Chapter I
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Introduction

1.1 What is Philosophy?

The term 'Philosophy' literally means 'love of wisdom'. It comes from two Greek words 'Pheletin' (to love) and 'sophia' (wisdom) implying the same literal meaning¹. Pythagoras, a Greek thinker of the sixth century B.C., is considered to have used first the term 'philosopher'. He compared mankind to the crowd that assembled on the occasion of the Olympic games. It could be possible to divide three kinds of men, just as there were three sorts of people who came to the Olympic games. The lowest class was made up of those who would compete. The best of all however were those who came simply to look on. This classification when applied to the human race as a whole differentiated men into the lovers of gain, the lovers of honour, and the lovers of wisdom, the philosopher. Thus Pythagoras equated the philosopher with the onlooker at the Olympic games².

Now if we take philosophy in its literal sense then the special sciences may each be called a philosophy³.

2. Russel, Bertrand, 'History of Western Philosophy'. 1979, p. 52.
If we go deep into the matter it would appear that all sciences given as systematic knowledge about the different departments of nature had their origin in the philosophical enquiry into the universe as a whole. Thus the first Greek philosophers were in this sense scientists as well as philosophers. For example, Thales was interested in astronomy and he employed his astronomy to foretell the date and time of an eclipse. Later Aristotle considered philosophy as the science of truth which found its summit in the highest wisdom, that is, the knowledge of the first principles and causes. But Aristotle was more interested in the problems of human life and conduct than in scientific speculation⁴.

In the west we find four main conceptions of philosophy. The first of these concepts is that philosophy is the synthesis of the sciences. Herbert Spencer thus says that science is partially unified knowledge while philosophy is completely unified knowledge⁵. But the synthesis of all the sciences - past, present and future is an impossible task. If philosophy is to change and grow with corresponding change and advance in sciences, it cannot claim to give us the truth about the whole world.

The second conception of philosophy is that it is the logical study of the foundation of the sciences. All the special sciences are based on certain basic concepts and these concepts are those of space, time, substance, causality etc. It is the business of philosophy to critically examine the validity of these concepts by the method of logical analysis. Bertrand Russel says that the essential characteristics of philosophy which distinguishes it from science is criticism. But if philosophy is nothing but a logical analysis of scientific knowledge, we do not see how there can be any real distinction between philosophy and science.

Here Kant's conception of philosophy as the metaphysics of experience is closely allied to the above definition. Kant conceives philosophy as a science which investigates the conditions of human knowledge and asserts that these conditions are realized in the prior synthetical judgement of our knowledge. Kant maintains that philosophy should give up the futile attempt to know ultimate realities like God, soul etc. and should confine itself to the domain of experience. Thus for Kant philosophy is the logical analysis of the universal forms of sense intuition and

categories of understanding. But Kant's philosophy seems also to make a confusion between philosophy and science. If philosophy is nothing but the criticism of sense-experience than no distinction can be made between philosophy and science.

The third conception of philosophy has been advocated by logical positivists. They consider philosophy as the logical analysis of the propositions of science. In short, according to logical positivists, philosophy is the critique of language. But if philosophy is really the analysis of language, it becomes identified with grammar.

The fourth conception of philosophy is that it is the metaphysics of reality. This conception of philosophy is formulated as early as the period of Plato and Aristotle. Plato defines philosophy as the 'knowledge of reality, of being as such, of that which is'. Philosophy according to Plato is the knowledge of the universal, unchangeable and eternal. The knowledge of reality is not possible through

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sense perception. It is possible only through reasoning.
Aristotle also defines philosophy as the science of pure being which is more or less Hegel's definition of philosophy as the science of the absolute.  

This fourth conception of philosophy closely resembles the Indian concept of philosophy which is 'Darsana'. It comes from the word 'dr's' which means 'to see'. This seeing may be either perceptual observation or conceptual knowledge or intuitional experience. Generally 'Darsana' means critical expositions, logical surveys, or systems.

Philosophy for the Indian thinkers, is the direct experience or vision of the absolute truth. Philosophy is an intellectual attempt to interpret the universe in the light of our intuitive experience of reality.

Every man is, in a sense, a philosopher in so far as he holds a view of life and the world. This view may not always be correct. Philosophy critically evaluates the views and seeks to give us a systematic knowledge of life and the universe. Science also gives us a systematic knowledge

of a particular department of nature. But in so doing science accepts certain higher concepts (hypothetical) without any scrutiny. It is philosophy that critically examines these concepts. One of the chief tendencies of present day philosophy is to seek to establish a closer relationship between philosophy and science.

According to Alexander, Russel, Whitehead and others both science and philosophy employ the same empirical methods. Alexander says that the more comprehensive a science becomes, the closer it comes to philosophy, so that it may become difficult to say where sciences leaves off and philosophy beings. C.D.Broad has shown a spirit of balance between science and philosophy. According to him philosophy has two distinguishable but inseparable aspects - critical and speculative. In its critical aspect, philosophy puts to test the concepts of science in everyday life, and in its speculative aspect, it takes over these concepts, reflects on them, and then tries to reason out a view of reality as a whole in which the concepts attain their true meaning.
Thus, philosophy and science are closely related and without philosophy, science is incomplete, without science philosophy is barren.¹¹

Though science and philosophy are related yet our desire to have a complete understanding of the world as a whole cannot be satisfied by science. Science gives us partial knowledge but philosophy gives knowledge of the whole - a total picture of the universe.

On the other hand science takes this world as a system of facts. But the world is also a system of values. Science being impersonal and objective in outlook ignores the values. Our religious, moral and aesthetic values are as real as facts and philosophy takes over the task of considering the problem of these values. Another task of philosophy is to critically examine the concepts such as matter, energy and causation etc. which every science takes for granted. Thus philosophy not only unifies the results of the science but goes deep into the roots on which all sciences are based.

¹¹ Buckingham, B.R. The philosophy and organisation of research' 1929, p. 758.
But these differences should not make us blind to the fact that there is a close relation between philosophy and science. They are interdependent. Philosophy depends upon science. Philosophy takes over the results of the various sciences, steps beyond them, and interprets these results from a visual angle of the whole. Philosophy therefore, without the basis provided by science is an empty dream. Science is also dependent on philosophy. To give a systematic knowledge of a particular department of the universe, science accepts certain concepts without any examination. It is philosophy that enquires into the validity of these assumptions. In this respect science is dependent on philosophy. Will Durant has very aptly describes the relation between philosophy and science in the following. 'Every Science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement. Philosophy is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in which knowledge and art build our imperfect and marvelous world.'12. One is thus complementary to the other.

So in conclusion we can say that one of the main tasks of philosophy is to determine the correct relation between human life and the universe around us, and to give a complete and synoptic view of the universe in harmony with the various aspects of human experience, intellectual, aesthetic, moral and religious. Thus the philosopher brings together and synthesises the most secure facts and the best hypotheses from different fields, in order to gain a deeper understanding into the problem and to enable him to project possible solutions to it.

Now it becomes clear from the above discussion that philosophy is the most comprehensive of all enquiries and as such must have the widest scope of all. The universe appears in the first instance as phenomenal reality. Thus making it necessary to include the phenomenal side of the universe. Behind phenomena there must be some reality from which phenomena spring. Reality is the subject of enquiry for another branch of knowledge known as ontology or metaphysics. Philosophy must, therefore, include within its scope both science and metaphysics, phenomenology and
ontology. It is not enough for philosophy to know the universe, it should also show that it knows the universe correctly. It is therefore, imperative for philosophy to know the nature, conditions and limits of correct knowledge. The science which investigates into the nature, conditions and limits of correct knowledge is known as Epistemology. So philosophy must include within its scope the science of correct knowing or epistemology.

Philosophy is the appreciation of life and the universe. It cannot ignore values of things. Hence philosophy must include within its scope the problem of values, the theoretical area presently known as axiology. Thus the province of philosophy will comprise under it metaphysics, phenomenology, ontology, epistemology and axiology.

1.2 What is Social Philosophy

Social philosophy is that aspect of philosophy which bears on the ultimate problems of social life and social history. The very term social is based on the latin


word 'Socialis' which means 'companionally'. According to MacKenzie, social philosophy concentrates its attention on the social unity of mankind and tries to interpret various aspects of human life in reference to that unity. Social philosophy is the study of values, ends, and ideals. It does not deal with what exists or has existed or may be expected to exist. It deals with the meaning and worth of these modes of existence. Social philosophy has determined the ultimate value of social-life of the highest social ideal and evaluates the various aspects of social life in the light of that ideal.

Social philosophy is closely related to political philosophy, from which it was scarcely distinguished until the 19th century. Its recognition as a separate aspect was due to the growing consciousness of society as more comprehensive than the state, which also led to the emergence of sociology as a separate study. Of course there

15. Shakanazarov, G.K. 'Social Science' (Printed in Union of Soviet Socialist Republics) 1977, p. 197

are some points of difference between sociology and social philosophy. Social philosophy deals with the ends, ideals and values of society while sociology deals with the origin structure and evolution of society. Social philosophy is normative and sociology is positive. Sociology as a science deals with facts and social philosophy deals with values.

For these reasons Prof. Durkheim, an eminent sociologist, is for excluding social philosophy from sociology. But inspite of their differences both sociology and social philosophy are interdependent. Both of them have the subject matter as social life. So the difference between sociology and social philosophy seems to be a shift of emphasis on certain aspects of social phenomena. The former lays emphasis on sociological facts and the later on social values.

Social philosophy is intimately and inextricably linked with general philosophy. A materialistic interpretation of the universe implies a materialistic interpretation of social life and similarly with an idealist

or a dualist, a spiritual interpretation. Philosophy is concerned with the problems that affect the relation of man to the whole universe. Moreover philosophy very vitally affects the line of investigation followed by different scientists in their specific problems. We thus find that social philosophy derives much of its inspiration from philosophy. Indeed philosophy may be regarded as the mother discipline of which social philosophy is an offspring. The development of social philosophy however, follows a significant change from the philosopher's point of view. As Herbert Spencer would say, social thought proceeds from the homogeneous to the heterogeneous, from indefinite to the definite. In early times it was predominantly religious. The code of Manu in India or the writings of Confucius in China, were much more mythological in its form. In later times it was predominantly political. Social philosophy became dominant in political thought through the works of such diverse writers as Machiavelli, Grotious, Spinosa, Locke and Rousseau. In recent times it has been predominantly economic. Here we can mention the writings of Karl Marx and Engels. In the words of the Communist Manifesto, Marx and

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Engels had already made plain their materialistic conception of history. Marx believed that human ideas, beliefs, values and even institutions, were largely reflecting of economic conditions.

The social philosophy which regards individuals as more important than society is characterised as individualism. Much of the thoughts of the Renaissance and Reformation periods envisage man as an individual face to face with God or to other individuals. This presupposition is still found in some twentieth century thinkers. On such a basis the problems of philosophy are individualistic. In a broader sense, individualism is the doctrine that the human individual is an independent, self-determining entity, both in the universe and in human society. Here we can say Friedrich Wilhelm Nietzsche as an extreme example of nineteenth century individualism. Socialism is apparently opposed to individualism. Socialism is the political doctrine and movement which advocates the partial or complete abolition of private property, and the establishment of

society upon the basis of the common ownership of some or all of the means of production. Karl Marx and Engels were the staunch advocates of socialism. Individualism and socialism, though appearing at first sight as contradictory and irreconcilable, are really not so. Our aim is to attain the good of society. But the good of society is, on ultimate analysis, the good of the individuals. The good of all cannot be achieved by cramping the nature of the individuals. On the other hand the individual cannot be allowed freedom if he does not use it to secure the good of all.

The modern attempt to study the problems of social philosophy began towards the end of the last century. A more scientific direction was given to social philosophy by the rising generation of psychologists. What is specially characteristic of human life, however, is the presence of mind both in its lower and its higher phases, and the science that deals with mind will have to be appealed to in the course of our treatment. The appetites, the instincts and emotions cannot be ignored in considering the growth and

activities of human societies. These aspects of human nature are commonly studied by psychologists. Social psychology is now recognised as an important branch of study. Generally social psychology is the scientific study of the behaviour and thought of man when they are acting in a social situation, what is called crowd psychology is a special aspect of it and the study of language may be regarded as another. The control and modification of the more purely animal elements in human nature has to be specially considered in dealing with human society.

The science of ethics deals with the ends that are aimed at in this life, and is thus still more intimately connected with social philosophy than any of the foregoing. However, it is convenient to distinguish the two subjects. The one is concerned primarily with the conduct of individuals and the other is primarily concerned with communities. But we must always remember that the communities are composed of individuals and the ultimate ends pursued by the individuals and by the communities are essentially the same.

Thus all these aspects of social life change and develop from age to age, and have their characteristics determined and modified by many circumstances of time and place. So we can say that history, which is concerned with the record of such circumstances and changes, throws light on many important aspect of social life. Now it is evident from all this that social philosophy touches on a variety of specialisations, and that it has no lack either of material or of interest.

Social philosophy not only deals with the primary causes of social unity but also social dis-integration. It is only social philosophy that is competent to say why a particular society decays and how it can be checked. Social philosophy can determine the true nature of culture and can also point out the possibility of man in this world. Thus Mackenzie holds that social philosophy has a much more restricted province. It differs from the special branches of sociology in the way in which philosophy in general is


distinguished from the particular sciences. The scope of social philosophy includes everything which has human and social significance.

Social philosophy consists of two parts - epistemological and axiological. Epistemological is concerned with the question of knowledge, axiological with the question of value. In its epistemological aspect, social philosophy has three functions, e.g. ontological, criteriological and synthetic. The ontological function of social philosophy is to deal with the fundamental concepts of social life such as man, society, justice etc. The criteriological function is to enquire into the validity of the pre-suppositions, principles and conclusions of various social sciences. The synthetic function of social philosophy is to synthesize the result of the social sciences. In its ontological aspect, social philosophy deals with the ultimate values of social philosophy and the means of attaining them.

Thus in conclusion we can say that social philosophy is that branch of knowledge which discusses and evaluates the fundamental postulates of various social sciences, decides as to which of the conclusions of the social sciences are acceptable, deliberates how various social sciences can be synthesised and tries to solve whether social evolution is mechanical or teleological.

1.3 The need for a philosophy of education:

The term education originates from the Latin word 'educare' meaning to lead forth. Education (ed-u-kat-of-educare), in the literal sense is to bring up, to teach, to train and develop the intellectual and moral powers. John Dewey speaks of it as the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities. Mahatma Gandhi writes, 'By education I mean an all round drawing out of the best in child and man - body, mind and spirit.


The modern tendency is to regard education as a process, bi-polar in nature, the poles being the educator and the educand. In this process the personality of the educator acts on that of the educand in order to modify the latter's development. Dewey believed education as a process and this process had a psychological as well as sociological side. Education involved the interplay of the educand and the social forces. The individual always tried to modify the personality of an individual according to the needs and demands of the society. Dewey laid more stress on the sociological side of this process. The child is to live in for the community to which he belongs, hence true education comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself. Now, considering this and the bi-polar process together we can safely assume education as a process involving also a tri-polar nature, as it involves the interplay of the educator, the educand and the social forces. The educator tries to modify the personality of the educand in the light of the needs and demands of society to which the latter belongs.

These interpretations turn in to a two fold meaning of the word education - the wider and the narrower. In its wider sense the term education may be held to include the whole process of development through which a human being passes from infancy to maturity to complete living. In this sense education is life and life is education. In its narrower sense the term education is equal to only a few specific influences which have a bearing on the development of the child. These influences are planned by a community for the welfare of the younger generation. It is restricted to that function of the community which consists in the passing on its traditions, its backgrounds, the knowledge and attitudes to the members of the rising generation through specialised people, instruments and methods.

It may be interesting here to note how the word 'education' has been interpreted by educational thinkers over the centuries. In India, Rig Veda regards education as something which makes an individual self-reliant and self-less. Swami Vivekananda, one of the modern exponents of Vedanta

philosophy, perceived education as the manifestation of the divine perfection already existing in man. Education according to Indian thinkers, is not merely a means to earn a living, nor is it a nursery of thought, a school for citizenship. It is initiation into the life of the spirit, a training of human souls in pursuit of truth and the practice of virtue. It is a second birth, 'dvitiyam jnanam'—for enlightenment and liberation.

Education, like all conscious action, seeks for a basis of demonstrated principles. In this quest for certainty man turns to philosophy. The study of educational philosophy has flourished in the twentieth century as never before in the whole history of education. Previously education rested on trusted religious convictions. It became secular in the Anglo-saxon world. Having lost its religious moorings, education now turns to philosophy for guidance. It is woven round some philosophical categories such as metaphysics, epistemology, axiology, etc. On the other hand some authors

have organised the field of educational philosophy around schools of philosophy - realism, idealism, pragmatism, existentialism and the like. In both cases the educational categories such as aim, curriculum and methods have been subordinated to the philosophical categories. These philosophical categories shed light on educational problems. Generally philosophy enters in education when disagreement occurs on policy, ambiguities arise in the terms used. So we can say that as philosophy is to life so is philosophy of education to education. Specifically, it should help us to evaluate and choose in all matters of schooling and its management.

Aristotle found it difficult to agree on a fitting sort of education for the young because the contemporary social conditions were in a state of change. Political institutions had shifted from the aristocratic to the democratic form.

There is a confusion among educators whether the traditional educational system would fit the new world needs. Consequently people, as twenty five hundreds years ago, are raising the age old questions about how to educate their children for the dynamic social conditions in which they live. On the other hand if this dynamic quality is not present, social progress will be impossible. Traditional methods of cultural transmission and renewal, once left to automatic processes have now become the object of serious consideration. Traditional education relies on the metaphysical inquiry, whereas progressive education has taken its cue from the more recent scientific psychology. The exploration of human behaviour through objective and refined techniques of measurement has ushered in a whole series of newer concepts of human nature. To qualify education as 'progressive' is reflective of ascribing a differential meaning depending on whether one uses an Aristotelian or a Darwinian concept of development. Further, educational complications have arisen from various

anthropological and sociological studies. Underlying all these issues are conflicting assumptions which only careful and systematic philosophising can clarify.

It must again be reckoned that the change in outlook has come about in the last few hundred years in a world of many economic and political upheavals. A rising struggle for political power among forces of autocracy, monarchy, fascism, communism, democracy, etc. has displayed many cross currents in the flow of human ethos around the world. Behind the strife of political systems, we have the economic substratum notably assigned by the advocates of capitalism and communism. These from time to time aggravate nationalistic rivalries. Just how to harness national resources to provide added educational opportunities and yet how at the same time to avoid irreconcilable rivalries is obviously another problem instigating educators to philosophising.

The problem of the aims of education is something that has deeply concerned the educator. The educator has to
teach the educand certain subjects with their varied educational values. The methods he uses, the subjects he teaches, the devices he employs depend largely on the aim or aims he seeks to achieve through them. Dewey maintains that the pursuit of an aim or aims is essential because to have an aim is to act with meaning, not just like an automatic machine, it is meant to do something and to perceive the meaning of things in the light of that intent, the aim as a foreseen end gives direction to the activity; it is not an idle view of a mere spectator, but influences the steps taken to reach the end.

This search after ideals in education has been an ancient and persistent one. Even in primitive times thinkers and reformers gave serious thought to this problem.

In ancient India the religious and moral aims dominated the Brahmanical system of education\textsuperscript{31}. The infusion of the spirit of piety and religiousness, formation of

\textsuperscript{31} Altekar, A.S. 'Education in Ancient India'. (Momohar Prakashan, Jatanbar) Varanasi I, 1975, p. 10.
character, development of personality, inculcating of civic and social duties, promotion of social efficiency and preservation and spread of national culture may be described as the chief aims and ideals of ancient India education. Indian thinkers held that mere intellectual attainment was less consequential than the development of proper morality, sentiments and character. They unhesitatingly declared that a person of good character with a mere splash of vedic knowledge was to be preferred to a scholar, who though well versed in the vedas, was impure in his life, thoughts and habits. Thus was enjoined on the pupils the tenents of an all comprehensive Dharma which included the ideas of sacred law and duty, justice, religious and moral requisites and the established practices and customs of casts and communities. The Budhist system of education was monastic in its outlook. Early Mahommedan education laid emphasis on the ancient religious ideals. The Mugal education applauded the moral and social aims. The spartans aimed at producing in pupils physical strength, courage and obedience, tolerance and truthfulness and the ability to discern beauty and to enjoy life.

32. सामाजिकसामरीक परं विषयः स्पर्शन्तिः।
नायं गृहीतज्ञस्य नरस्त्री अस्थिर सत्तविकासः। "Manu. II. 118."
Whether education should subserve the social needs or the needs of the individual was another problem raised by Socrates, Plato and Aristotle\textsuperscript{33}. The social aim in education, it was believed, will produce social cohesion and a sense of co-operation which is necessary for enjoying the amenities of life. Secondly, the state is to exercise paternal authority responsible for citizenship training. This view is best illustrated in the Spartan system of education in ancient times and by the more recent Japanese and Nazi system of education. Another interpretation accepted in modern democracies is that of leading to social efficiency through social occupation and the positive use of the powers of individuals in these occupations. On the other hand the individual aim implies that education should train the individual first; only a good individual will become a good citizen. Percy Nunn, one of the greatest exponents of the individual aim, advocates education to provide opportunities so that individuality is most completely developed for every one\textsuperscript{34}. Nunn's conception of individuality is synonymous with


\textsuperscript{34} Nunn, Percy, "Education: its data and first principles" London: Edward Arnold (Publishers) Ltd. third edition. 1970
self realization, which is other than self expression. Self expression as a meaning of developing individuality emphasises the play of self assertion. But self realization does not always need freedom from restraint. According to Adams, the self in the ideal of self realization, cannot realize itself against society - it realizes itself in society through social interaction. This distinction between self-realization and self-expression is valuable for discovering a possibility of synthesis between the social and individual aims of education.

That education should prepare a child for a calling or profession is another aim that has attained greater significance. This aim is known as the vocational aim of education. Democracy has accentuated the importance of the tendency to make education useful rather than ornamental. Some educators again hold the acquisition of knowledge to be the proper aim of education. Like the Sephists, these educators emphasise the cognitive or the intellectual side of personality: Spencer, considered it be an all – comprehensive aim. Education is to acquaint us
with laws and ways of complete living - personal, social, political and religious.

The harmonious development aim implies the harmonious cultivation of the physical, intellectual, aesthetic and moral sides of human nature in order to produce a well balanced personality. But it is not possible to develop all the faculties to the same extent in everyone. Some educators maintain that the ethical or the moral aim is supreme or ultimate, other aims being subordinate to it. Herbert Spencer, as the real propounder of this moral theory believed that the main function of instruction was to build the child's character and to inculcate certain socially desirable moral virtues in him. He emphatically declared that the one and the whole work of education, which was a long and complex training, could be summed up in the concept 'morality'. The Idealists also support the moral aim as an ultimate aim of education. Declaring that truth, beauty and goodness are the three absolutes inherent in the spiritual world, the idealists conclude that education must lead the youth to the things that are true, honest, just,
pure, lovely and of good character. The moral aim of education is reconciled to the aesthetic aim also. Morals and art are closely related. Good taste is the essence of morality, says Ruskin. Beauty is necessarily moralising. Keats expressed this idea when he says that 'Beauty is truth and truth beauty', and the idealists, not in vain remark that truth, beauty and goodness are the three absolutes worth seeking and finding through education. In this work bound culture of the modern era, education for leisure has gained some prominence. Man is creative and as such education should offer to the child a wide variety of leisure time occupations for creative self-expression and enjoyment.

Thus the quest for aim of education is a perennial one. The aim suitable at one time and for one country does not suit all times and all places. The question, therefore, automatically goes to the hands of the philosophers to decide which aim is suitable for all men and at all times.
The history of philosophy is replete with well-known controversy relating to mind-body relationships which also casts its shadows on the philosophy of education.

Whether the body ruled the mind or the mind ruled the body was a puzzling question: the idealists favouring the mind on one extreme and the realists the body on the other. Berkeley and Hegel among others denied any existence of body or matter and counted all existence as mental. The idealists considered mind as central in understanding the world. In Srimad Bhagavad Gita Lord Krishna describes about the status of the mind. In a version to Arjuna He expresses that the senses are superior (to the body), the mind is superior to the senses, the intellect is superior to the mind and superior to the intellect is He (the Atman).35

Thomas Hobbes, on the other hand, held that body alone existed, doing the things mind was supposed to do. In some later time theorists we find the reduction of all mental functions to bodily functions. Behaviourism, for example, is the theory that accepted the concepts of the

35. पुरुष बुद्धि: परं बुद्धि सांस्कृतिकामात्मामात्मा।
जाति शान्ति महावर्धौ कामस्थित्वं दुःखादिः।

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school of realism and likened the central nervous system to an automatic telephone switch board which received and organised incoming messages to outgoing impulses.

A compromise was, however, sought by holding a kind of 'parallelism' according to which mind and body were considered parallel to each other. It was Leibnis who proposed the idea of two clocks in synchronised action representing body and mind functions. The psychologist at this point came to deliver a note of warning, e.g., E. B. Titchener, wrote in 1896 - 'Especially must we be careful to avoid, as psychologists, the popular view that bodily states are the causes of mental, and mental states the causes of the bodily that a ray of light is the cause of the sensation of light, or an impulse the cause of a physical movement'. It is the psychologist who has dominated the proceedings among later thinkers and they influenced to some extent educational views though sociology added substance to the formulation of the bi-polar or tri-polar theory.


The educational thinker finds it difficult to choose a suitable theory of learning. It is the learning of self conscious humans primarily that concerns the educator, though many psychologists base their study of learning by experimenting on animals and lower organisms. The latter groups believe that animal learning provides insight into the essential nature of human learning. But lower animals lack both selfhood and conscious experience which the higher type of life (of mankind) enjoys. In man all of these experiences are typical and because of them he lives on a human (higher than animal) plane. So, the learning of humans differs essentially from that of the lower animals. The production of learning to simple elements leave much to be expected of higher learning involving symbolic processes and value orientation. A theory of learning should, therefore, explain these higher traits. The old educational outlook again held that the child's mind was a tabula-rasa, a clean slate and that experience or education provided writing on this clean slate and that subsequent conduct or behaviour.

depended exclusively on the early experiences. In contradistinction to this view, we have forceful arguments presented in favour of maturational dependence and social inheritance. All these point to a close study of factors that would ultimately provide an adequate theory of learning.

The principles of curriculum making to the line shown by the foundations of learning and here again the old assumption is that of the acquisition of preformulated knowledge presented to the learner either in text books or oral instructions. This conception of education limits learning to the acquisition of memory materials for building a strong intellect. Behaviour as such has no place in this process. But the new method takes in to account the totality of the child in so far as the school can influence it or should take responsibility for developing it. Thus there is a question again to discuss whether the old or the new is acceptable. What should constitute the content of a curriculum? The Naturalists in general contend that the child's present experiences, interests and activities should determine the content. The pragmatist believe that the school
should provide only those experiences that are useful to the child. The idealists approach the problem of the curriculum from the point of view of ideas and ideals. The realists on the other hand protest against the curriculum which consists of subjects that are merely bookish. They advocate the inclusion of such subjects that would direct educational endeavour along vocational or professional lines.

According to democratic ideals, the curriculum is flexible and emphasises social or citizenship aim in accordance with the ideals of freedom, justice and equality. According to this view, the curriculum should consist of the knowledge and skills that the child needs, not only for his life now as a child, but also for his future life as an adult.

Values are the results that are brought about in the educative process. There are some basic value assumptions inherent in the philosophy of life. These assumptions broadly relate to truth, beauty and goodness. Morality, therefore, is

also a social necessity comprising of the values accepted for decent living. It is again logical to enquire whether there is any hierarchy of values which the educator can use as a norm to evaluate subjects in the curriculum. Here we cannot establish a hierarchy of values among studies. Firstly, each study enriches our experiences in its own way. Secondly, values of a subject or study vary in different situations - the situations in which these are to be used. Thirdly, we should not show undue pedagogic interest in the subject of discovering values before we learn or teach their utilities. Thus John Dewey condemns the tendency to assign separate values to separate studies. The theory of educational values should, therefore, be reconstructed so as to emphasise the essential unity or integrity of human experience, which expresses itself in various branches of knowledge.

Man is best conceived as a goal seeking organism. As such he behaves in order to secure the ends or goals he values. The older philosophy was ignorant of and so

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disregarded his biological character. Now man's capacity for his goal-seeking behaviour gives rise to his wants and efforts, and out of these come his consciously chosen ends (goals) and means. Because ends conflict, man is led to weight his goals against each other, when this is done critically enough, values emerge, out of further critical study of values, philosophy arises.

The choice of text books also needs a philosophy. Even a choice of method is also ultimately a question of philosophy. The normative function of educational philosophy would be incomplete without the mention of the tactics of the teacher. There are some ethical principles which could be used to guide the teacher's conduct. It has been said that teaching is not a science but an art and that art is acquired by practising it, not by talking about it. The personality of the teacher comes to play a significant role in the cultivation of the art of teaching. In ancient India, in Gurukula system, the teacher-preceptor was a very important

person. It was the function of the teacher to lead the student from the darkness of ignorance to the light of knowledge. The lamp of learning is concealed under a cover, says one thinker, the teacher removes it an lets out the light\textsuperscript{42}. The teacher is to continue his reading throughout his life in as much as he is not only a scholar but also an adept in teaching. Then only he would be a great teacher, as pointed out by Kalidasa\textsuperscript{43}.

Man's capacity for profitable experiences and the growth of civilisation depends on his socially acquired self-hood. Despite man being an animal in the biological sense, his superiority as a rational and fast learning being is unquestionable. As he learns to associate with others, he comes to realise the worth of mutual give and take. He is being held to account for what he does in relation to others according to certain norms accepted by society. Another factor is change that is inherent in human affairs. Rapid change is perhaps the most characteristic of

\textsuperscript{42.} Altekar, Op cit., p. 49

\textsuperscript{43.} Altekar, Op cit., p. 50
modern life. As Whitehead says, 'each event is a process issuing in novelty'\textsuperscript{44}.

Man's native capacity is built up from experience from studying situations, searching means of control and testing results by their consequences. The free play of intelligence in all affairs becomes our 'sole ultimate resource' to tell us what to think and do. Strangely enough, the history of thought shows that progress dispels about as many certainties as it produces. We are not absolutely certain about how we should nurture the young, arrive at moral decisions and religious commitments. This is nothing but the 'principles of indeterminacy' as propounded by some physicists. Dewey says 'all action is an invasion of the future, of the unknown. Conflict and uncertainty are ultimate traits\textsuperscript{45}. The best we can do, then is to act on probabilities. Thus each individual must try to unify himself in accordance with his defensible aggregate of values and aims. Philosophy is not only a practical matter, but it reaches still further into life.

With these demands and guiding principles from philosophy we are now ready to evaluate the educational aims, principles and procedures so that a broad understanding is reached for whatever man is destined to do in realising the objectives of an enlightened life. As Thomas E. Shield says 'a man's philosophy, by imperceptible degrees, colors the whole of his life and effects his attitude toward all things in heaven and on earth. In like manner the prevalent philosophy of a people gradually transforms all their social institutions'.

The question of political philosophy is raised again and again in the formulation of educational principles. Persistent influences have been at work, to convince teachers that their true interests lie with the labouring proletariat. Since schools (also the public schools of a democracy) belong to all people, the teacher should not play favourites with any particular economic class. Classes do not matter in the eyes of a democrat. The educational corollary of democracy is to socialize intelligence so that

no group could, on account of superior knowledge, exploit another. The Marxian, on the other hand, aims at a classless society in which everyone receives education according to his abilities.

Now, we can say that the educator looks to philosophy to provide him with principles so that he can place his work on a sound basis. Many educators would be prepared to regard the study of education as a branch of applied philosophy. Thus, Sir John Adams described education as the dynamic side of philosophy. The art of education would never attain complete clearness in itself without philosophy. The determination or formulation of aims, the choice of suitable curriculum or even text books, the employment of proper methods and devices, even the problem of examination and mental testing are ultimately questions of philosophy. Philosophy thus supplies a general theory of education which by common consent prepares men for successful living. Education is a process involving the

48. Fichte, J.G. Addressing to the German Nation.
interaction of the educator and the educand, a modification of the latter's natural behaviour or development to which the educator brings a purposeful influence to bear in a certain social set-up. This modification, thus, is to be directed along certain ideals, values and standards or the ends which are provided by leaders of thought or philosophy.

1.4 Implication of a Socialistic Philosophy of Education:

Education is a process which continues through life. It starts at the time of birth of the individual and ends with his death. It is a kind of preparation for life - life that is destined to thrive in individual, social and national dimensions. Education caters to the needs of personal development keeping in view at the same time social and cultural requirements.

Man at birth is an individual and not yet a person. He is born like other animals with physiological ingredients and becomes human and person gradually through mixing with other people. He lives in communities or groups of various kinds and thus enters into complexities of cooperation and interaction. The interactions involve a variety of social processes and give rise to a number of social phenomena which roughly constitute the subject matter of sociology.

In getting himself educated, a man confronts a two fold contact; one of direct contact with people and the other of indirect contact through books, manuscripts, documents and similar preservations of a rich and growing culture. The learner's contact with others whereby behaviour changes take place following certain norms of a culture is generally called a social process. Educators of the present era prefer to consider all such processes involving contact with people into a well laid area called, educational sociology. According to Brown, educational sociology is the study of the interaction of the individual and his cultural
environment including other individuals, social groups and patterns of behaviour. Dewey, the great American educational thinker said that the process of education had two sides - psychological and sociological. He laid stress on the latter by saying 'All education proceeds by participation of the individual in the social consciousness of the race'.

The educational process is a social process - the child getting nourishment from a social environment and changing his behaviour for social adaptation. Thus educational sociology enables us to understand the complete development of a child in a socio-cultural setting whether behaviour development is normal or off the marks of standard patterns. The child's education is dependent on the society, and so educational aims and methods are determined by the nature of the society in which the child is left to grow. It is an undeniable truth that the socio-economic conditions, religious and social customs of a society influence the

outlook and educational thinking of the people of a country. The educational system that prevails in a country is determined by the social forces of that country\textsuperscript{52}. For example, we can point out the changes that occurred in England after the Industrial Revolution or the present impact of science and culture in the Indian society. The child's development is seen from both the points of view - the individual and social. A reference was already made to Sir Percy Nunn in connection with the individual viewpoint. According to him nothing good enters into the human world except in and through the free activities of individual men and women, and that educational practices must be shaped to accord with that truth\textsuperscript{53}. The individual aim implies that education should train the individual first so that the production of a good individual facilitates good citizenship. The exponents of the social aim consider man a social animal and therefore subordination of individuality to society is inescapable. There remains, however, the possibility of synthesizing the two aims while looking at things in their proper prospective.

\textsuperscript{52} Nunn Percy Op. cit., p.

There is also clash of ideas between the natural development and social efficiency aims of education. The natural development aim was propounded by Rousseau. The spontaneous development of our organs and capacities constitutes the education of Nature. According to Rousseau everything is good as it comes from the hands of the creator and everything, degenerates in the hands of man\(^5^4\). The social efficiency as an aim contradicts the aim advocated for natural development. Social efficiency to be specific, indicates the importance of industrial competency. The needs of a progressive society based on workers' efficiency are paramount and subordinate everything else. It is nothing less than socialization of mind concerned in making experiences more communicable\(^5^5\).

One can trace social efficiency as an aim of education to much older societies or nationalities. In China Confucius preached that the purpose of education should be to train each individual in his path of duty, where was to

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prescribed most minutely every detail of life's occupations and relationships. Vedic scriptures of ancient India ordained that the four classes of people were created by God (Lord Krishna) according to their qualities and capabilities. In the Bhagavad Gita, Sri Krishna says, 'The four orders of society were created by classifying them according to their qualities and duties'. Each class was made to fulfill different tasks of a compact social order. Generally a society is not free in which duty has no meaning. A society is free when everyone does his duty without being motivated by selfish personal gain.

The Spartan education aimed at providing the state with as many faithful and capable soldiers as possible for defending the country with an iron hand. The social efficiency aim has also influenced modern thinkers. According to some American thinkers moral character and social efficiency, and not mere tradition and culture, should be the aims of education. Soviet education concentrates its

26. चार्ल्स मश सूचि सुप्रमाणविभाग:  
Fourth Chapter, P. 250
activities on the training and upliftment of the proletariat. The aim has found a prominent place in the Indian system of education. 57

Apart from the educational aims, institutions, administrative machinery, curricula etc. are in focus which are being influenced by economic, political, religious social and cultural forces in the environment.

Education is also conceived as an instrument for developing personality. Personality is a term used most comprehensively to include physical, mental, emotional and spiritual characteristics of a person 58. The growth of one's personality depends upon two factors, environmental and hereditary. The most important part of the environment is the human environment, namely the people around the person with whom he interacts either directly or remotely. This kind of juxtaposition of the individual with other


individuals occasion philosophising which mark, in other words, the area of social philosophy of education.

Education has a close relationship with culture in as much as socialisation takes place in a particular culture and that culture is also transmitted from generation to generation. Culture consists of attitudes, habits and customs that are shared by members of a society, whether this be a primitive tribe or a civilised nation59. Many of the individual’s needs and problems, his notions of right and wrong, his ideas of truth, beauty and goodness, his attitudes towards nature and his fellowmen, are determined by culture. Even the problems of a teacher and that of teaching arise from conflicting trends prevailing in a particular culture.

As culture changes, new demands are made upon children and youth as well as upon adults. Thus the educational system comes to be the object of study and reform in order to meet the new demands and challenges made upon it by a changing culture.

Human nature can also be viewed as what man in a particular culture has become to be by virtue of the things that he has learned. In this sense, man's nature is learned and is thus subject to the laws of individual and social change. Besides man's relation to culture can be thought of from the standpoint of his statuses and roles he has to play and attain maximal adaptation. So without proper understanding of an individual's and statuses, the teacher can neither understand behaviour thoroughly nor modify it effectively. The school is an institution created by society to help the child and the adolescent to assume the roles expected of them at different stages of growth and development. Since the school is an integral part of society, it has to keep watch on all cultural changes - sometimes involving itself in controversial problems. Fundamental changes in culture breed confusion and uncertainty which reflect in the entire educational process.

In a more or less static society with a simple culture, education is a conservative agent i.e. education in such a society gets tied down to achieve social conformity
and preservation of traditional modes of life. But a

dynamic society of modern times is critical of older

traditions and needs creativity and resourcefulness among

its members to cope with the problem of change and

progress.

The function of education is not merely limited
to the transmission of culture. Another important function

of it is the development of new social patterns. It is for

this the forces of construction and creativeness are to be

activated through education so that progressive adaptation

may take place in a changing, dynamic world.

It is considered very much desirable that the

curriculum is organised so that it may help in the

achievement of social aim 60. In choosing the curriculum it

is essential to keep in mind that the timely changes which

occur in the society find a place in the curriculum. In a

dynamic society, a flexible and progressive curriculum is

needed. The methods of teaching has also to be organised

60. Smber, Neil J. 'Sociological an introduction' 1970,

p. 2.
along appropriate lines. Those methods which emphasise social behaviour and social values will make the child capable of understanding the social problems and social interactions.

Education puts the child in contact with a given society. Thus the kind of education provided will be different in different societies so that different cultural values and behaviour patterns of such societies are handed down to its young members. Education in this sense can be regarded as socialisation of the young.

Social interaction is the name given to any relation between persons and groups. The groups function to furnish immediate satisfaction resulting from association of people with like minds and interests. Groups are also necessary to serve the purposes of work. If a piece of work requires the specialised contribution of several people, a group is formed to organise and coordinate joint effort.

group may be used as a medium of education and learning for its members. In a society, the family group is the medium through which a young child first learns the ways of culture. He gradually comes to discover other groups and adapts himself to their ways in the course of his entire social life. So every member of society is connected from birth to death with social groups, both in-groups to which he belongs and out-groups that compete or collaborate with his own. Educators, teachers and administrators have the need to understand the role of groups in the development of a child and manage all problems of interaction for the highest benefit of the child and society. The study of group behaviour is considered very important and constitutes a major topic of discussion in educational sociology.

The need for organising a stable core of values in a changing society is a task accorded a place in the social philosophy of education. The value system in the India is worth examination at this point. The base of values in the Indian society is spiritualism i.e., spiritualism is given more importance to materialism. A life of piety,
religiousness and worship is considered to be the best life lived which delivers the soul from earthly bondage to salvation. Respecting elders, physical as well as mental cleanliness, 'dharma', 'shardha', 'karma' etc. remain some other prominent ideals. In the modern times the ideals of democracy and secularism are further added to the already existing values.

Durkheim thought the child to be an empty vessel waiting to be filled by the agents of society. For Durkheim's model of sociological analysis three key words emerge, system, structure and function. The system is the totality of organisations which emerge to satisfy the needs carried in the central value system of a society. Any particular institution in the structure functions to provide a link with other elements. So for political, economic and educational institutions, the system provides a basis for determining what is and what is not acceptable as social conduct, and the means by which individuals are introduced to and taught the common values of society.

The characteristics marks of education in a country, its organisation, administration etc. reflect the political economic situations that obtain in that country at a certain time, the economic factor sometimes condition educational theory and practice. Even the democratic idea of education which aims at dispensing equal opportunities cannot be realised on account of disparity in the economic statuses of people.

A great deal of thought has been given to teaching methods which are nothing but principles and procedures adopted by the teacher in the realisation of the objectives through a given curriculum. In this context educational sociologist, according to Payne, judges for himself the effectiveness of teaching methods. According to him, a teaching method is effective only is so far as the skills and knowledges acquired in the classroom are actually made use of by the individual in his adjustment to social situations. Sociological thinkers also give stress on personality development and in this the method chosen should be such so as to build up an emotionally stable and socially acceptable personality.
Thus we find that educational aims, methods and curricula are influenced by society and that a combination of the study of history, psychology, and sociology in its most comprehensive form is inevitable in any consideration of education as a tool of social change. This is what a combined approach to studying all problems of education form a socialistic viewpoint.

1.5 Rationale of the present topic of research:

The research topic enjoins that educational philosophy be studied from the sociological point of view. In these sections of the introductory chapter an attempt has been made to outline the meaning and areas of education and philosophy and the implications of presiding socialistic thoughts in education.

The world is now entering into a phase of colossal scientific and technological development in the closing decades of the twentieth century. Today the horizon of our planet is extended for man's control over outer space. People around the world are closely knit by the marvels of modern communication. Genetic studies promise work of wonders in
Changing biological inheritance for prolongation and transformation of life. Yet mankind in all its fateful centuries of existence is confronted with nuclear annihilation and the negation of all good thoughts about peace, prosperity and progress. There still remains a vast gap between knowledge and ignorance, light and darkness, freedom and bondage in man's own doings, and undoings.

The world's population has been increasing phenomenally and will reach a new height by the turn of the century. For a great majority of this population the standard of living is far below a reasonable standard. Poverty cries hoarse in many countries and the minimum of food, shelter, security and education is not available to many millions around us.

The burden of the problem of human existence in an ideal society is squarely on those who are more enlightened and in a position to alter writings on the wall? Have the enlightened an adequate philosophy and the will to bring happiness for all in society? Have the enlightened lived for the present rather than for the years to come? The
answer to such questions may be a yes and no. Man knows
for a pretty long time that he does not live for himself
alone. He has fellow beings around his and the welfare of
all is as much necessary as it is for his own good.

To cultivate and maintain these scientific and
industrial technique, and the body politic of the society,
we need a large number of intelligent men and women for
such enterprises as those of scientific and professional
specialists, administrators, planners, managers, technicians
and a lot more of sub-professionals. The system of
education is also dependent on the economic system.
Scientific revolution brings forth the use of experimental
and laboratory methods in teaching various subject. Thus,
a new type of education is corollary to all sorts of
dynamic changes in society. The new society that emerges as
a result of scientific and technological revolution is
confronted with many educational problems more specifically
the problem of delinquency, discipline, student movement etc.
Research in this direction is needed for understanding such
problems in their proper perspective.
Conclusions about the aims of education or about a suitable curriculum to fulfil these aims, therefore, must be constantly subject to amendment in the light of changes. Every technological advance provides at the same time new opportunities and establishes new conditions of life. We can cite the example of advancement in agricultural technology here. The improvements in the breeds of cattle, in the use of fertilisers, in the varieties of seeds, in mechanical labour-saving devices open a new vista of working conditions which unfold many opportunities to people being trained to attain certain educational objectives.

The main principles of socialist distribution like (i) full employment, (ii) fair wages, (iii) adequate social services, and (iv) social security operate in a variety of ways. Education has geared up many challenges in the field of education. Linking of manpower needs with educational training, creating of more efficient methods of work


providing people with all kinds of social services, controlling the growth of population and by being conscious of rights and duties are a few of the challenges that people face in almost all spheres of life irrespective of the limitation of different social systems.

Considering the above aspects of a growing modern society, we observe a new spirit of socialism permeating the destinies of mankind. The socialistic philosophy has gained momentum by reaching out to everyone and acclaiming a model that would fit one and all in the pursuit of the highest good of life and mankind. The socialistic schemes differ from place to place and from advocate to advocate though there has been a greater understanding with respect to an individual's place in a unified social setting. It is an interesting study to discover the unities and diversities of socialistic philosophies in the light of the needs and aspirations of people with perhaps a growing emphasis on egalitarianism. We have also seen in the last few decades of the present century the emancipation of a large number of societies by becoming independent and the waving of
slavery, colonialism, and the domination of the nineteenth century.

It is, therefore, considered pertinent to examine freshly the tenets and principles of socialistic philosophy from the standpoint of education. There have been considerable changes taking place in education in the last 60 to 70 years, all due to a changing climate of man's control over nature and naturally his understanding of himself in the vortex of interactions. The following chapters are expected to highlight all these considerations that influence to make the field of socialistic philosophy of education.