Chapter 2

Philosophy of Education: Western and Indian Perspectives

2. A. The Western Perspective

The philosophy of education is a significant area of study both for Western and Indian philosophers. Philosophy of education was not systematically set forth before the twentieth century. In the west only Plato produced a notable philosophy of education (in his "Republic") in pre-twentieth century. He was the first systematic philosopher to work in this field. Plato along with John Dewey believes that philosophy of education occupied a central place in philosophical thought. Dewey, in fact, once suggested that "philosophy may even be defined as the general theory of education."¹ In the following pages we discuss the different views of philosophy of education in Western and Indian perspectives.

The western philosophy of education is divided based on the origin of reality. The origin of reality to the idealistic philosopher is quite
different from the realistic or the pragmatic philosophers. Therefore the perspective towards the life for the idealistic philosopher is also different from the other philosophers. Depending on the perspective towards the life, the aim of education is also different for the different philosophers. Therefore the division of western philosophy based on the theory of reality is tried to be observed in the following discussion.

2. A. i. Idealistic View

The idealists believe that the soul is immortal, the world of ideas is the real world and this world of ideas is not the world of senses. Mind possesses the important power of thought. Butler maintains that Descartes’ dictum "I think, therefore I am", is the first step toward all knowledge.²

Idealist defines man in terms of mental activity, who must recognize a mode of knowing other than experiences. H. H. Horne insisted that the mind goes beyond experience in many instances. For example, when the mind studies or examines the conditions of experience itself, it is going beyond experience. Only due to mental
consciousness does one know that he is experiencing something. Therefore reasoning, intuition etc. are modes of knowing for the idealists.

Self-realization is the ultimate aim of idealistic philosophy of education. It is a lifetime process and combines the efforts of the home, church, school and other educational agencies. For Christian Idealists this aim includes the ultimate union with God. The responsibility of school is the pursuit of knowledge and the cultivation of the mind. Proper attention is also given to the total behavioural pattern of the individual. The Idealist does not object to the schools' attempting to develop physical fitness, social efficiency and vocational competence of the individual but for the idealists the intellectual studies are primary because they are concerned with changeless essences, universals and concepts.

In the West, Plato, for the first time introduced the philosophy of education based on the philosophy of idealism. Plato and Aristotle were basically concerned with the epistemological and teleological questions such as “how is teaching possible?” or “what is education for?” Plato’s scheme of education is best described in his
"Republic". According to Plato, the aim of education should be for the "safety of the unity of the state, development of the qualities of citizenship, development of faith in truth, goodness and beauty, development of personality, preservation of social classes and development of human qualities." Plato insisted that true knowledge must be elicited from within and sought for in ideas and not in particulars of senses. Production of the right type citizen (who is socially, economically, intellectually and politically useful and fit) is the aim of education.

Plato's actual educational practices were derived from his theory of ideas. Ideas constitute the important content of education. Man's superior faculties are attributed to the soul (mind and reason) and inferior attributes to the body (evil, change, corruption and the like). The things of the mind are the concern of education; other activities belong to man's lower nature and should not be dignified by the term education. Rather they should be called training, in the sense that one speaks of training an animal.

Though he emphasized on the state and its safety, Plato, also looks to the whole man and makes him realize his true nature. Again, the
Idealistic philosophy of education defends the inherent worth of the individual and care for the dignity and value of human life. Idealism believes that man realizes the spiritual nature of Divine Being, therefore, the educational aim is 'man making' in its highest capacity.

Even though his specific plan was never put into practice, Plato's view of society as an ordered division of classes has been the ideal of educational conservatives throughout the ages. Like Plato, the medieval educator believed that only the intellectuals should receive advanced education. The modern conservatisms also accept the divisions, especially at the higher levels, and call for very rigorous selection of candidates for advanced study according to their intellectual capacities. Plato emphasizes on individual differences which means no human nature is common to all men. But all men possess the same fundamental powers of the soul. But the differences are the harsh realities with which the rulers and educators must work. Again Plato asserts that man's will is free. Recognition of the freedom of the will shows man's responsibility for his actions and the attendant reward or punishment for good and bad behaviour.
Another idealistic philosopher H. H. Horne, a professor at New York University, thinks that, "The learner is a finite person, growing, when properly educated, into the image of an infinite person, that his real origin is deity, that his nature is freedom and that his destiny is immortality." Since the idealist defines man in terms of mental activity, saying that he must recognize a mode of knowing other than experience, Horne insisted that the mind goes beyond experience in many instances, for example, when the mind studies or examines the conditions of experience itself, it is going beyond experience. Only due to his mental consciousness can one know what he is experiencing. Man constructs his view of the world outside himself. Thus experience does not determine what the mind knows.

Need of curriculum is another great factor for Horne. He suggested that the criteria for selection of curricular content should be the abilities and needs of the learner and secondly the requirements of society and thirdly the nature of the universe in which we live. Meeting the student's needs calls for work in the science (knowing), arts (feeling) and the practical arts (doing or willing), Physics, chemistry, biology, sociology, and similar courses give the student the knowledge of the external world. Appreciation of music, drama,
literature and the like assist man to make proper emotional adjustment to the world around him. Finally vocational education provides him with the skills necessary to maintain his own life as well as to become a productive member of the society. Curriculum provided by Idealists is traditional in character. But they liberally granted vocational education also. However, Horne disagreed with Dewey and other liberals who ranked practical and intellectual studies equally.

Horne was one of the first systematic reactions against the liberal philosophy of Dewey. Dewey advocates that the dualism of mind-body is responsible for the insignificance of society and education. Like Dewey, Horne was critical of the liberalism of Rousseau, Herbert and Spencer. He has used Dewey's "Democracy and Education" as a text for his courses in philosophy of education ever since its appearance. Horne disagreed with Dewey's basic philosophical position, although he did grant that Dewey proposed the most significant change in educational theory since Plato. For students to have some basis for contrasting Dewey's educational philosophy with another system, Horne published a book titled "The Democratic Philosophy of Education – Companion to Dewey's
Democracy and Education." In this volume Horne contrasted his philosophy of Idealism, point by point, with the philosophy of Dewey.

2. A. ii. Naturalistic View

The naturalistic philosophy of education is as old as idealistic philosophy of education as it lays emphasis upon nature in every field of education. The naturalistic philosophers of education derive the aims and ideals, the means the methods of teaching and the principles of curriculum and school management from the nature. The ancient atomistic naturalism was presented by Democritus. Democritus explained the composition of universe in terms of innumerable, indivisible and indestructible atoms. This materialistic explanation of the world was the ground of naturalism in education. Rousseau and Herbert Spencer contributed a lot in the field of philosophy of education. Their main emphasis was on the methodology and educational setting based on naturalism.

According to Rousseau, education depends on the role of three teachers in co-operation with one another. They are Nature, Man and Things. What Rousseau thinks about the role of nature in the
education of child is an outcome of his concept of nature, which is enjoyable, living, harmoniously balanced, useful, sympathetic and unexpressive methods of education for child development. Observation of nature therefore becomes an essential factor in education. Rousseau says, "Observe nature and follow the way she traces for you; she is ever urging children to activity; she hardens them by presenting them with all kinds of difficulty; she teaches them very early what it is to suffer and know grief."6

The negative education that Rousseau indicates about the education of the child is based on the theory that he learns where no one teaches. He gets worthy dividends from the capital of his secondary experience which is never guided by any precept from the teacher as such. "The new born infant is straight away a pupil not of a tutor but of nature."7 Rousseau therefore allows total freedom of development of the child with all his activities in the ideal atmosphere of nature that is his only nature. Rousseau wholeheartedly believes that education is a development from within, and so, the child should be allowed to develop by himself the innate capacities. The vast resource of wisdom and experience is the only great book for him to learn. Only facts are necessary for him to learn
and whatever instruction is to be given is only to be directed as a means to an end and never an end in itself.

Children are, Rousseau says, nothing but plants. The duty of one interested in the education of the child is primarily to actively and sincerely play the role of a gardener. As plants require appropriate and careful cultivation for their normal growth and development children in the same way require good education in the threefold avenue: to shield them against all corruptions, to cultivate their sense of duty and to enable each of them to cultivate and develop the body and the minds by means of careful and cautious exercise of the sense organs. When Rousseau speaks on negative education he emphasizes on losing time rather than saving time as one of the most fundamental rules of education.

2. A. iii. Realistic view

Realism is an outcome of scientific development. This theory is against spiritualism and opposed to idealism. The realistic philosophers of education give importance to scientific process and say that after scientific analysis of natural interests of the child and
society, it is necessary to know which interest is common to both and is equally beneficial. Realistic view is directly related to life and society. It tries to bring all joys and happiness in society with the analysis of the real problem of the society. The supporters of realism are – Johann Friedrich Herbart and Herbert Spencer.

Johann Friedrich Herbart has tried to make the aim of education to much realistic. But he also emphasized morality and character development like the idealists. He talked of development of many sided interests. He emphasizes that by analyzing the interests of children scientifically an effort should be made to know which interest is for the better welfare of the child and society. After determining this, interests should be developed in the context of different circumstances of life. It should be affected in a practical way with a realistic view.

Spencer accompanied with the view that education teaches man to lead a complete life. A man has five types of duties – self preservation, earning a living, fulfilling duties of regarding race preservation, fulfilling duties of a citizen and utilization of leisure. For these above activities, Spencer feels the necessity of the study of
science. For preservation of health teaching of hygiene and for earning a living, teaching of mathematics logic, physics and biology is necessary. This will enable children to make their knowledge practical and they will be able to use it in different situations of life. Education for worthy citizenship and political awakening is also important for them to be saved from false propaganda. Spencer is of the view that children should be taught history and life and character of great men with this aim. He also wants the child to be provided happy recreation for the proper use of his leisure. By adopting all possible means, he wants to give such education to man as to enable him to lead a happy life.

2. A. iv. Pragmatic View

In pragmatism, no importance is attached to the impracticable and to things which can not fulfil some purpose. The pragmatic philosophers of education give attention to the practical and useful things. Practical and useful does not simply mean theoretical, but induces to do useful and practical work. The education based on this ideology makes the child worthy and independent of the society. Pragmatic philosophers of education consider the aim, nature;
organization and order of education should be such that it may do maximum good of man.

John Dewey argued that the mind body (spirit matter) dualism of classical philosophy is responsible for the unnatural cleavages in society and education such as labour-leisure, practical-intellectual, man-nature, culture-vocation, subject matter-method, ends-means and others. Dewey rejected the notion that the human mind is endowed from birth with reasoning power or that its origin is in the spiritual soul. Mind is not different from the body but one with it. All of mans functions are natural – none are supernatural. Dewey’s denial of the validity of all kinds of dualism is the touchstone of his educational philosophy. For him, the removal of this unnatural dualism would give unity to education and life.

Dewey expected for a new system of education. In his “My Pedagogic Creed” he argued that the demands of social situations stimulated the child to act as a member of a unity, rather than as an isolated individual. This social stimulation presses him to act for the welfare of the group to which he belongs. Even the child’s natural instincts and tendencies must be directed into social useful
channels. In his own words Dewey wrote, "Education must begin with a psychological insight into the child's capacities, interests, and habits. These powers, interests, and habits must be continually interpreted--we must know what they mean. They must be translated into terms of their social equivalents--into terms of what they are capable of in the way of social service... The child has his own instincts and tendencies, but we do not know what these mean until we can translate them into their social equivalents. We must be able to carry them as the inheritance of previous race activities. We must also be able to project them into the future to see what their outcome and end will be." It is, therefore, impossible to determine the potentialities of an individual unless he is acting with others for the good of the group.

In rejecting the conservative notion that man is born with a readymade mind which absorbs stimuli and knowledge from an environment, he insisted that different people react to situations in different ways because of the social milieu. Therefore Dewey believes that an individual derives his mental powers and other traits from society. Therefore educational activities are of prime importance in making man what he is.
For Dewey social freedom has important implications for education. He believes that freedom consists in the ability to interact with others in the various social groups which make up human society. Man's choice are almost entirely determined by environment and training. Dewey's conception of human freedom tends to offset (do good or balance) the extreme emphasis on individual freedom found in the child-centred school of the early liberals. It attempts to harmonize individual freedom with social responsibility. It recognizes that to a great intend, man acts in response to his environment but also possesses the power to improve that environment for himself and others.

Neither Spencer nor Dewey believes Rousseau and his followers in that the child could do no evil if left to follow his natural tendencies. For them (Dewey and Spencer) man's nature was neither innately good nor evil, but neutral. Hence it is important to provide the proper environment in the school and the home so that the child's behaviour will be directed along socially acceptable lines. Dewey defended it in this way, "social environment forms the mental and emotional disposition of behaviour in individuals by engaging them in
activities that arouse and strengthen certain impulses that have certain purposes and entail certain consequences.  

Rousseau, Pestalozzi and other early liberals had initiated the struggle against the conservative notion of education according to social classes. But they never adopted a thorough going democratic philosophy of education. Dewey's "Democracy and Education" is the first treatise in the history of education which set out to dethrone the "Republic" and "Laws of Plato" from their position of supremacy in educational thought. Whereas Plato had taught that all men by nature fall into three distinct classes and only one of these classes is fit to rule, Dewey argued that all men have the potential to direct their own activities in association with other equals. He repudiated the view that there is any authority external to that of the people themselves. Each individual, then, in association and communication with others is equal to all others with respect to rights, privileges and responsibilities. Obviously, he concluded, a democratic society must see to it that equal educational opportunities are available to all so that proper direction may be given to all the affairs of individual and group living. Dewey advocates that a democracy is more than a form
of government; it is primarily a mode of associated living, of conjoint communicated experience.

A.N. Whitehead did not consider that both reason and experience (including science) are valid modes of knowing. Whitehead added another dimension of knowing, that is the artistic. Man, he explained, is employing the artistic mode when he relies upon feelings, sensations, emotions, and intuition rather than upon abstract reasoning or the scientific method. In his own words, "Culture is activity of thought, and receptiveness to beauty and human feeling......A merely well-informed man is the most useless bore on God's earth. What we should aim at producing are men who possess both culture and expert knowledge in some special direction. It is not what they are at eighteen; it is what they become afterwards that matters."\textsuperscript{10}

Whitehead defines education as "the acquisition of the art of the utilization of knowledge."\textsuperscript{11} Knowledge must be utilized for survival in a scientific age. He also believes that education is a life long process which encompasses all aspects of human living.
Prof. Henry W. Holmes has analyzed the educational philosophy of Whitehead into four main postulates-

a. Process  

b. Utility  

c. Rhythm  

d. Ends of Education

Process means the living process. It includes the living, growing and developing of the children. It is based on the present, not only on past or future. It includes self activity. Utility means living utility of education. Whitehead holds that education has individual and national importance. Rhythm is the living rhythm of education. Education must take cognizance of the rhythmic character of growth. Periodic rise and fall of energy, interest and power of attention are not to be overlooked. There should be a balance between organized thought and social demands. Rhythmic claims of child development are to be taken care of. Educational ends should be based on the living religion, living aesthetic enjoyment living courage and living quality of final education ends.¹²

Whitehead stands for culture and expert knowledge, sense of style, and fashioning of power and restraining of power through education. He does not favour too many subjects in the curriculum. Various subjects should be organized and then be included in the curriculum.
Whitehead again does not refer to educational literature or research. He does not mention about individual differences or nature of learning. No mention is made about the administration of schools or economic and social aspects of education. Utility means living utility of education. Whitehead holds that education has individual and national importance.

Rhythm is the living rhythm of education. Education must take cognizance of rhythmic character of growth. Periodic rise and fall of energy, interest and power of attention are not to be overlooked. There should be a balance between organized thought and social demands. Rhythmic claims of child development are to be taken care of.

2. A. v. Marx and Lenin

Marxism shows little interest in philosophy of education. Neither Marx nor Angles had much to say about education directly. However Marx took universal education seriously.
In "General Council of the First International" Karl Marx was asked the question; what should be the purpose of the school? Marx responded that the schools should not concern themselves with developing a political, moral or religious outlook. Their sole purpose, he said, was to teach the "natural sciences and those truths which are independent of all party prejudices". In other words, Marx felt that the school's purpose was to impart objective knowledge and thereby develop the intellectual powers of the students. Marx felt that the development of communist morality should be accomplished through lectures, workshops, and seminars conducted for adults.\textsuperscript{13}

But the leaders of the Russian revolution, such as Lenin, viewed the school as the most powerful means for changing Russian society from a religious to an anti-religious one and for changing the economic structure from capitalism to communism.

Soviet theorists and educationists accept only two 'kinds' of truth. First and most important is the truth derived from communist ideology since these serve as the guides to everyday living and the building of the new society and secondly, the empirical science. Scientific and polytechnic education can produce the means to raise
the standard of living, conquer space, and if need be, destroy ideological enemies.

Lenin believes that the school should be neutral. Soviet youth used many educational activities after school hours and that radio, television and newspapers are very powerful media for mass education. The primary purpose of education in general is to prepare the young for conscious participation in world revolution, class struggle, and active roles in local and national government. Therefore Lenin believes that the media is necessary for students.

2. A.vi. Existentialist View

Existentialist philosophers of education approach towards the humanistic aim of truth. The aim of education is the realization of inner truth. Education provides the knowledge of self-existence and self-realization. The student has their own facilities and immense possibilities. The teacher helps the student to become what they want and for himself but in doing that the teacher should not impose on the student. It should be general and permissive in character, so that the freedom of the student is not hampered. Existentialist
philosophers of education claim that the self is authentic which is related to facility and possibility. They believe that the moral and religious education develop the inner self and help in the realization of the infinite within the finite. The existentialists particularly have laid emphasis upon religious and moral education. Religion allows a person to develop himself. Religious education gives him an understanding of his existence in the cosmos. It shows the religious path of self realization. It also makes him capable of utilizing faith in self-dependence. Moral education is closely related to religious education.

Existentialistic educators appreciated the Socratic Method as the humanistic approach to philosophy of education. Socrates neither established any school nor delivered lectures for the purpose of education or examination. His method of teaching was confined to asking questions and developing the issue till the conclusion is reached. He himself pleaded ignorance and sought enlightenment from those with whom he conversed. Existential philosophy seems to advocate Socratic Method as a model.
Soren Kierkegaard, Karl Jaspers and Jean-Paul Sartre assert that childhood is a reality and it needs proper care, love and affection. The child is born innocent. He needs the aid of education for proper growth of maturity and mastering the world. Children should never be treated as objects. They should be allowed to develop their effective behaviour especially by play and passion. Children have a spirit of enquiry. They need encouragement from the teacher. Teachers are not to impose any artificial standards on children.

As other schools of philosophy of education, existentialism also believes that the purposes of education will vary with the age level of the child. The main purposes of education are to inspire the child to know himself. It should develop the child’s capacity to reason and to solve his various problems. The children should be taught to carry on meaningful conversation and they should be made to realize their own responsibilities.

Keeping the aim of all round development of the children the existentialist philosophers of education suggested for the related curriculum. Only scientific knowledge is not sufficient for student. Science can not help in inner realization and achievement of peace.
Besides science, the curriculum must include humanities, ethics and religion. It should vary according to the age level of the children. Humanities subjects are recognized as the valuable and important by Sartre and Heidegger. Sartre believes that one should learn language before his own potentialities. "I am what I say" is the declaration of Heidegger. Sartre accepted aesthetic subject matter such as arts music and myths as the sources of truth. Jaspers' importance was in genuine science along with anthropology and history. Modern science and technology is also recognized as the important subject matter of education.

2. B: The Indian Perspective

Educational foundations in India are also found in the metaphysical, epistemological and axiological outlook of the philosophers. The Indian philosophy of education is distinct about aims, curriculum, methodology and other aspects of education. It is not so inarticulate form to the application of the speculative view.

But the exercise of philosophy of education as a systematic study plays a role of restrictive paradigm for the growth of the field. The
analytical movement also seems to have had little or no influence on this area of study. In all aspects, as a subject of academic study, as an area of scholarly research and as a perspective for intellectual dialogue and debate, philosophy of education has suffered neglect in Indian philosophy.

2. B. i. Vedic period

In ancient India knowledge of sacred Veda is recognized as the second birth and the father of the birth is the teacher who imparted knowledge of Vedās. So teacher is respected as pivot of whole educational system. The ancient philosophy of education is especially spiritual or idealistic in nature. The basic aim of Vedic education is to attain liberation or Mokṣa. The Sāmkhya system also follows the Vedic view of liberation as the aim of education. The Sāmkhya philosophy of education believes that the deliverance or liberation is possible by understanding the difference between Prakṛiti or matter and the Puruṣa or soul. So education for Sāmkhya is to enable individuals to understand the difference between matter and soul in order that he may rid himself of the miseries of the world. And to attain this practice yoga is necessary.
Education in *Upanishadic* philosophy of education is related to social norms and it tried to conserve the cultural tradition of the society of those days. The society was divided on the basis of ‘Varnas’ and ‘Äshramas’. It tries to bring about social change, not only conserve the social ethos. Aims suggested by *Upanishadic* philosophy of education are – 

a. Character building.  
b. Development of personality.  
c. Knowledge of social roles and status  
d. Vocational efficiency.  
e. National integration.  

*Upanishadic* aim of ‘philosophy of education’ is therefore not one sided. It emphasized all round development of a person. Its methods are discussion method, questioning, induction and deduction. It is also well known to commentaries, illustrations, descriptions, narratives and practical demonstrations.  

Education in the Vedic period was influenced and shaped by the *Ashramas*, the stages of a man’s life: *brāhmachārya* (as a student), *gārhasṭhya* (as a householder), *vānaprastha* (as a recluse), and
shannyāsa (as a religious mendicant), the four stages were integrally woven into a path to liberation or moksha. The foundation of this path consisted in the brahmachāri’s entire approach to life and God. Hence the significance of his introduction to the Vedic scriptures and all the learning he did of the brāhminic mantras and sutras (sacred formulae and texts). Education was thus not a thing to end with the first stage but was only an introduction to the other stages of life. It was a gradual and lingering process of unfolding the spiritual personality to the ultimate goal of self realization.

In Vedic philosophy the four purusharthas or aims of life have a determining influence on the human individual. They are: artha (wealth), kāma (satisfaction of sense-desires), dharma (righteousness), and moksha (liberation). The āshramas and the purushārthas together provide the righteous direction for the common man to the ultimate goal of life. At the level of brahmachārya, education, the student under the teacher learns and practices the righteous and legitimate use of material wealth. Wealth is used as a means and not an end in itself. Again he is educated to make the righteous use the sense faculties and derive righteous enjoyment of life. Dharma designates the traditionally ‘established
order' which includes all duties, -- individual, social or religious. Dharma includes all forms of righteous thought and deed. And these three leads to the *moksha*.

In ancient education system *Brahmachārya* is compulsory for students which is very strict and with high moral discipline. The method of instruction of education was generally oral. According to *Chāndogya* Upanishad the student has to serve the teacher by tending his cattle, beg for food and announce it to the teacher, and look after his sacred fires and learn to *Vedās*. Besides these, the rules concerning his conduct towards the teacher, the teachers wife and son, showing respect, the food, drinks and actions allowed or prohibited to students are too numerous to be set out in detail. The student should speak the truth, bathe everyday, should not look at the sun, should avoid honey, flesh, perfumes, the wearing of flowers, sleeping by day, rubbing oil on the body, putting collyrium in the eyes, going in a cart, wearing shoes and holding an umbrella, love affairs, anger, covetousness, infatuation, vain discussions, playing on musical instruments, luxurious baths with hot water, meticulous cleansing of the teeth, ecstatic status of mind, dancing, singing, calumny of others, dangerous places, gazing at woman or touching
young women, gambling, serving a low person (or doing very low work) injuring animals, obscene or harsh talk and wine.

In Vedic education, it is accepted that knowledge can be gained by three steps, Shravana or hearing, Manana or memorizing and Dhyāna or meditation. That was a major contribution of the Vedic period to education. It was the primary duty of students to listen to recitation of the Vedic scriptures. Shravana had special Vedic significance. The fruits and the effect of the sacred rituals and sacrifices greatly depended on the nature of the recitation. As reading materials were rare the principal learning technique was listening.

Manana was the next method of learning. Student has to memorize the sacred verses. Manana is therefore the technique of retaining and storing the sacred verses on the one hand and interpretations of these on the other.

The most significant method was dhyāna or reflection. This is the climatic mental exercise needed as part of the process of learning. Dhyāna means reflection on the meaning and applications on the
sacred verses. At an advance level *dhyāna* amounts to meditation undertaken by more advanced ascetics. Training in *dhyāna* provided to students is a unique opportunity for imbibing the sacred principles of Hinduism in general and of dharma in particular. Through constant reflection on these principles it was supposed that a greater sense of commitment to them would be developed. Therefore through the learning of the sacred verses or religious rituals, the system of Vedic education aimed at the development of the whole man: body mind and spirit.

But in this philosophy of education the method of gaining knowledge is theoretical. But *Yoga* system of philosophy of education is different from other ancient system as it is theoretical as well as practical. The aim of *yogā* is to control one’s desires and aspirations. It is to remove ignorance and to achieve wisdom. Teaching and practice of *yogā* helps to acquaint students with the eight factors of yoga which are known as *Yama, Niyama, Āsana, Prānāyama, Pratyāhara, Dharana, Dhyāna* and *Samādhi*. Practice of *yogvās* necessary for one’s general progress for the improvement of physical and spiritual aspect. It also helps to solve mental and other problems of life.
Educational amplification of Gitā again shows that education is nothing but which enables one to see the existence of God in the soul of each living being. In Gitā the ideals of education are as follows:

1. Development of virtuous knowledge.
2. Development of personality and its refinement.
3. Harmony between the individual and social aims.
4. Development of intellect and reasoning ability.
5. Establishment of importance of one's duty.

The Gitā advocates all round development of the learner. It emphasized on the virtuous knowledge. Virtuous knowledge is that by which we feel unity in diversity and see the abode of God in every creature. Thus according to the Gitā, education is that which enables one to see the existence of God in the soul of each living being. To achieve this goal Gitā suggests the personal and intellectual development of the individual. Again Gitā emphasizes on one's duty for two purposes – first is for individual importance and second for social responsibility. But without inner consciousness and knowledge
he cannot perform his own duty. Therefore the purpose of teaching of Gītā is the overall development of the individual.

2. B. ii. Medieval period

In India the medieval history is witnessed into two faces: the period of Buddhism and Jainism (about 600 B.C to 300 AD) and the period of Muslim rule (1200-1757).

Jaina and Buddhism accepted non-violence as the aim of education. Buddha emphasized on liberation as the ultimate goal and knowledge and law of Karma as the means of liberation. It is the liberation from the cycle of birth and death which is emancipation. Therefore knowledge of the four supreme truths leads to emancipation. These truths (āryasatyas), known as four noble truths are-

1. This world is full of miseries (dūkha)
2. Ignorance is the cause of miseries (dūkhasamudāya)
3. There are cessation of miseries (dūkhanirodha) and
4. There are ways to get rid of miseries (dūkha-nirodh-mārg).
By advocating these four noble truths according to Buddha the ultimate aim of education can be achieved.

The religious aspirations and reaction of common men gave rise to Buddhism and Jainism whose founders attempted to bring religion down to the common man, place greater insistence on morality, self-control and good works, give more rational interpretation to human life and satisfy the aspirations of all common man to believe in a personal God.

During the Muslim ruling period in Indian history it was the mixed educational system of Vedic and Islamic education. The Islamic education flowed in India for a period of about five hundred years. This period continued till the advent of British in India who started the modern education.

In this period the aim of philosophy of education was derived from the aim of the religion. The teaching of the Korān was brought to focus. Again the aim is based on the practical skill for the social, cultural and economic development. Both the Vedic and Islāmic education was influenced by their respective scriptures. The state
provided aids to Moktābs and were regularly given financial aid, the bigger institutions were granted landed property for a permanent financial provision. The Kings always gave status of eminence to scholars in their codes. Most of the Māḍrāsas and Moktābs were connected with Mosques. Therefore the institutions were mainly meant for Muslim students.

The significance of reading writing and teaching in Islam is obvious because the very first message of Allah to his Prophet Muḥammad is in regard to reading, writing and teaching. Therefore in Korān also the first priority is given to the education and the attaining of knowledge. To seek knowledge is a religious duty for every Muslim.

In medieval period the philosophy of education was not influenced by secular education. The concept of secular education started in the British period of education. All education was influenced by religion since ancient to modern times. While the Hindus were instructed by Hindu scriptures and sacred books, Muslim, Jainism and Buddhism also followed their own scriptures.
The medieval period of philosophy of education had two aims, one the propagation of the fundamental tenets and teachings of religion and the others to make the student practically successful in different vocations. The educational institutions therefore used to teach various arts and skills, such as sculptures, agriculture, medicine, painting, house building and various types of crafts. Military science formed an important part of curriculum everywhere since wars were usual phenomena.

Again the humanist trend is also unavoidable in the medieval period. Some Muslim kings did try to propagate only Islamic teachings through education; others gave generous aids to Hindu pathsalas also. The syllabi of medieval institutions included literature, grammar, logic, philosophy, mathematics, law, astrology, history, geography, agriculture, medicine etc. The medium of instruction in Hindu institutions was Sanskrit or regional languages and in Muslim institutions Arabic and Parsi. The method of teaching had an important role on memorization in addition to the three R; reading, writing and arithmetic.
2. B. iii. Modern period

In India modern education started under the British rule. As the Indian people educated in Hindu and Muslims institutions were not useful for working of the British Government, therefore Lord Macaulay drew up a plan of Western oriented education in India. On February 8, 1835, Macaulay presented his historical ‘minits’, making a bitter attack upon Indian literature and culture. He laid stress on what he called religious objectivity which meant the duty of England to teach Indians what was good for their health. The policy developed on the basis of Macaulay's educational views gave primacy to the propagation of European literature and science, suspension of scholarships for students, neglect of publication of Eastern literature and encouragement to propagation of English literature. This policy was accepted by Lord Bentinck. English education in India was useful and professional and vocational institutions started to provide education in medicine, engineering law and other specialized areas.

The aim of British education was mainly creation of cogs for the British machinery in India. However, along with the study of Western
language and literature, the study of oriental literature was also given a place in the curriculum. Both English and Indian languages were accepted as the medium of instruction.

Education under British control ended with the independence of India on 15 August, 1947 and with it ended the period of modern Indian education as distinguished from the contemporary period. The British Educational system initiated Western influence of education in India. It created social and political awareness in the country. It inspired literary and cultural consciousness and developed nationalistic feelings. However, it was definitely British oriented, to serve British interest, colonial in aim and practice. The Christian missionaries and the British administrators encouraged Christian teachings in institutions.

All the traditionalists and the Western oriented Indian thinkers of education criticized the British philosophy of education. They could clearly see that its aims and means were against national interest. The philosophers of education of young India tried to reconstruct the values, ideals and systems of education in India suitable to their culture and philosophy. Therefore, long before India achieved
freedom, these illustrious thinkers particularly Swāmi Vivekānanda, Sri Aurobindo and R.N. Tagore criticized the prevalent philosophy of education and presented alternative philosophies. The reformists including Rājā Rām Mohan Roy, Annie Besant, M.G. Rānāde and others asked for reforms in education. The philosophers of education suggested plans for national education. By education, Rādhākrishnan means the process by which we conserve valuable elements in our culture and discard the wasteful.

Though nationalists are in orientation and reformists in purpose, contemporary Indian philosophers of education differed in their sources of inspiration. While Vivekananda, Sri Aurobindo, Dayananda, Gandhi, R N Tagore and Radhakrishnan drew inspiration from Indian philosophy, J.L. Nehru and M.N. Roy were inspired by the Western philosophy of education. Thus the first group belongs to the traditional group of contemporary Indian philosophers of education. Their roots are found in ancient Indian philosophy education. They have interpreted the old knowledge and principles in the light of new knowledge and in the context of contemporary circumstances.
Like ancient Indian philosophy of education traditional group of contemporary philosopher of education also drew inspiration from Vedanta philosophy. It only re-interpreted the ancient Vedanta philosophy in the light of new knowledge. Therefore this is called Neo-Vedantic philosophy. It is new since it synthesizes religion and science, ancient Indian wisdom and modern Western thought. It accepted the educational philosophy presented in different scriptures, suggesting modifications according to contemporary conditions. For example Gandhi’s philosophy of education is based on socio-economic condition of that time. He synthesizes the *swadesi* and *svadharma* and world brotherhood and internationalism in the same field. But their thinking was not conservative, narrow or reactionary. They presented a philosophy of education founded upon man’s states in the cosmos and the human nature.

Again contemporary Indian philosophers of education supported an integral approver in almost every field of education, the aims, the means, the curriculum, the teacher-student relationship, teaching methods, school administration etc. It gives equal values of all types of education. They also presented very pragmatic and practical scheme of education though rooted in Vedanta idealism.
The second group consists of J.L. Nehru and M.N. Roy; well-versed in Western thought they founded their educational humanism on the Western naturalistic humanism. It is different from religious humanism and based on general ideas, social and political theory. They have first hand knowledge of contemporary Indian politics and presented philosophies of education in the context of their general schemes of social and political reformation. Jawaharlal Nehru has accepted education as the most important means to social change. Education is the means to socialization, the tool which trains citizens in the art of thinking. Education is the most important requisite, according to Nehru, to open up the individual. Freedom from ignorance is as essential as freedom from hunger.\textsuperscript{14} For economic and political reformation improved human relations are also required. Social development is inconceivable without mental development and broadening of mental horizon achieves the spirituality. So education aims for the victory of the mind and soul over lifeless matter. Nehru said, "\textit{Unless this conflict of the spirit is solved there is going to be no peace in any country.}"\textsuperscript{15}

M.N. Roy is against any compulsion in education, because compulsion is against liberty. Education should help man and
women to think rationally and to decide themselves, about the problems to be solved. General education by government is the mental slavery which promotes the masses to sing songs of patriotism, to salute the national flag, to study the history edited by government and to work collectively to achieve success of the state. This kind of national education is not true democratic education.

Neither explaining his democratic new educational system Roy pointed out that as a pre-condition of democracy education is not primary education nor is it traditional, higher or scientific education. It is the process of raising the intellectual and cultural level of the masses. Therefore, so long as the moral and cultural level of the people does not rise, the aim of education is not realized. The aim of education is not merely to provide the three R's but to create among the people a consciousness towards humanity. It is the consciousness towards its rights to be human beings and the consciousness of its excellence and dignity. The purpose of education is to help them in utilizing their reason in this thinking. Only this type of education leads to a real democracy not only in a nation but in the whole world.
J. Krishnamurti believes that education helps in discovering the significance of life. He said, "We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance."\(^{16}\) For him to understand life is to understand ourselves and that is both the beginning and the end of education.

Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and in others, is education. The purpose of education is not to produce mere scholars, technicians, and job hunters, but integrated men and women who are free of fear; for only between such human beings can there be enduring peace. Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness.\(^{17}\)
2. B. iv. Philosophical divisions of Indian Education

The Cārvāka philosophy of education is materialistic. Broadly it may be called Indian materialism. It believes that worldly pleasure is acquired through the acquisition of power and money. Achārya Vatsyayana, the author of Kāmāsutra described only about the lifestyle of Indian citizen, belongs to a very rich class. The citizen, described in Kāmasutra goes on exertions, fond of hunting, loves singing and dancing knows painting, music and other fine arts and usually has some girl friends who are cultured girl or women of the city. About women Kāmasutra prescribed that they should study 64 kalas which includes prahelikās (riddles of words), pustakavacanā (chanting from books), Kāvyā samasyā purty (composing a suitable portion of a verse to fit in with a portion given), knowledge of lexicons and metres, singing, dancing, and other fine arts, various sorts of games recreations and music were available to the girls.

The importance of nature has always been recognized in Indian education. Open natural environment is preferred by the ancient Indian educational systems. Hence we find naturalistic philosophy of education in India. Our Gurukulas and Āshramas were in the lap of
nature, away from human residences. The natural environment that Rousseau created for his imaginary 'Emile' was present in actuality in ancient Indian thought. The ancient education is in forest and in natural environment but the contents were social morality and ultimately spiritual education.

In the medieval period also, Sanskrit schools were established on the banks of the rivers where students learnt the lesson of spirituality in the midst of nature. But the teacher did not adopt light method in that time as naturalistic philosophers of education generally adopted in Western countries. They encouraged the question and answer method, took the support of the deductive method in logical discussion. But in modern time it is supported by the mixed system of education of the East and West. Today naturalism is adopted in the way that provides sufficient freedom to students, making curriculum for schools. Again attention is also drawn towards the school campus. The educationist is conscious towards planting trees, gardening, free light and air in building construction.

Again in Indian tradition we find idealistic philosophy of education also. The main aim of Indian Idealistic education is the realization of
Atman or Brähman. Brähman is present in the Whole universe and the attainment of Brähman is the duty of all creatures. How should Brähman be attained? What should be its means? What will be the position of the creature after the attainment of Brähman? There are decidedly some differences of opinion in the replies to these questions. But Indian idealists have no difference of opinions in the ideal of the attainment of Brähman. The attainment of Brähman itself is salvation. We can realize Brähman through self-knowledge as there is no difference between human self and the supreme self. Therefore the aim of education in Indian idealism is attainment of Brähman. To attain Brähman self-realization is compulsory. Western education also empathized on self-realization but its aim is not liberation of the self and it is more psychological and behavioural than spiritual.

Indian philosophy holds education as a sacred activity and best kind of Charity. It always inspires to pray to God that He should direct us from untruth to truth, from darkness to light and from death to immortality (Asato mā sad gamaya, tamaso mā jyotir gamaya, mrtyor mā amrita gamaya, ohm sānti sānti sānti). It gives lessons of self knowledge which implies the realization of one's real self.
According to the Indian idealism, the body is the first part of man's self, which is constructed with five physical elements of soil, water, fire, sky and air. After this physical 'self', our social self appears which is found in social relationship. After this the place of psychological self comes. This state resides in the universe. And at last the spiritual self comes which is known as Turiyavastha in Indian philosophy.

First, the child realizes his physical self. In the words of Kālidāsa, "Body is the means of all moral conduct." Lord Krishna also said to Arjun, "exercise of yoga is possible only through balanced meals and behaviour, attempts and work, sleep and walking etc." Hence the realization of the physical self is the first stage on the path of self-realization. Next, it is the realization of the social self. The Child's social position is signified by his family, neighbours, schools and other institutions. He develops realizing his duty, his rights and relations. In his realization of psychological self, the individual is indifferent to human criticism and human praise. He is equipoise in all circumstances. In the words of Bhagavad-Gita this individual is completely detached from profit and loss, victory and defeat and joy and sorrow of life. He becomes fully intelligent.
Nyāya system is known as realistic philosophy. As other Indian systems of philosophy the aim of Nyāya is also to the attainment of Moksa. But for it acquisition of real knowledge is necessary. Nyāya philosophy examines a subject through Pramana or the means of knowledge for the solution of the problems of life. According to Nyāya philosophy the aim of education is the attainment of liberation, and to realize it, Nyāya adopted the realistic attitude and this real knowledge is possible only through perception, inference, verbal testimony and comparison.

Perceptional knowledge is acquired through sense contact. Hence the proper training of sense is necessary. Sensuous knowledge is the most verified knowledge and so Nyāya and Vaiśeṣika had paid attention towards it.

It is generally said that Indian education is completely idealistic and religious. But it is not true. It is also criticized that ancient educational system has no relation with the real world. But the education of technical and vocational subjects like Ayurveda and Dhanurveda cannot be ignored. Students are taught all the subjects relevant to
society that they can help the society with their best of practical knowledge and performance.

**General estimate**

The above discussion shows that both the western and Indian philosophy of education is the guiding principle to fulfil the different aims of an individual and the social life. It deals with the questions which arise relating to the conditions, principles and norms of the individual and the social life. Education is a continuous process of learning and acquisition of knowledge in a systematic manner. It helps to achieve self realization and in the task of fullest expression of one's personality. Its aim is to train a person with a definite purpose and to give a particular direction to an individual and the society.

Character development is another aim of the philosophy of education for all the thinkers of west and east. For an ideal character, Bertrand Russell suggested for the education of the vitality, courage, sensitiveness and intelligence. Though the modern western system of education is materialistic, Indian philosophers of
education always emphasized on spiritual attainment. In west also Froebel mentioned about the spiritual development of the individual along with the moral, mental, physical, and social development. Froebel advocated that the main purpose of education is to lead and guide the child to clearness. This clearness is concerned with the child himself and that should be at peace and unity with Nature and God respectively. Gandhi modified the same view as follows, "Education is that which liberates. It initiates one into the higher life of the spirit. Let education take you nearer to God."19

Jawaharlal Nehru and M.N. Roy on the other hand, followed the western materialistic and scientific philosophy of education to develop the Indian spirit. According to Nehru, "It is the scientific method alone that offers hope to mankind and an ending of the agony of the world".20 On the other hand Radhakrishnan synthesized both the scientific and spiritual to emancipate the individual. While the western concept of education was influenced by their own philosophical thought and religious beliefs and social norms and values of that particular nation, Indian philosophy of education is also established based on the Indian culture, beliefs and norms. But the modern and contemporary philosophers of education are very
liberal and democratic, when they accept the aims, methods and practice in the individual or social life.

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