CHAPTER - I

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CHAPTER I
AIMS OF EDUCATION

(A) GENERAL AIMS OF EDUCATION

Anything aims at something, of course the same thing differs in aim at different time and also at different environments. Humanity is also taking its turn towards changing and as the change is desirable, and depending upon the environment we call it development. This human development for better living with desirable change of the way of life is the unique characteristic of man which in the most technical term we call 'education'.

The word 'education' is as old as mankind and is perhaps the concern of all who lived and are living. There is of course a kind of education of other living beings also as they also learn some art of living from their parents. But the art they learn

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is the art they cannot change or modify. They will die if and when the favourable condition for applying that art ceases to continue. 'Education' does not concern this lifeless art of living acquired by lower animals.

Now we have come very close to our discussion about education of man. What is education and why education? There has been this question for the endless ages we have left behind. There are answers—sometimes vague and often incomplete. Many educators of the world at different time have been trying to prescribe the aims of education with its meanings and definitions. The later schools always call them 'new' or 'modern' and perhaps better than those of the former ones. Milton, Bacon, Rousseau, Pestalozzi, Froebel, Gandhiji, Tagore, Sankardeva, Chaitanya, Nanaka are some of the famous names among many more to define education and look at its aims. New aims and objectives are being added and many of the old ones are omitted to give it a shape proper to the age and environment. The aim of all education of any time

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was the art of 'living' for preparation of life. With this definition, education has left all other things with other meanings of life which are changing with time. Life of a cave-man was complete with a safe cave for the night, a little raw flesh of animals and with or without bark against severe cold or heat. Education to him was learning the art of getting the cave, the flesh and the bark. But the dimension of life expands as the new years are added to the old ones. The jungle cave-man has come out and gone up to fly in the sky, even to live in the Moon or in Mars. So naturally his aims of education have changed. His small cave has expanded towards the unlimited space home. His aim of education is to throw him from this earth to thousands of kilometres up in the space. The world is marching speedily towards the twenty-first century and quite ahead of time we have to prepare ourselves for the new world, a new life and a new living. It is right type of education which will make us fit for the purpose. All aims of education are directed towards the entry into the advancing century. Thus environment defines education and determines its aims and objectives keeping in view the
provision for the basic needs of life. It is an age old process with new and newer interpretations which are much higher and finer than mere instructions. New and recent ideas always initiate the minds of men for adjustment to the environment through the means of education. The idea of reorganisation and reconstruction of the surroundings for the benefit of the self and the society demands new skills and techniques through some sort of learning or training. And there are agencies for such training to serve the purpose. Some are formal agencies like schools and colleges and others are informal ones like the home and the society. Formal or informal, any education or educative process must have an aim, clear and definite in kind and for a long term duration in nature without which the 'going to school' teachers are like sailors without compass being uncertain to which direction to go and students like vessels without rudders drifting ashore being unknown of certain dangers.

An aim is to act with a meaning towards a goal. So a definite goal and a clear meaning of
education should come into our consideration while speaking of it. The eighteenth century English philosopher John Locke expected through education virtue, wisdom breeding and learning for every gentleman's son. So his aim of education was the aim of the few and not of all. On the other hand Herbart in the 19th century accepted education only to recognise moral value. Thus he also left most of the other important needs of education. Of course he mentions complete living and life long preparation in connection with education and life perfection. Gandhiji defined education as the way for development of mind, body and soul. He considered the 3 R's training of each man to become a man. Development of the head, heart and hand is what education aims at. Through his self discovered basic education he expected to arrive at these aims of life. Through education Sir Percy Nunn sought for autonomous development of the individual. John Dewey's social aim of education is also of no less importance. He accepts education as the only means of better living in society. A man away from society

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is not a perfect man, not a person nor even an individual. So man's life is always with a reference to a society and society is education in the most straightforward words. Every man is not only a person but also a citizen and every citizen is the maker of a nation. Accordingly education should aim at making every man a good citizen of a nation. Training of citizenship is another most important aim of education. Education is not an ornament to glitter outside but it is an ability to live, a training for a Vocation and a preparation of life itself. The sophists on the other hand viewed the end of education as the only way for acquisition of knowledge which to them, was the food for the mind. Knowing things and having informations a man can claim that he is educated. Education is of course knowledge, but it is not the knowledge of mere things and informations alone. It is the knowledge of the universe and the self, it is the knowledge of the soul and the environment.

The holy Koran is also not silent about the importance of education - education in the sense of reading and writing. 'Ikra' i.e. 'Read and read'
thus the Koran starts. In many places, the holy book refers to 'Ilim' (education) and 'Alim' (a man of knowledge). Education is regarded as "faraj" (compulsory) for life without which it is difficult to utter the name of Allah. A 'Jahil' (a man without education) should not and need not call Allah as he never gets him. A 'Jahil' (man without education) runs after wealth while an 'alim' (educated man) runs after knowledge. Knowledge leads him to wisdom and wisdom is Allah. On the other hand the Koran prescribes education not to a 'Class' but to the 'mass' all to learn, all to educate. An uneducated man has no right to say that he is a Muslim, because he is not an heir to any saint of the religion. Only the men with some education are the heirs of saints and sages. The 'Payagambars' (saints) leave only the 'alims' (men of education) after them to serve the purpose of life and living. Others do not live, though they can move. Ability of one's moving does not mean that he is living. A dry leaf moves in wind, a dust moves in the air. Like the leaf and the dust he is moved but he cannot make him move.
The holy Koran does not stop here alone. On education it still continues. Let him sleep - no matter if he is educated, he will create. Why to pray so loudly, as you are a fool.

'naomul alima khairum min ibedatil jahin' ¹

- sleep of the educated is superior to the prayer of the fool. By education it means complete or perfect education. Imperfect education is not only useless but also harmful - 'nim alim khatre iman' ² - Imperfect Doctors are fearful to life and imperfect scholars to belief.

The holy Bible also warns against imperfect knowledge - "Beware of false prophets, they come in sheep's clothing but wolves inside." (st. Mathew 7 : 15 ) Allah sends us here to live

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¹ Rouchami - Ed. by S. Ali, p 26. (Undated)
² Rouchami - Ed. by S. Ali, p 32. (Undated)
in this world for some days so that we can live in His for ever. But he who has no knowledge and wisdom loses both the worlds, this and the other. Scholars write and speak for the good of others as the martyr die for the good of the country. But in all cases, the ink of the scholar is holier than the blood of the martyr. Education occupies a good domain in Islamism which believes that all stop along with death. Only three remain alive even after they die (a) the Donor (for holi occasion of knowledge and wisdom), (b) the scholar (who has wisdom and education) and (c) he who leaves sons and daughters with education. The world exists for four powerful things -

(a) the wisdom and education of the holy scholars,

(b) the bliss and well wish of the helpless poor,

(c) the donation and contribution (for preservation and expansion of holy wisdom) of the rich,

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(d) and for the fact that the illiterate rates are protected by literates.

And each of all the ideal pillars is a symbol of one and the same thing — wisdom or education. By earning education a Muslim can get rid of sins already done, an equivalence of the Vedic 'Prayachitta' system of the Hindus. The Koran limits the scope of education which is to earn only to gather wisdom and ideals from the holy book — for this purpose He has created man.

"I have given him the mind to store such knowledge, I have given him the voice to utter such knowledge, I have given him the power of consideration to realise this kind of knowledge only."  

His society demands that any Muslim, if he likes to be a Muslim, must be educated for living in a society. He who has no education, he who has no knowledge of

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1 Men seeking God : by C. Mayhew

( Ist. Edition ) p. 10
the religion he belongs to, is or should be neglected by the society.

Islamism is perhaps the first religion to lay the maximum emphasis on education, education in the sense that we understand the term. It is the supreme command of the religion to all to - read and read, though often times the heart paining reply comes - that he cannot read - but still he must read - if required he must go to China for learning. Education is all of a man - his religion, his state, his origin, his bread, his life from womb to grave.

Muslims or Christians, ancient or modern, simple or complex, primitive or advanced, in every society and in every age there was and still has a provision for education. No society has ever existed without some method of education to meet the basic needs of the time and for the existence of the society. Without education no society can exist for more than one generation, Aristotle very rightly declared that 'Educated men are as much superior

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to the uneducated as the living are to the dead, 1 Education is a machinery for passing on knowledge from one age to another. By its means each fresh generation of people can be made acquainted with all that the preceding generations have found out, so that instead of beginning all over again, they can start where those who went before them left off. 2 With this view C. E. M. Joad compares knowledge with a torch which is passed from generation to generation by the hands of education. 3 Education gives knowledge and knowledge gives power. This is why the ancient rulers were powerful over the mass people. The rulers were strong and rich and powerful, because "they knew things as they had education while the mass people were unable to read." 4

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1 Principle of Education 1 by S. Jayswal, pp 2
2 Spreading of knowledge, from 'An Anthology of English Prose and Poetry' - by C. E. M. Joad Macmillan and Company Ltd. (Annotated by SEBA, Guwahati, First Edition) pp. 204. (Undated)
3. Ibid, pp 205
4. Ibid, pp 205
It is a common view on education but not a narrow one. It has also a broad side, no doubt, but still there are broader ones. Acquisition of knowledge and experience is an aim of education in the ordinary sense, but in the real sense it means development of habits, attitudes and skills which help a man to lead a full and worth while life. It is the modification of human behaviour and an act of training. It is the whole environment that educates. It is also true that man is being educated for ages long before he himself took any part in the process of education in the sense of modification or training. The role of education was left to some element like cosmic power. It always attempts to lead any individual or society from darkness to light. It is a process through changes to an endless never reaching point. But still we say that there are some goals or aims of education and it must have them too.

Now a days we educate children through some popular agencies mostly and rather only known as schools. Schools and colleges are no doubt the present day best means of educating the children easily and uniformly. This is what we call formal education. But in primitive societies education was informal,

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out of school and natural. There were no schools, no examinations and no syllabus even. There was no method and no fixed duration of time. It was informal education.

Present formal education is complex and dynamic and a mechanical preparation for adult living, and often it is abstract and unreal for the child. It is mostly directed by reports of commissions and dominated by examinations and syllabus. The child has less liberty to express why he likes this and dislikes that. But in the informal education of the past the teacher was himself the commission and the syllabus and the authority of examination. He was the guru and acharya and the guide. He could see in the child a man and shaped him in the desired manner. Of course though natural or informal, primitive or free there was also a process through which education was imparted to a child. Just like formal education informal education had also an equal spirit to prepare a child for a man.

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One of the most important aims of education is said to be training for citizenship. But this is not a new idea. It is at least as old as Aristotle. Plato, in his 'Republic' developed the theory of 'education for effective citizens.'

An educated citizenry is a greater defence to a democratic country than a vast standing army. This aim of education for the welfare of the nation was accepted in early times and it was thought that education should produce economic independence and certain habituation to civic life. An individual as a citizen has certain duties in the state and as its member he can claim certain rights from it. Environment for citizenship is directed towards educating and training the individual to discharge his duties and make him conscious of his rights. Of course in present day practice education for citizenship results only in training to work out the political machinery of democracy such as election, public business, legislation, discussion and debate. But in the broad and real sense citizenship is regarded as comprising not only man's duties to the state, but also his whole

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social life with his family and his neighbours, his work, his pleasures, his recreation, his health, his philosophy of life, and his ethical values. Man is primarily an individual soul with a personal destiny. So training for citizenship in a democratic country is and ought to be the real aim of education.

Education in the widest sense is the individual and social inter-action which is both conscious and constant. It plays a vital role in giving human beings proper equipment to lead a gracious life. Education means to make a good and meaningful life. Through education society passes on to its growing generation, its ideals, hopes, ambitions, beliefs and traditions. It is education which makes man separate from animals and man's spiritual and intellectual powers lift him above the animal level. It is the basic responsibility of education to equal the individuals for living well and properly and creatively. Education is, in fact, learning through experiences. It is a natural, harmonious and progressive development of man's innate power. As a citizen of an independent democratic nation an indi-

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individual has to play not only political role but also social, religious and other roles as a man in the society as well as in person. Those who think education to be important for citizenship give stress that all subjects taught in schools should be based on the development of democratic virtues. Hence comes the idea of education for democracy.

The same is, of course enough to say that education has always a reference to the society. Man is on the one hand influenced by the society and on the other hand he can and does mostly influence the society as well. Every society is an organised group of individuals with some certain ideals and objectives. It is the society that establishes or feels the necessity to establish institutions to educate its members. It is the duty and responsibility of the society towards the individuals for making the next generation. At the same time every individual has some duties to discharge towards the society. Thus education should be directly related to the dynamic society. Society and education are interlinked and

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interrelated from the viewpoint of ability, perfection and capacity. Society determines and controls the ends and means of education and education leads the society to the point it wants to arrive at. Society makes educators and educators direct the society towards philosophies and ideals. Education is a great and long process of social changes.

A child does not bring any thing with him at the time of his birth. He is born naked with a mouth to be fed. He gets food and cloth only after he enters into the physical environment. He begins living with a little food needed for his life and an ornamented and decorated environment like the cloth and such other things. He is all good with all good in him. It is education that should only bring out all the good from within him. Again he is all bad and it is education that can only remove all his evils. He is a plant and education makes him a tree, he is an animal and education makes him a man. His life is education and education is his
life. Throughout his whole life he learns and earns behaviour as taught by necessities. He begins to develop and form his own ideals and philosophies. Being sure of what he feels and thinks, he starts imparting them to others. He educates them in the newest way, and there by they get education of some sort. As no man is perfectly alike, so is his ideal and so is education by different promoters. Education and philosophy are the two faces of a coin - one is the thought for truth, which is philosophy and the other is the practical use of such thoughts that we call education. Man was once a monkey and that great monkey, not suddenly but by degrees, learnt the practical use of thoughts and new ideas and gave up his tail, started to stand on the two legs and work with the other two, he became a man at last. Other monkeys who did not like to use these new thoughts and ideas remain as monkeys still and this "monkey to man" evolution is education in the simplest form of explanation. Formerly he ate and ate and lived till death, but now he earns to eat and lives to keep others alive. Here he cannot stop. He has already known a lot, but he has still to know more. This
earth is not enough for him to live in, he wants the Moon and Mars and even all the space. This eagerness for knowing new things and unknown informations, this never ending thirst for knowledge and this unique human activity of unsatisfied search for satisfaction make man live for ages and for this man lives after death, while in the case of other animals -

- death makes them die -

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(B) RELIGION AS THE AIM OF EDUCATION

(a) Religion and Society.

(b) Religion and Individual.

(c) Binowa's Philosophy on Religious Education.

(d) Islamic Philosophy of Religious Education.

(e) Hindu Philosophy of Religious Education.

(f) Western Philosophy of Religious Education.

(g) Vaishnavite Philosophy of Religious Education.
(B) RELIGION AS THE AIM OF EDUCATION

Education is a social process and any society if to exist has some common and permanent beliefs which for a certain period of time may be called religion. Hence education has a never to be broken link with religion. On the other hand if the essence of education lies in values of life and values cover the values of truth, beauty and goodness religion is the light to lead to that end. Religion based education only can save man from the darkness of ignorance. Religion is apprehension of the infinite and the cultural pattern of relation with the supernatural. Religion is a unique experience. It is not only the means to realise the supreme being but also a way to develop the sense of the social existence, self respect, dignity, self reliance, co-operation, liberty and tolerance.

From all angles religion and education appeal closely and are related to each other. Both are spiritual in nature and unique in kind. Both are essential for life and living (society based) Both are products

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of human endeavour for his existence and at the same time and in the same context both only make man exist. Education prepares man to live a good and fuller life in the changing society and religion beautifies life with moral and spiritual values. Religion and education with their collective and mutual efforts lead a person towards perfection which includes realisation of self.

A society is always with some spiritual obligations under some form of religion, on the other hand society makes and regulates religion and spiritual ideals. 'Society, instead of being the offspring of man's invention, becomes now the parent of his spiritual being.' 1 Hence education for social living refers to religion, this or that sort. Truly speaking, religious education does not mean something separable from general education, rather it is pure, honest and beautiful education for life and living. Education is religion and religion is education in the real sense. Rather religion is the purest form of education upon which individual exists and the society survives and this one is the only reason why he and

she had to decide to live together in a permanent manner. Society is not only the parent of religion but also the nurse and the watch guard of it and every individual in a society has a responsibility to utilise his life and education towards religion. There is none without a religion, there is nothing outside a religion. There is not a place where there is no influence of this or that religion. A society is a combination of some common unities and religion is one unit among the many.

The ancient Indian History of education was rich in religious learning. Only knowing of one single word 'Rama' and one single letter 'Om', of course with efforts and sincerity was literacy at the Vedic time. 1 Religious education gives pleasure. It helps in building character and forming personality. It brings men to 'satsang' i.e. company with the wise and thus leads to a way of living a good and pure life. Religious education is not at all a

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1 Siksha Tatta : by Binowa Bhabe, Ch.I
( First Edition ) (Undated) pp. 10
narrow idea but a widened social study for purification of self - Chittasuddhi. This kind of Chittasuddhi with satsang is another aspect of religious education which is much superior to bookish education imparted in modern formal schools for examinations and appointment or for competitions. In books there are only letters and real knowledge is in creation by experiences. There is no water in the word well of the printed page of a book. It is as dry as the dried ink. For water you must go to a real well, even though you cannot spell it. The word boat from a big dictionary cannot help you crossing the river. To learn about a horse please do not waste time with your Encyclopedia, rather run to the stable and save time. Most of all who spoke on education stressed on all round development of body, mind and soul. The development of soul is only possible through knowledge of religion. Religion is not something about the unseen and unheard non-existed divine spirit alone, but it also means day to day life activities on live and let live principle. Religion has a close relation with earthly life, human miseries and comforts, pains and pleasures. In the battle of Kurukshetra not
only the Kauravas died but also the Pandavas won. The great Geeta was not the cause of the Kurukshetra rather the Kurukshetra created the Geeta. It is experience and human pains and pleasures that give rise to certain faiths and feelings which are the basic needs of a religion. Life is a 'code' which is religion, a 'process' which is education. According to Shaheb Kamaluddin, 'Majahab (i.e. religion) is the way to the perfection of life and Ilim (i.e. education) is the guide to that goal'.

So education and religion are twain brothers where society is the father and cultures and customs are the other members of the family. Right from the temple to the battle field, along with birth till to the last breath we have to learn and follow customs and religion. Fortunately the

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great leader of religion Mahatma Gandhi brought independence to the country with the help of religion and religious faith and equally unfortunately religion from the system of education begins to be abolished from after independence. India is a secular state and for that reason only at least religion should be an unavoidable part of Indian education for promoting secular feelings. It does not and cannot mean that the moment you talk of Ramchandra you encourage pupils towards Vaisnavism or any talk on Hazarat Mahammad will lead towards the Islamic world. The main principles of all religions and all religious books are the same. Ramachandra's devotion towards his parents, love of Jesus towards men, truthfulness of Hazarat Mahammad, Non-violence of Mahatma Gandhi, Sacrifice of Karna and Hatem Tai should compulsorily be introduced in the school education of India where no religion is superior to the other or one is inferior to no one. Why is it not a kind of religious education? Why is it not education in the proper sense? The child, the father of man is to be trained for a perfect
father and it is only education through religion that makes one fit for fatherhood. The ancient tridhara of mukti, the three-fold ways of life-perfection also included Jnana-Karma-Vakti - knowledge, work and devotion which are at the same time the fundamental aspects of religion. Education is higher and finer than instruction, and this higher and finer aspect is the end that religion aims at. Educators like Milton, Fancis, Bacon, Comenius, Rousseau, Pestalozzi, Froebel, Gandhi, and Tagore at a Voice utter education as the means to make men good and this good if there is any thing such, must be with only Him, whom you call the Great Allah, I call the supreme God and he calls but does not claim to be his one unique Vishnu. Hindu-Muslim-Christian are the three with three different religions to say the same on education for their own religion. By "atmapat sarbavutesu" a Hindu means that education should teach men to feel that all lives are as valuable as to his own, by 'bahujana sukhaya, bahujana hitaya' a Buddhist educates men to work and behave for the welfare and happiness of many and a christian will with the same purpose.

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teach people to realise that his neighbour is his best soul. Who can say that the three are imparting either education or religion and not both? It is education which is good that you seek for, it is religion which is fine that you ought to have. And it is that good and fine that man is meant for. It is for all good why God is at the extreme top, it is for all bad, why beasts are at the lowest bottom and it is for good and bad why man is in the middle.

'Janāmi dharmaṁ nācha me prabṛtti', 1 I know what is to be done and I don't do it and 'janāmi adharmam nācha me nibṛtiḥ' 2 I know what is to be undone and I do it, are the basic and time long problems of a good and fine life. A good and detailed knowledge of 'dharma' - what is to be done and 'adharm' - what is not to be done is of no use unless one does or practises accordingly. Education can direct towards the proper way, but there is another educator, the unseen supreme educator without whose guidance man is none to do or undo anything to be

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1 Kabachmala, by Kaliprasanna Bidyanatha, 1974, pp. 10
2 Ibid.
done or undone. And perhaps for this reason only he has to submit to 'jatha niyokto (nasmi tatha karomi' - let me do what you intend me to do. It is for the fact true that all human activities are the only intent of the supreme Guide, religion not narrowly rather religious education more broadly is of utmost importance for social, national and even international living.

Apart from the Hindu Vedas, the holy Koran has also prescribed education as the only way of getting rid of sins and undoubtedly this education refers to religious education only. Further it clearly defines education as the wisdom and ideals from the holy Koran. It has strongly bound the ends of education with the high walls of religion - for this purpose (knowledge of religion) only He has created man. Allah gives all to us for His use only - He has given him the mind to think of Him. He has

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1 Kabachmala, by Kaliprasanna Bidyanatha, 1974 pp. 10
given him the voice to speak of Him. He has given him the memory to realise that He is in exist. Religion is all for him - his education, his state, his organisation, his bread his life from womb to grave. Religion makes life complete, morality makes it perfect. According to Dr. Radhakrishnan education is a second birth - the Dwitiya jaanma to man as it makes man practise virtue. According to Ross any civilization is the cause of religion. The father-hood of God and the brother-hood of man are the ways to proper civilization. Plato does not admit anything in education which does not continue to the promotion of Virtue. Man is an animal and only religion can suppress the animal qualities in him. For the desired harvest of the higher ideals, human qualities are to be cultivated in the fertile soil of religion with the manure education.

Tennyson views God in heaven and all here is His - all is right with the world.

To Wordsworth we come from God and that is our home, God is with us and we are with Him. In

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this way God is so closely related to life that anything for living life education or vocation cannot be away from religion. Any history of any civilization is the history of a religion connected with it.

Sankardeva also made a history of civilization with his philosophy of education and religion. His thoughts and ideals, his creation of the satras and his ways of preaching reflect the true aim of education. Although he does not give mechanical details of school system with prescribed text books for limited subjects, yet he gives us an education, an 'art of living' which is the true essence of learning. The importance of moral life, the impact of 'satsang' and the mental discipline which the satra life provides us can offer a wide blue print on which a system of education can be erected. It provides the solid foundation on which we can construct a system fit for approximating to the ideal system. Sankardeva's philosophy and teaching provides an inspiration or

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organising a 'complete education' would go a long way in making the lives of the people worth living. Through religion he introduced all of education, of course in different forms peculiar to his time and need. He had the system of reward and punishment, examination and preparation, regular hours of coaching, debates and discussions, prayer and amusements, literary activities and criticisms, counselling and guidance, extra curricular activities like sports and competitions, and a rigid and declared form of administration strictly related to and dominated by religion.