the nation four of which are related to economics and development. If Sen’s economic ‘knowledge’ and pronouncements have earned him the Nobel Prize, Kalam’s ‘productively applied economics’ born out of his philosophic wisdom – apparently supported by constructive economists like Manmohan Singh is an all-out attempt to save the nation in its steep slide to peril and put it back on the path to prosperity.

For the rural development programme called PURA, they have introduced the concept of dynamic connectivity of four types called PEEK: Physics, Electronics, Economics and Knowledge connectivities.

Other major concepts developed and being applied are: IT-driven telemedicine – which could take advanced medical technology to the rural villages and help link up primary health centres, area hospitals, district hospitals and specialty hospitals in the state capitals - using advances in satellite communication and transmission of data (CARE Hospital in Hyderabad)

Education would result in the creation of a large base of people who excel in various fields and well, an invaluable resource for any country. Moreover higher education has also to be made more relevant to industry and society, an aspect in which it is inadequate at present.

Kalam is particularly interested in Building the New state Jharkand, an operation which began even in September 2001 (his fourth visit). The purpose on this visit was to work out a developmental programme in the area of herbs, forest products and the natural resources after meeting with the concerned state personnel.
In a naturally rich area, where people were willing to work hard, they were suffering from extreme poverty and deprivation. This model to meet this problem and tap the unused potentialities includes

to manufacture the drugs within the state itself so as to provide increased income to the state from value addition as also boost industry there.

to enter into three areas in a big way — floriculture, herbs and herbal products. (Assets: The experience of the group in mission management)

Kalam reminds Jharkhand as well as the whole nation to develop our sense of mission; to be true to our culture and ourselves; to stop looking upon ourselves as a divided people with no pride in our past and no faith in the future; to remember that in India the core culture goes beyond time and precedes the arrival of several groups, which have merged with the totality of Indian culture; and to remember that the Indian Constitution bestows on all the citizens total equality under its protective umbrella. to develop a vision for the nation which can bring unity.

Kalam’s vision for a future India is spelt out:

The developed India will not be a nation of cities. It will be a network of prosperous villages empowered by telemedicine, teleeducation and e-commerce. The new India will emerge out of the combination of biotechnology, biosciences and agriculture sciences and industrial development

Minimizing the rural-urban divide as progress takes place in the countryside and urbanities move to rural areas to absorb the best of what nature can give in the form of products and wealth.

However, fragmented thinking compartmentalized planning and isolated efforts are not yielding results. The people have to come together to create a harmonious India.

When great and integrated minds are thinking on not only positive lines but with a dream of a distant vision, which can be realized if only we work hard, with commitment and unity little minds refuse to believe in anything beyond the blighted present, where unwanted division and grabbing for oneself whatever is possible at the moment is the order of the day. To illustrate the point and bring home the distant, bright and unified vision Kalam cites a dialogue (in the maternal womb) between the narrow Ego and the Spirit with a distant vision downloaded from Internet.

Spirit says to Ego, ‘I know you are going to find this hard to accept, but I believe there is life after birth.’ Ego responds, ‘Don't be foolish. Look around you. This is all there is. Why must you always be thinking about something beyond this reality? Accept your lot in life.’
Great philosophers as inspires/role models

Spirit quietens down for a while, but not for long. ‘Ego, now don’t get angry, but I also believe that there is a Mother.’ ‘A Mother! Ego laughs. ‘How can you say that? You’ve never seen a Mother, you don’t know what Mother is. Why can’t you accept that this is all there is? You are here alone with me. This is your reality.’

‘Ego,’ Spirit begs, ‘please listen. What about those constant pressures we both feel, those movements that make us so uncomfortable sometimes, the feeling that we are being squeezed in as we grow? I think we shall soon have a new life. that we shall see light.’ Ego replies, ‘You have never seen light. How do you know what it is? These pressures and darkness is what life is about.’

Spirit tries not to bother Ego again but cannot resist one last try. ‘Ego,’ she says, ‘I will not bother you again. But I do believe that after all this discomfort not only shall we see light but also experience the bliss of meeting Mother.’ Ego’s reply is, of course, that Spirit is truly mad.

What Abdul Kalam wants to tell the people of our country through this book is that they must never be content with that which has been presented to them in the last fifty years since our independence.

There was one message common to all the places visited -- there is a higher self within you that transcends the limitations of the physical world. Kalam felt the presence of this higher self in his father. He had learned over the years to maintain my equanimity regardless of circumstances. He had faced failures and disappointments without feeling defeated. He wished to live the rest of my life at peace with myself and others. He had no wish to engage in quarrels with others. Indians are well versed with the concept of higher self, or rather, the highest self. Citations from different scriptures and wise men’s words are recalled.

Kalam is presenting the case for the national spirit which he hopes will emerge, though what we see every day in Indian social life and politics is a lot of unprincipled, pessimistic thought and action. But the dialogue cited by Kalam applies equally well to the Individual spirit or broader self which is usually talked about in the philosophy class and received passively by most students.

Leaders must ensure that the younger generation is better than them and not subject them to circumstances that will stunt their growth.
5

Results: Quantitative Dimensions