CHAPTER III

J. KRISHNAMURTI’S PHILOSOPHY OF EDUCATION

Introduction

Krishnamurti was not an educator in strict sense of the term, as he had no formal qualifications to either propagate or promote educational goals or establish educational institutions. His concern for what he considered ‘right education’ was clearly not an attempt to provide temporary solutions to society’s problems or seeks to correct them through merely educating people to read or write. Krishnamurti has been described as a ‘revolutionary teacher [...] who worked tirelessly to awaken people—to awaken their intelligence, to awaken their sense of responsibility, to awaken a flame of discontent’, and this commitment to awakening the consciousness of people was undoubtedly based on a ‘strong moral passion’. In this chapter we will be analysing first the concept of philosophy and education. And then clarify the notion of the philosophy of education and Krishnamurti’s contribution towards the philosophy of education.

3.1 The Concepts and Meaning of the Words ‘Philosophy’ and ‘Education’

3.1.1 Philosophy: Meaning and Definition

The word ‘philosophy’ is derived from two Greek words philia (love) and Sophia (wisdom). This term was in vogue in the Greek world of the fifth century before Christ.

In Greek antiquity there were in all six definitions of philosophy.

1. ‘The knowledge of things existent, as existent’.

2. ‘The knowledge of things divine and human’ (These two definitions are from the object matter and both were referred to Pythagoras).

3. ‘Philosophy is a meditation of death’.

4. ‘Philosophy is a resembling of the deity in so far as that is competent to man’. (The third and fourth definitions are from Plato).

5. ‘The are of arts, and science of sciences’. (Aristotle)

6. ‘Love of Wisdom’. Pythagoras is said to have called himself a lover of wisdom. But philosophy has been both the seeking of wisdom and the wisdom sought. Originally, the rational explanation of anything; the general principles under which all facts could be explained; in this sense indistinguishable from science. Later the science of the first principles of being; the presupposition of ultimate reality.
The real definition of philosophy, as contrasted with the nominal definition already discussed, tells us that philosophy is the science of all things naturally knowable to man's unaided powers, in so far as these things are studied in their deepest causes and reasons. We shall presently ponder each phrase of this definition. But first it will be well to inspect the meaning of the term philosophy as it is loosely employed in casual speech.\(^8\)

Philosophy is knowledge in general about the Ultimate Reality, man and the universe. It is that department of knowledge, which deals with the ultimate reality or with the most general causes, and principles of things. Philosophy is an activity; it is the search for meaning and understanding.

A philosopher tries to grasp the essential nature of things. It is a reflective and reasoned attempt to infer the character and content of the universe taken in its totality. It is a "resolute and persistent attempt to understand and appreciate the universe as a whole".

Philosophy is a quest for a comprehensive understanding of human existence. The objective of philosophy is to consider the rational justification of logical inferences, human values, criteria for establishing the claims of knowledge and certainly, and interpretations of the nature of reality. The diverse insights of significant philosophers from ancient times to the present contribute resources to stimulate contemporary philosophical thinking in each of these areas.

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Historically, philosophy has been concerned with the rational explanation of existence or, as some philosophers would have it, the search for a comprehensive view of nature, a universal explanation of everything. This conception of the purpose of philosophy led to the formulation of philosophical systems, which attempted to present an all-encompassing, completely unified, theory of reality. Philosophy has, in the words of John Dewey, "implied a certain totality, generality, and ultimate ness of both subject and method." The traditional conception of philosophy has presented philosophy as a fundamental or architectonic discipline, laying the foundation for all other disciplines of knowledge. The philosopher becomes an investigator into all knowledge and philosophy is the summary of all branches of knowledge.

Traditional philosophy has generally been organized into subdivisions, each with its own particular questions and problems. The nature of all reality in its most general aspects has been the subject of study of the branch of philosophy referred to as metaphysics and the nature of truth and knowledge, including the establishment of the criteria of truth, has usually been the subject of study of the branch called epistemology. Various other subdivisions of philosophy have been ethics or moral philosophy, political philosophy, and aesthetics.

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3.1.2 Main Branches of Philosophy

3.1.2.1 Logic

- Logic is the study of the principles which direct us to distinguish sound from unsound reasoning and arguments; it explains also the different types of reasoning. What is the difference between deductive and inductive thinking? (Is this a valid statement? All dogs are cats; Plini is a dog; therefore, Plini is a cat?)

- Logic is a critical thinking which investigates the methods and patterns of inference and specially demonstrates ways of an accurate assessment of the logical strength of arguments and disclosing erroneous reasoning. Philosophy is based on argument, on giving reasons. Logical theory is a great help to distinguish in criticizing ideas and to evaluate reason given in support of an idea.

3.1.2.2 Moral Philosophy / Ethics

- Socrates attempted it discovering the meaning of his own life and the presuppositions that make the life worth living. How ought one to live? That is the major question ethics tries to tackle.

- Ethics derives from ethos, meaning, usage, character, custom, disposition, manners. It investigates the topics like “ought”, “should”, duty, moral rules, right, wrong, obligations, responsibility etc.,

- Ethics study the concepts and principles that underlie our evaluations of human behaviour. What is the criterion to judge and distinguish between morally right and morally wrong actions? How to understand the relation between what is and what ought to be? Can I
live as I like? Are there only individual interests or must we subordinate them to moral obligations? How do we know that such and such moral obligations are binding and how can they be verified?

3.1.2.3 Epistemology

The world is not necessarily that what is looks like. We have to investing the what we can know and the nature and extent of human knowledge. Theory of knowledge (Epistemology) investigates into the sources, nature and limits of human knowledge. Is experience the only source of knowledge? How do we know that some beliefs are true and others are false? How to judge about the reliability and validity of sense perception? Senses do provide us with our basic knowledge of the world, but the senses can be also deceptive.

Knowledge must be grounded on rational thinking. Moreover our senses are unable to unravel the great mysteries of the world, for example the extends of time and space. Sense perception and reason are distinct sources of human knowledge. There are some, the empiricist who assert that sense perception is the foundation of human knowledge. Some, the rationalists, emphasize that reason functions independently of the senses. What is the relationship of human knowledge to belief, doubt, faith and revelations?

3.1.2.4 Metaphysics

What is really human life? Metaphysics discusses reality as a whole. Metaphysics inquires into the basic nature of reality, the existence of God, human nature, freedom, consciousness, mind, time, space, the
soul etc., what is the unifying factor behind the variety of objects, events and experiences? What is the difference between unity and variety, appearance and reality? Are there only bodies or minds as well? Besides physical realities is there a God? What is the relation between mind and body? Is reality essentially spiritual or material? Metaphysics investigates the ultimate nature of reality.

3.1.2.5 Anthropology

It deals with the philosophical knowledge of human person, human person as a whole being, as a being in the total scheme of reality and in its light – Human person a self-conscious and knowing being; an individual and as a person related to other people, as spirit in – the – world. Human being is unique, he has cognitive and affective faculties but he also possesses the capacity for self-reflection and self-transcendent; he is also at the same time immaterial and spiritual.

3.1.2.5 Philosophy Of Science / Cosmology

It is that branch of metaphysics which treats of the origin of the universe, creation, eternity, vitalism (mechanism), space, time and casualty. Cosmology asks the most fundamental questions regarding the world; and why’s and whereof’s of the world and of material reality. Cosmology is referred to as philosophy of science. It is the study of the methods, assumptions, and limits of scientific practice.

3.1.2.6 Theology

It is the philosophical treatise about God, investigates what is meant by the term God. It takes into account the ways of speaking about
God; God is given the name 'true reality' the highest and deepest cause and the ultimate meaning of all that exists. While philosophy is the loving pursuit of the most fundamental question one can raise about reality as a whole, theology is the culmination and crown of all the philosophical treatises.

3.1.2.7 Philosophy Of Religion

It is the study of the nature, kinds and objects of religious creeds. What is the link between reason and faith? What is religion? Can God be known by direct experience? How can we reconcile the notion of a perfect God with the existence of evil?

3.1.2.8 History Of Philosophy

Intelligent people of all times and everywhere have attempted at tackling the fundamental problems of existence, and found some answers which humanity has contributed at various stages of history. It studies the history of the emergence, evolution of philosophical ideas expounded by the philosophers. What are the similarities and dissimilarities between the teachings of different philosophers? The history of philosophy offers background information; the historian of philosophy seeks to interpret, analyse and expand our knowledge about a definite philosopher or philosophical school, like that of Greek philosophy, Socrates or Plato, Thomas Aquinas etc., in the course of history.

History of philosophy is actually a great repository of the philosophical insights and investigations of the past which serve as
summary of the past achievements as well as failures which are indispensable materials for future philosophical inquiry.

3.1.2.9 Historical Development of Philosophy

The history of Western philosophy can be divided into three main periods: ancient, medieval, and modern. The ancient philosophy deals with the teaching of great thinkers like Socrates, Plato, Aristotle, and others. They questioned the fundamental philosophical issues pertaining to the cultural and religious asset of the ancient world. The ancient philosophy deals with the intellectual movement which originated and grew in the Greek world. They laid the foundations upon which all subsequent systems of Western philosophy are built.

Western philosophy had its foundation in the Greek world in the 6th century BC and refers to philosophy in its development in Europe or European culture. The early centuries of Christian era marked the decline of the Roman Empire and of the Hellenistic (Greco Roman) philosophy. Medieval philosophy comprises of two major periods: patristic and scholastic. It investigates the philosophy of Christianity as associated with the Church of Rome. Medieval philosophy attempted at fusing the main ideas of Christianity into a comprehensive world vision whose exponent are St. Augustine (354–430) at the early medieval period, St. Thomas Aquinas (1225–1274) at end of the medieval age. Christian religion has been consolidated both as a doctrine and as an institution and Christianity took upper hand in the religious and intellectual life of the Western Europe.
Modern philosophy begins in the 16th century. It marks the emergence of the rediscovery of humanity (humanism) and the revival of the culture of Greece and Rome (renaissance). The scholastic method is criticized and efforts are made to devise a new logic, a new thinking pattern. Rationalism was represented by Descartes, Spinoza and his followers, Empiricism was represented by John Locke, Berkeley and Hume, Idealism represented by Fichte, Schelling, Schleiermacher and Hegel.

3.2 Education: Meaning and Definition

To understand the meaning of education we shall begin our investigation trying to understand the meaning of the term from its root word. We shall deal with two languages. First we shall try to understand the word education from its root word in Latin and then from the Sanskrit. After having established the etymological meaning, we shall go through a few definitions and evaluate the meaning of education using both etymology and definition.

3.2.1 Etymological Meaning

The word of education is derived from the Latin word educare, which means 'to bring up'. There is yet another Latin word 'educere', which means to bring forth. Education, therefore, means both to bring forth as well as bring up. It was the Latin author Varro who said "Educit obstetrix, educat, nutrix, instituit, peadagogus, docet, magister" which means, "the mid-wife brings forth, the nurse brings up, the tutor trains, and the master teachers." Some

theorists give a different explanation of the word “educate”. They say ‘e’
means ‘out of ’ and ‘duco’ means ‘to lead’ i.e. ‘to educate’ mans “to lead
forth” or “to extract out” the best in man. To educate means ‘to lead forth’
or ‘to extract out’ the best in man. Accordingly, education does not merely
mean the acquisition of knowledge or experience but it means extraction of
the best in man; the development of habits, attitudes, and skills, which help a
man to lead a full and worthwhile life.

The Sanskrit word that stands for education is ‘Vidya’. ‘Ya’ means
‘that which’ and ‘vid’ means ‘light’. So, that which gives light is vidya. The
saying goes, ‘Saa vidya Yaa vimukthi’, that is vidya, which liberates one
from ignorance. Vidya is that process which makes us aware of the bondage
we are in, and the suffering we live through and the darkness within.
Upanishads exhorts us ‘Uthishtatha Jaagratha, Prahya Varaah
Nibodhatha’ means arise, awake, approach the wise and learn. True
education is illumination as revealed in the word ‘Vidya’. 89

Vidya is of two types. The first type is worldly education, which teaches
skills and various disciplines and imparts knowledge and information useful
for earning one’s livelihood and attaining and maintaining some standard of
living. The second type is moral and spiritual education, which imparts
equanimity, tolerance, sense control, and gratitude, devotion to God and
dedication to the realization of the reality. True education is that which can

Private Limited; Bangalore, 1983), pp. 3-4.
89 Madhu Kapani, Education in human values, New Delhi: Sterling Publishers pvt. Ltd,
2000, p.44
show the transcendental truth, which can give the meaning of creation and life on earth.\textsuperscript{90}

Therefore, education can be understood as that which helps a person to bring up the consciousness of the darkness a person is in and the possible light that a person can receive to dispel this darkness. This consciousness and light can be therefore two kinds, Material and Spiritual. While material education imparts comfort for human existence here on earth, the spiritual education transcends the person.

\section*{3.2.2 Definitions}

Different persons define education in different ways. The term can be understood in a literal and philosophical sense. In the literal sense we can define education as “a discipline that is concerned mainly with methods of teaching and learning in schools or school like environments as opposed to various informal means of socialization”.\textsuperscript{91} However, According to \textit{M.K. Gandhi} “education is an all round drawing out of the best in the child and man - body, mind and spirit”. \textit{Rabindranath Tagore} expresses it as “all round growth and development of the individual in harmony with the universal, the supreme person who has in himself the various levels of consciousness and experiences corresponding to man’s physical self, life, mind and soul”.\textsuperscript{92}

\textsuperscript{90} Madhu Kapani, \textit{Education in human values}, New Delhi: Sterling Publishers pvt. Ltd, 2000, p.45
\textsuperscript{92} Madhu Kapani, p.22
New Catholic Encyclopedia defines education as the aggregate of all those experiences that enlighten the mind, increase knowledge, foster insight, develop abilities and attitudes and strengthen the will. It also focuses to attain social competence and optimum personal development. According to Vivekananda education is the best means for the development of the inner man. Dr. Radhakrishnan states that education consists in the training of the mind and the spirit.

When we think about education it should generate intellectual, spiritual, moral, ethical and social values in the heart of a person. It must inculcate good virtues and qualities:

It must foster and promote the precious wealth of moral strength and spiritual victory. Mere mastery of books does not entitle a man to be known as ‘educated’. Without the mastery of the inner instrument of emotion no man can be deemed to be educated. The latent has to be cleansed so that the patent can flourish. It must purify the inner impulses of man.

The field of education is like a vast ocean. It stretches out its hands beyond the sky. To make a complete and thorough study of these fields are not easy. Therefore, this attempt is limited to the education in schools and colleges. The students in schools and colleges are the future of our nation. The better the education makes the better nation tomorrow. According to Aldous

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Huxley, “Education should be humanized to redeem our society from the evil effects of widespread corruption, selfishness, exploitation, authoritarianism and nepotism. This calls for the infusion of human values”96 in the field of education.

According to V.R. Taneja, “Education is the deliberate and systematic influence exerted by the mature person on the immature through instruction, and discipline. It means the harmonious development of all the powers of the human being – physical, social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well-integrated self, socially useful

Purpose and experiences related to the interests, needs and abilities of the individual as a participant in social living.”97

Swami Vivekananda rightly points out that education is “manifestation of what is already existing is the self.” According to Prof. B.P. Siddhashrama education is the process of exploring the hidden treasures of the soul; the soul may be microscopic or macroscopic. Nature is the mother all discoveries and inventions. What is not hidden in nature? What doctrine is not hidden in nature, Nature is the best teacher.98

From the above colourful definitions we come to the conclusion that education implies an integral formation of human person involving an all round personal growth and maturity which enables him to play his role in the community, society and nation. Therefore education can be defined as a

96 Madhu Kapani, Education in human values, p.22
97 V.R. Taneja, Educational Thought and Practice, pp. 48-49.
process to develop the many sided potentialities—physical, emotional, moral, mental, spiritual and intellectual—of a person in order to cope up with the advancement of the current era. Education appears to be an indispensable tool in human kind’s attempt to attain the ideals of peace, freedom and social justice. Education is not a magic key to solve the problems of the world; but it is one of the principal means to foster a deeper and more harmonious form of human development and thereby reduce poverty, exploitation, ignorance, oppression and war.

3.2.3 Need for Education

The fundamental need of literacy is to enable each person in “three R’s”. If one can read, write and do arithmetic he is a literate. This is the basic need of education. These tools can assist a man to be in touch with the society at large and interact with the world of knowledge and information to grow into maturity. Education promotes fluency in language and helps a man to communicate with each other in the society. Education helps the students to understand their society. There are two kinds of education—material and spiritual. The former concentrates on brain and the latter on heart. These two aspects are included in the all round development personality of an individual.

Education can be categorized into three based on the content or subject matter of learning—formal, informal and non-formal. “Formal education transmits knowledge and the cultural heritage and influences the social and intellectual growth of the individual in the surroundings of a school or such other institutions”.99 Informal education is getting through the

dealing of a student with parents, teacher and the society. Where as non-
formal education is an unsystematic method of teaching the elementary
lessons to a person in any age. These three forms of education affect the
character of a student.

Education demands a renewal of heart, in its individual and social
manifestations. There is a famous saying, ‘Education of the heart is the
heart of education’. “Education to the life of the world doesn’t consist
merely of outward changes but a total change of outlook” (Pro Vita Mundi).
There is much truth in what is said. For, when I die, God won’t measure my
head to see how clever I was. God will measure my heart to see how loving I
was.

In the process of loving there are three important stages or
moments Kindness: a warm assurance that I’m on your side I
care about you Encouragement: a strong assurance of your
own strength and self-sufficiency Challenge: a loving but firm
exhortation to action. This is exactly what life has taught one.
The things that happen today in our life are the memories of
tomorrow. Whenever we invest any kindness, any
encouragement, any sympathy in another it is a lifetime
investment. It will yield rich dividends all through out that
person’s life.100

In the Constitution of India, Universal Declaration of Human Rights
proclaims that “every one has the right to education” and “education shall be

directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations”.

3.2.4 Function of Education

To draw a line of demarcation between meanings, functions and aims of education is very difficult. They are so closely interwoven that one can be taken for another. There, however, appears one distinction that is meaningful we discuss, "what education is?" in function we discuss, "what education does?" While the first we have discussed in the preceding pages, we shall discuss “what is should do” in the next chapter. In the present chapter we shall examine what education does. In the words of M.L. Jacks, if we “believe in the doctrine of original sin”.there is plenty of work of education to do its prime task is to transform original evil into acquired good.” “Education. according to him must enable the child to think for himself, to respect hard work, to have good fellowship, to have taste and sense of eternal realities. Daniel Webster said that through education, “the feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled and pure morality is to be inculcated under all circumstances”. To Plato, the business of education is to “discover aptitudes and progressively to train them for social use.” There is no doubt that the task of the school is to provide a special environment for the young. This type of environment of man as he naturally grows. It equips children to cope with the emergencies of changing order and to keep them into relationship throughout with the

101 Madhu Kapani, p. 12.
human, social process. Education enables a person to make a choice of values. It presents the desirable and also tells the undesirable, thus leaving a man to choose whatever he likes. Section of desirable and rejection of undesirable requires knowledge and insight and these two are supplied by right type of education. It also helps a person to have keen observation, reflective thinking and strong will. In the words of John Dewey, "the function of education is to help the growing of a helpless young animal into a happy moral and efficient human being." A person would be happy, moral and efficient if he recognises the fundamental truths of life and practices of higher values of life.\textsuperscript{102}

To put it all in another way the function of education is tow-fold:

(1) Enabling the child to have self-realisation and individual development.

(2) Enabling the child to have civic efficiency and social development.

It may be noted that these two functions of education are not opposed to each other. Individual development cannot take place in vacuum. It must take place in social setting. Man is a social being. Without society either he is an angel or a beast. Since he is neither the one nor the other but essentially a relational man, he must grow in relation to society.

In order to achieve these two objectives and in order that it should be dynamic, education should be conservative as well as progressive. Conservative in the sense that it should conserve the heritage of the past and

pass it on to the next generation. Human society has been growing from times immemorial. It has established certain traditions, customs, practices, rights, taboos, laws and regulations. It has evolved some cultural and some social system. It is, therefore, the obligation of the school to preserve all the worthwhile experiences of the race and should bring them within the knowledge of children. It is on the basis of these experiences that a new society will be built up. The knowledge of the heritage will go a long way in adjusting the child to his physical, social, political, economic and cultural environment. Perpetuation of the society depends upon preserving the good of the past and reconstructing the present and the future in the light of the past experiences. It is, therefore, that John Dewey defines education as "process of living through a continuous reconstruction of experiences." In the words of J.S. Mill, "education means the culture which every generation purposely gives to its successors in order to qualify to keep and to improve the level attained". Such a realisation makes education progressive.

The conservative function of education does not preclude from reforming the society. For a stable society this conservative function of education may be all right. But society is not stable. It is dynamic. It is changing. Society shapes education. Education, therefore, should help the society shapes education. Education, therefore, should help the society in making further progress. Conservation of the skills and wisdom of the old should help in creating the new to suit the changing patterns of society. Many old things should be the foundation on which the new which becomes hopes and ideals for social change and progress.

It may be said that the function of education is to enable a person to make a choice of values. It presents the desirable, and also tells the
undesirable requires knowledge and insight and these two are supplied by right type of education.103

3.2.5 The Aims of Education

Education is necessary for the survival of society. What is it that education should be trying to do? What are its goals, aims or objectives? Without determine the aims of education, it is not possible to plan the curriculum and the methods of imparting that curriculum. Aim enables us to act with meaning. "It gives direction to the activity". Absence of an aim in education makes it a blind alley. All through the history of civilisation, there have been made constant efforts to find a comprehensive aim. A glance over the history of education would show that hundreds of aims have been given at various times in various countries by various thinkers of education. No two persons have expressed the aims of education in precisely the same way. For example, according to Manu, the greatest of our ancient jurists, the aim of education is both intellectual and spiritual development. To Plato the aim of education should be to allow the individual "to develop alone the line of his own greatest powers". During the days of Aryans in India spiritualism was the aim of education. Nine thousand Spartans were surrounded by 35,000 potential enemies, who paid them tribute because of their material abilities. The Spartans could not afford to be weak. Their aim of education, therefore, was the preparation for a life of military duties. In their educational system they emphasised physical powers, courage, discipline and obedience. Athenian education was in marked contrast as against

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Spartan education. While Spartans cared more for body than for the mind, the Athenians wanted the harmonious development of body and mind.\textsuperscript{104}

The aims of education cannot be just pulled out of a hat. The problem of searching the aims of education can be approached in two ways: the idealistic way and the realistic way

\textbf{a) The Idealistic way}

In an ideal and an advanced community the aims of education are determined or influenced by higher ideals of life. There, the point of view is general and not specific. There, the look is at the ultimate and not at the immediate. In such a society education is for the general development of person. It is education for character, for individual and social development, for culture, for mental discipline, for ‘knowledge for knowledge sake’ and so on. All these are ideals and the approach to these aims of education is idealistic but all these are partial ideals. There can be one comprehensive ideal, which will subsume all these partial aims. That one comprehensive aim is “Education for complete living”. The phrase ‘complete living’ not only involves all these partial ideals but many more. All these seen in the correct perspective will appears to be the parts of a larger whole.\textsuperscript{105}

\textbf{b) Realistic Approach}

The realistic way of approaching the aims of education is to take into consideration the existing state of the society. The prevailing philosophy of life, the prevailing political ideologies, the prevailing social problems and the prevailing economic conditions go a long way in determining the aims of

\textsuperscript{105} V.R. Taneja, \textit{Educational Thought and practice}, pp. 24-25.
education. Prevailing philosophy of life is always reflected in the aims of education. In the peaceful days of Plato he wanted the guardians of the State "to be philosophical, high spirited, swiftfooted and strong". Locke emphasised "the disciplined and well-ordered mind". The aims of education for Puritans are "have faith in goodness and do your duty". According to Jewish philosophy, the aim of man should be do the well of God. A pessimistic philosophy of life gives pessimistic aims of education. An optimistic attitude towards life lays down optimistic aims of education. The Education Act of 1944 in England laid down as the objective of education: "Happier childhood and the better start in life." During the First World War the Americans stated their aim of education: "Education should be guided by a clear conception of the meaning of democracy." In the last century, the Public Schools in England thought that it was their duty to turn out the squires and the industrialists, the politicians and the empire builders who were to take the lead at home and abroad. These schools adapted school life according to this aim.  

3.2.6 Education for Vocation

The Primary needs of man are food, shelter and clothing. If education does not enable us to provide these, all other ideals of education are useless. Industrialisation and mechanisation of the present age has further emphasised the claim of vocational aim of education, which is also called the 'bread and butter aim' and the utilitarian aim of educating a person. The child of today is a citizen of tomorrow an as such he has to earn his living. He cannot and should not be a parasite or a drag on the society. Every parent when sending his child to the school prays and wishes that his son

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should be so educated that he is able to earn a very honourable living. No one can deny the truth of economic needs of men. They must be satisfied and education must be the chief means to satisfy them. It is the economic self-sufficiency of a person, which makes him a worthy and contributing citizen. Civic efficiency includes economic independence and social competence. Education, therefore, must prepare the child for some future profession, calling or trade.  

"The true object of education," wrote William Godwin "is the generation of happiness." Man is really very happy when he is adjusted to his occupation. He is well adjusted to his occupation only when the income is reasonable and promises him a fair amount of worldly comforts." 

3.2.7 Education for Knowledge

"Knowledge is power" said the British philosopher Francis Bacon. It is, therefore, that some educators very strongly advocate that the aim of education should be the acquisition of knowledge. They believe that "every advance in knowledge has a practical bearing on life, either on the material or on the mental side." "It is knowledge that has enabled humanity to make progress. Human greatness is measured by power of thought. Both Bacon and Comenius wanted 'all knowledge for all.'" Education is training for life for complete living. To live life well, it is essential to know life first of all. Knowledge of life comes through intellectual training, which results in power to understand the world. Man becomes resourceful through knowledge. It fits the mind for anything, everything and all things. Fuller

107 V.R. Taneja, Educational Thought and practice, p. 27.
108 V.R. Taneja, Educational Thought and practice, p. 28.
knowledge of men and things creates human values in man. Herbart declared that character and personality are also developed through the implanting of ideas. Socrates also said that “one who had true knowledge could not be other than virtuous.” It is knowledge, which makes a realist a visionary. It is knowledge which ensures success in any profession, vocation or calling. In fact whatever the sphere of life – physical social, moral, spiritual and economic – knowledge is sine qua non.109

True knowledge consists in possessing “ideas of universal validity.” They should be functional and valuable. Learning inert ideas is no knowledge. They should be active ideas, ideas which really change the way of thinking and behaviour of a person who possesses them. Acquisition of knowledge should not be confused with information-mongering. In the words of Adams neither the schools be converted into ‘knowledge shops’ nor teachers into ‘information-mongers.’ Since knowledge is great power it must be relevant to the situations of life.

Good intellectual training according to Adams has two aspects, “(1) Nurture aspect (2) Disciplinary aspect. Intellectual education is nature in the sense that it is the food of the mind and this does for the mind what food does for the body. Just as the food does not remain something foreign in the body but is assimilated and helps the growth of the body, similarly the correct ideas are assimilated by the mind and enable the mind to grow in such a way that it is fit to tackle the problems of the world. True ideas not only enrich the mind. Intellectual training has disciplinary values as it trains the mind.”

After all what is knowledge? It is the experiences of the race. The worthwhile experiences gathered by us cause our mind to grow. These experiences integrate themselves with each other and thus they become powerful influence in determining our activities and attitudes. The advocates of this aim, therefore, say that the be all and the end all of all our educational policies and programmes should be intellectual training.

But it must be said that knowledge gathering is not the whole aim of life of a person. Knowledge may be indispensable but it is not the whole. We should not take hold of a branch and think that it is the whole tree. Knowledge is necessary but the mind and the heart should not be suffocated by inter knowledge. Knowledge is only a segment, a part. In the words of Whitehead, “A merely well-informed person is the most useless bore on God’s earth.” True education is the acquisition of the art of utilising the knowledge gained. Ideals must be followed by action. Men with knowledge and wisdom should not become egoists in the sense of enjoying the bliss and aroma of knowledge by themselves. They should not lead a life of retirement, seclusion and exclusive contemplation, unmindful of what is happening around them. Their knowledge and wisdom must be for the good of the greatest number. It has been truly said that “knowledge worship and lust of the head” should be avoided. Knowledge worship and lust of the head” should be avoided. Knowledge transmission and the sharing of experiences must be encouraged.

Acquisition of knowledge should not be considered as an end in itself. It is, and should be a means to other ends – may be individual development, civic efficiency, economic competency, living a fuller and richer life etc., I
should be means to generate happiness of man and promote the welfare of humanity.

3.2.8 Education for Culture

"Knowledge for knowledge sake" has been advocated by many. Just as an artist, with high ideals, practises “art for art sake”, and not for any obvious material gain, similarly idealists believe that knowledge should be secured for knowledge sake. Such a knowledge, in the words of Newman, will create attributes like "freedom, equitableness, calmness, moderation, and wisdom,"\(^{110}\) With the development of these attributes a man is sure to fare better in every walk of life. It is the knowledge which leads to culture. “Culture means something cultivated, as a result of long experience of the race, something cultivated, as a result of long experience of the race, something ripened. It is receptiveness to beauty and human feelings.” Worthwhile experiences of the race, are so assimilated in the mind that they improve the quality of the mind and that mind is called a culture mind. Mahatma Gandhi attached far more importance to the cultural aspect of education than to the literary and said, “Culture is the foundation, the primary thing. It should show itself in the smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress, etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behave towards one another and towards your teachers and elders.”\(^{111}\)

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\(^{111}\) Mahatma Gandhi, p. 291.
Culture is a broad and very inclusive term. It is something organic which is lived into. It comprises vast array of inter-related knowledge, skills; values and goals. A cultured person is expected to (1) appreciated ideas and art (2) have broad human interests (3) have social efficiency and socially acceptable behaviour and (4) understand the best thoughts (past and present) of the community. When we put, culture, as the aim of education, we evidently mean that education should cater for all the attributes and refinement as stated above. When the children foster in themselves these attributes, they raise the ideals and the standards of the community. Their personalities are refined, their tastes are developed and they live a socially desirable life.

One essential and binding feature of human relationship is to be a man of culture. If education produces such a man it has done its job nicely. A man of culture is an invaluable asset to society. Culture is the true behaviour of thought. It helps man in being reluctant to do or to say anything which any offend the feelings of others. A cultured person is neither too assertive nor too dogmatic and aggressive. He does not manifest extremes of passion or violence of feelings or extravagance of language. He is never thoughtless, meaningless and flippant in his remarks. All these virtues are inculcated by education. But we must endorse the views of White-head who says that education should produce men, "who possess both culture and expert knowledge. Their expert knowledge will give the children the ground to start from, and culture will lead them as deep as philosophy and as art." A synthesis of knowledge and culture will be a good aim of education.
3.2.9 Education for Character Formation

One being asked, "What is your goal in education?" Mahatma Gandhi replied, "character building. I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. I should feel that if we succeed in building the character of the individual society will take care of itself." In the words of Raymont, "The teacher's ultimate concern is to cultivate, not wealth of muscle, nor fullness of knowledge, nor refinement of feeling, but strength and purity of character." To him "ethical aim is supreme". Education "finds its real meaning and value", when its aim is character building. Education for character was emphasised by Aristotle in ancient times and in the nineteenth century by Herbart for whom "the whole problem of education may be comprised in a single concept morality". Squire brown sent his son Tom to the school not very much for intellectual achievement as for "making him brave, helpful, truthful English man a gentleman and a Christian gentlemen." Formation of Character, therefore, is the most important aim of education. John Dewey said, "all education forms character – mental and moral". Swami Vivekananda has emphasised the importance of character – building as the aim of education in the following words: "if you have assimilated fine ideas and made them the basis of your life and character, you have more education than any man who has got by heart a whole library." Without character no one can even utilise the knowledge gathered by him.112

112 V. R. Taneja, Educational Thought and practice, pp. 29-32
“Character development is the great, if not the sole aim of education” says O’Shen.\textsuperscript{113} What is character? According to Aristotle good character can be defined as the life of right conduct, in relation to other persons and in relation to oneself. Good character consists of knowing the good, desiring the good and doing the good. All these three are necessary for leading a moral life.\textsuperscript{114}

3.2.10 Education for Integral Development of a Person

“To be born as a human is indeed a unique gift for living beings. After being so blessed, man must strive to progress to the highest stage of Godhead. Manava must cultivate the Divinity latent in him, unfold it and manifest it in his life.”\textsuperscript{115} The main aim of education is the integrated development of the student and to make him/her physically fit, mentally alert, and a socially responsible citizen of the state.\textsuperscript{116}

It can be said that education can contribute to the development of the individual as a free and responsible human being if, among other things, it provides full opportunities for the cultivation of him intellectual and spiritual resources, so that he need not live on borrowed ideas and counterfeit emotions, because capable of facing life squarely, can come out of him self without, however, submerging the self in the collective, finds his fullest satisfaction and realization in something which is also of some value o his

fellow-beings. An education, which can deepen and refine the individual’s emotions by acquainting him with that which is noble and beautiful in human life, which can broaden his mind by exposing him to the world of thought and reflection, which can inspire him with a lofty idealism by giving him the glimpses of a good life can be a worthy education capable of making him both free and responsible, independent and full of respect for other human beings, able to live with himself and with others.\textsuperscript{117}

Education is the formation of mind through selecting and co-ordinating the native abilities in such a way that they may utilise the subject matter of the social environment. In the words of John Dewey, “The unfolding of latent powers and the formation of mind (whether by physical nature or by the cultural products of the past) results in the conception that education is a constant recognising and reconstruction of experiences.” Clarifying this concept still further he says:

Education is the reconstruction or reorganisation of experience. Experiences of the race and the new experiences are viewed together and then other experiences are reconstructed to suit the immediate needs.

Education adds to the meaning of experience. How does it do this? An example will illustrate it. A child sees the flame. Impulsively he tries to catch it and thus burns it hands. This experience gives the child the knowledge of heat and pain. He gets the idea what to do and what not to do in future. Hence the proverbs “a burnt child dreads the fire” and “one bitten, twice shy”. First experience becomes meaningful. The child begins to

perceive connection of heat with other things. In this way his mind stands educated or instructed. He perceives new bearings and new connections. The awareness of inter-connections is education. His mental horizon is widened. Thinking and imagination becomes broad-based. It is not from one experience that one learns and reconstructs one's mode of activity of thinking but from many experiences. The process of educative experiences gives us the conception of education as continuous reconstruction.

Education increases the ability to direct the course of subsequent experiences. Educative experiences direct or control the subsequent experiences. They help us in anticipating certain situations and consequences. We, therefore, plan our future experiences in such a way that we secure their "beneficial consequences and avert the undesirable ones."

In conclusion it may be said that "every continuous experience or activity is educative and all education resides in having such experiences. Education is a constructive agency for improving our society."  

Man undergoes many changes and transformations from the cradle to the cremation. These changes are physical, emotional and mental. Whenever there are these changes there is growth. Growth, therefore, is the enlargement of physical organs and mental functions. It is conditioned by two factors – (1) Training and (2) Environment. Every person acts, reacts or interacts as his environments warrants and as his training makes him capable of these. He is thus transformed from his original nature to a different shape. All these processes of transformation are processes of growth and thus processes of education. Appearance of new functions and new powers

\footnote{V.R. Taneja, *Educational Thought and practice*, pp. 12-14.}
is growth. This is education. Growing is education and getting education is growing.\textsuperscript{119}

### 3.2.11 Significance of Values Oriented Education

"The word 'value' is derived from the Latin root word 'Valerie' meaning 'to be strong and vigorous'. To be of value is to have certain virtues".\textsuperscript{120} Yearning for the value is universal. The term value stands for 'intrinsic worth.' Whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone, is valuable. An interdependent, accepted and consistent set of values is called 'value-system'.

Values can be defined and explained ethically (philosophically) and theologically. Moral values are morally oriented, with a conviction, minding, action. It touches the behaviour of man (justice, truth, fidelity, humanness) and expresses condition conducive to that end. Values are not however, identical with ethical norms. The latter may try to practicalise the values.\textsuperscript{121}

Values are internalised standards of behaviours inherited by persons in the process of secularisation in the cultural context of a definite society.\textsuperscript{11} These standards of behaviour are oriented with a double aim: life goal and the needs of the individuals.

\[\text{\textsuperscript{119} V. R. Taneja, } \textit{Educational Thought and practice}, \text{ p. 9.}\]
\[\text{\textsuperscript{120} Madhu Kapani, p. 13}\]
\[\text{\textsuperscript{121} Values can be categorized into various types: theoretical economic, aesthetic, social, religious and political (E. Spranger, Types of men, see J. C. Coleman, } \textit{Psychology and Effective Behaviour}, \text{ Bombay, 1971).}\]
\[\text{\textsuperscript{11} Piwowarski, p. 570.}\]
Philosophically value can be explained in three basic senses:  

- **Value** is what a thing is worth; something translatable into or expressible by some units of measurement or comparison, frequently definable numerically.

- **Value as valuable** (a) a thing or (b) property (quality); something to which valuables is ascribed.

- **Value as an idea** which makes us consider given objects, qualities or events as valuable.

Value in the first basic sense has an economic connotation. We can for example ask: what is the value of a building, painting, artistic value etc. The value ascribed here is rather a quantitative value.

Value in the second sense has a wider application, objects or facts or properties of artistic originality. For example we can speak of the quality of an action, which has social or humanitarian value, or value of artistic object. Actions of social value, sculpture of artistic value, action of altruistic value are relevant here.

Value in the third sense speaks of the value of certain idea, principle or criteria, which serve to evaluate certain occurrences, objects or properties, ascribing positive or negative values. For example, originality in the work of art, works worth of charity, honour are considered as value. Marx speaks of work as the source of economic value; Rescher shows the concept of

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'underlying values' or 'values proper'\textsuperscript{13} which can be considered as axiological value, 'a conscious pleonasm to stress that this the most and essential sense for the philosophy of value'\textsuperscript{14}. In this context we can uphold Rescher's distinction: value object, the object that is being evaluated, attributive value, the locus of value, an item in respect of which the evaluation proceeds and through which values enter upon the stage,\textsuperscript{15} and the underlying value (axiological values).

Apart from these there are quantitative values, (kilograms, parameters), attributive values ((in the way objects or properties exist) and axiological values (in the manner of laws and principles of science). Philosophers usually pay less attention to values in the axiological sense than the sociologists, historians and psychologists etc.

How many values are there? What values are more important? Which values take secondary position? These questions have provoked unending debate on the number and nature of values among the axiologists, educators, sociologists and thoughtful laity. The number of values ranges from three (\textit{satyam}, \textit{shivam}, \textit{sundaram}) to 83 (reportedly listed by N.C.E.R.T). Broadly speaking the entire gamut of values may be classified into two types: one, the eternal, absolute or root values, and two, the temporal and mundane values. Moral and spiritual values are root values, which take us out of

\textsuperscript{13} Rescher, ibid p. 8; see: Najder, ibid p.45-46.
\textsuperscript{14} Najder, ibid., p.46.
\textsuperscript{15} Rescher, ibid., p. 8S
ourselves and inspire us to be good and to do good to others. The mundane values include contextual values—social, cultural, economic, etc.\textsuperscript{122}

Man—values-education is a sacred triangle, where education is a vital medium to imbibe, foster and perpetuate values in man. While teaching of facts (sciences) makes man wise, the teaching of values makes him truly human. Education is capable of developing strong and abiding values. Everywhere and at all times, education has been built on value-system, conductive to the development of physical, intellectual, moral and spiritual life. It activates the latent capacities of the individual enabling him to recognize ‘truth’, ‘duty’ and ‘goodness’. It transforms man from animal man to authentic and autonomous human being, conscious of his role-play. It seeks to secure for him the things and activities, which are good instead of bad, right instead of wrong and satisfying instead of annoying. The hallmarks of his personality are self-determination, self-realization, self-integration, social adjustment, economic self-reliance and moral and spiritual attitude towards others. Education, by the training of mind and soul, gives the young intellectual wisdom and practical power, develops fearlessness of mind, strength of conscience and integrity of purpose.\textsuperscript{123}

Modernization, if it is a living force make our education value-oriented. Increasingly recognizing the importance of inculcating necessary moral and spiritual values among the youth, the Kothari Commission (1964-66) averred: “Modernization, if it is a living force, must derive its strength from the strength of spirit. Knowledge with lack of essential values is

\textsuperscript{123} Ibid., p.158.
dangerous. The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts. It is, therefore, necessary and urgent to make our education value-oriented." They suggested introduction of education in moral, social and spiritual values in all educational institutions in a well-planned manner and urged the University Departments in Comparative Religions to find ways through which values be taught wisely and effectively and to prepare special literature for us by students and teachers.124

The formation of character should receive due emphasis in the total process of education. It is true that education alone cannot promote the appropriate moral, social and spiritual values which are generated by several institutions and organs of society. It must, however, contribute significantly to the moulding of the outlook and values of the youth and the strengthening of its moral fibre. The quality of reading materials, the stress on the proper study of the humanities and the social sciences, including the study of the great universal religions, the rendering of social service to the community, and participation in games and sports and hobbies, will contribute to the formation of right attitudes and values. Above all, the example set by teachers and elders will be decisive. Due attention should, therefore, by paid to these factors and activities in educational planning at all levels."125 The contents of education have to be so devised that no one feels physically, mentally or spiritually displaced in society.126

125 Ibid., pp. 58-59.
Our society, being in the process of transition, is likely to bring unusual distortions and disruptions in our inherited system of values. The prime concern of education is, therefore, to enable the students to survive these distortions and to establish a vigorous system of ethical and spiritual values in our rapidly changing society. Today the aim is to know the facts, to collect information and to manipulate all knowledge to achieve pelf and power. All that the parents desire is that their children's of the society so that they do not lag behind in the rat-race. In our glorious past and aim of education was to understand the universe, the man's mind and should and the values. Then the study of mathematics or astronomy led to the study of theology, philosophy, ethics and metaphysics. Education had the loftier purpose of inculcating values to create conscientisation (personal and social awareness.\textsuperscript{127}

Today's youth are faced with several hang-ups and are suffering from prejudices of class and caste divisions, corrupting influences of money and power, open defiance of the norms of justice and equity resulting in social chaos and liberation ideas eating into the sanctity of family relationship. The value-oriented education will make them aware of the implication of these tensions and create in them resilience of mind to fight these and lead a life of mental equipoise. Education, which does not awaken the young against moral and social turpitude, does not serve its real purpose, however much it may succeed in filing their minds with facts and formulate.\textsuperscript{128}

\textsuperscript{127} S.P. Ruhela ed., \textit{Human Values and Education}, p. 158.
\textsuperscript{128} Ibid., p. 158.
3.2.12 Role of the Teacher

The call of a teacher is a divine and sacred one. Not everybody can be a borne and effective teacher. The gifted and talented teacher can mould a better nation through the students in the community. According to Vivekananda, "Teacher must not stuff the brain but mould the mind". The teacher is a key player in shaping the destiny of a nation. Baba says "The teacher offers, the student receives. Good teachers + Good students = Good nation." 129

We treat our students today like railroad trains, running on schedules and try to control them in time tables. We give our children cut and dried flowers, when we should be teaching them to grow their own plants. We think of the mind as a store house to be filled, when we should be look upon it as an instrument to be used. 130

The teaching profession is a vocation that holds the key to unlock the powers of mind, heart and spirit of innumerable youth. It opens up the potentials of individuals to achieve the goals of a wide spectrum of careers that would promote human happiness and progress in society. The quality of education in a country and the quality of its culture depends on the quality of its teachers. The greatest and most enduring educative force is the character and personality of the teacher. A good teacher’s influence for good is incalculable. It extends in ever widening circles, influencing not only present

129 Cf. Madhu Kapani, p. 11
130 Ibid.
pupils, but through them generations yet unborn. For, in their hands lies the key not only to the future of children but to the destiny of the nation.\textsuperscript{131}

There is a popular saying that "morality is caught, and taught", and therefore it is maintained by some educators that the only way to influence the values of children in school is through the organization and atmosphere of the school, including the personal example set by the teacher.\textsuperscript{132}

Education Commission attached great importance to the role of 'indirect influence' in building up good character. The Commission, therefore, recommended that "The school atmosphere, the personality and behaviour of the teachers, the facilities provided in the school will have a large say in developing a sense of value. We would like to emphasize that the consciousness of value must permeate the whole curriculum and the programme of activities in the school... The school assembly, the curricular and co-curricular activities, the celebration of religious festivals of all religions, work experience, team games and sports, subjects clubs, social service programmes- all these can help in inculcating the values of cooperation and mutual regard, honesty and integrity, discipline and social responsibility."\textsuperscript{133}

Thus we understand that the teacher is more than a mere skilled performer in a branch of his profession and that what matters in the end

\textsuperscript{133} Ibid., p. 150-151.
always is the silent power of the example that the teacher provides by his character, noble vision and mastery of authentic knowledge.

### 3.2.13 Role of the Parents

The role of parents to make their children educated is undeniable. For, family is the cradle of education to form their character and inculcating the values. *Love* them unconditionally. It is the only remedy to bring them up in the proper way. Otherwise they may become rebellious and a curse to the family. Therefore, let the children to imbibe spiritual and moral values when they were in the cradle. They are the future stars. The nation should be moulded through them. *Believe* in them and discipline them. Give them emotional support, honesty, endurance and the knowledge. So tell them four things: I love you I’ll never lie to you I’ll stick with you through thick and thin If you ever do me wrong, I’ll get you.134

### 3.3 What is Philosophy of Education?

Philosophy of education as a subdivision of general philosophy has emerged quite recently and has been the subject of much attention.

Philosophy of education, as a scholarly discipline, has, for the most part, applied the traditional conception of philosophy to the theory and practice of education. Most philosophers of education have concerned themselves with the problems of the nature of man, the nature of truth, and the nature of value, with an eye to the ways in which solutions to these problems can be found.

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problems may help to unravel some of the problems specific to the educational enterprise.\textsuperscript{135}

\textbf{3.3.1 A Short History of Philosophy of Education}\textsuperscript{136}

It is widely agreed that philosophy of education has existed in the Western tradition since the dawn of philosophy itself, but it has only existed as a distinguishable subdiscipline within philosophy for about fifty years. Historically, it was integral to moral and political philosophy, and often associated with epistemology and the philosophy of language, but the emergence of pedagogical studies as an increasingly autonomous enterprise in the nineteenth century gave rise to a twentieth-century tradition of educational philosophy as an endeavour largely divorced from the mainstream of philosophy. Where once there had been Immanuel Kant lecturing on metaphysics, ethics, pedagogy, and an astonishing array of other subjects, there later came to be philosophers who did not lecture on pedagogy, on the one hand, and professors of pedagogy who did, on the other. The separation of function created a separation in thought which the field of philosophy of education has had to struggle against ever since. That separation was institutionalized in the distinct missions of philosophy departments and schools of education devoted largely to teacher training, and has been exacerbated by the education schools' ambivalent and ever-cooling embrace of the humanities generally. It was also exacerbated by the tenor of Anglo-American philosophy through the mid-twentieth century, by which I mean above all its preoccupation with the language of morality, at

\textsuperscript{135} Adrian M. Dupuis, \textit{Philosophy of Education in Historical Perspective} (Chicago: Rand McNally, 1966), p.3.

\textsuperscript{136} Randall Curren, \textit{Philosophy of Education at the Millennium} http://www.ed.uiuc.edu/EPS/PES-yearbook/1999/curren_intro.asp

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the expense of its substance. In this state, the very domains of philosophy which had launched philosophy of education could no longer sustain it.

The situation in the mid-twentieth century, then, was that philosophy of education was little practiced in the leading departments of philosophy and in the teacher education curricula, courses bearing [the] name [philosophy of education] were not uniformly related to formal philosophy. A philosophy of education referred to a set of beliefs about life and schooling. Sometimes these beliefs were the results of 'being thoughtful or reflective about education.' Often they embodied proverbial wisdom about the young or long experience in the schools.3

This passage from Jonas Soltis is followed by the observation that the philosophies of education of Plato, Rousseau, and others often did find their way into philosophy of education courses, but the general picture is one of a very great distance between the worlds of academic (what Soltis calls "formal") philosophy and philosophy of education as it was known in education courses.4

In the meantime, within philosophy departments the philosophy of education has experienced two revivals, one stretching from the late 1950s to the 1970s, and a second which has been building momentum since the end of the 1980s. The first wave, an offshoot of Oxford-style "ordinary language" analysis, was known as "analytical philosophy of education." It can be dated to Charles D. Hardie's Truth and Fallacy in Educational Theory, and received influential expression in such works as Reginald D. Archambault's Philosophical Analysis in Education and Israel Scheffler's The Language of Education.5 Through this period the common ground
between the two worlds of philosophy of education broadened and solidified a great deal. Significant numbers of scholars in education and philosophy programs worked in much the same way, addressed the same topics, and published together in volumes of readings and special journal issues devoted to philosophy of education. A few were even jointly appointed. The involvement of philosophy departments in this movement seems to have reached its zenith in the early 1970s, and to have all but completely collapsed by the end of the that decade. With this collapse, philosophy of education nearly disappeared from philosophy departments through the 1980s, and the publication of philosophy of education in philosophy journals all but ceased.

The methods of analytical philosophy, the philosophy which still dominates the leading philosophy graduate programs, have meanwhile broadened and evolved, as have the methods of many philosophers of education working within schools and departments of education.

For our purposes here, the most important changes in Anglo-American philosophy during the past thirty years include the rebirth and flourishing of political philosophy and ethics, especially practical or applied ethics, the resurgence of work in the history of philosophy, and the "empirical turn" that analytical philosophy has taken. Philosophers are increasingly willing to get their hands "dirty" with facts, not only in various domains of practical ethics, but in social and political philosophy, philosophy of law, and philosophy of psychology and the other sciences. Collectively, these changes have made mainstream philosophy not only more receptive to philosophy of education, but also more capable of nurturing work in it which is both philosophically significant and seriously
engaged with contemporary education. This has made possible in the course of the 1990s a second revival of philosophy of education in philosophy departments, one which has been matched by parallel and often related developments in political science departments and law schools. Work in philosophy of education has begun to appear in such journals as the Public Affairs Quarterly, Metaphilosophy, Synthese, and Ethics. Philosophy departments are beginning to produce dissertations and books in philosophy of education, and philosophy of education appears again with regularity on the programs of the American Philosophical Association meetings.

These conditions have transformed the potential for fruitful collaborations across the institutional divide that has separated schools of education from philosophy departments, and if there is anything that distinguishes the present volume of papers from its predecessors it is the evidence it gives of this potential. One sees this most obviously in the pairing of papers and responses by Michael Slote and Nel Noddings, Charlie Howell and Peter Markie, Lawrence Blum and Natasha Levinson, James Cunningham and Kenneth Westphal, Laura Purdy and Barry Bull, and Susan Verducci and Michael Mathias. But it also becomes evident in such comparisons as those one could make between the papers of Karl Hostetler and Kenneth Strike and those of Edward Sankowski and Jeffrey Jones: one could hardly guess from the choice of topics or background literature, or the degree of abstraction or engagement with educational problems, that it is the former pair who teach in schools of education and the latter who belong to philosophy departments.
A related aspect of this volume which warrants comment is the extent to which it is dominated by papers which find their philosophical orientation in ethics, moral psychology, and political philosophy. These are the fields in which one would expect the common ground between the two worlds of philosophy of education to find its center of gravity, for these are the areas in which the current growth in philosophy of education in philosophy departments is concentrated. Yet while there is much reason to hope for increasingly fruitful exchanges and collaborations in these areas, there is also reason to hope that other areas of philosophy may become better represented in future years. Most notably perhaps, the exchanges between Tapio Puolimatka and Denis Phillips, and Dennis Lomas and Michael Matthews point up the overwhelming influence of "constructivism" on current pedagogical and curricular thinking, and make it clear that this is a topic of debate to which much more could be contributed by epistemologists and philosophers of science and mathematics.

The future of philosophy of education depends upon both the strength of its roots in general philosophy and the vigor of its engagement in ongoing debates about the curriculum, pedagogy, educational testing and measurement, school safety and the moral climate of schools, educational priorities, access, equity, choice, and the like. Without the former it will lack philosophical consequence, and without the latter it will lack educational consequence. Without both it will fail to earn and maintain the respect it must have as a domain of practical philosophy, an intellectual enterprise aimed - in the aggregate, if not in every part - at the guidance of educational practice. It would seem obvious that the educational discussions in which philosophy is misused and abused, as it is in the ongoing promotion of
constructivism, philosophical idealism, and neo-romantic farewells to reason, are ones in which philosophers of education should be most vigorously engaged, and in which the contributions of experts in related domains of philosophy are most urgently needed.

3.3.2 Recent Developments

Presently, philosophy of education appears to be set for another mutation. Recent developments in the fields of philosophy of science and sociology of knowledge, especially those dealing with the methodological aspects of scientific inquiry, have sparked off a controversy on the nature, scope and function of theories and philosophies in education. With reference to the logical status of the social sciences, it is asked whether it is right to base educational research on the positivistic model of scientific inquiry, with its aim as explanation leading to prediction and technology. Education, it is argued, is to be looked upon as a humanistic enterprise dealing with unique, non-repeatable circumstances and aiming at the illumination of intentions and purposes leading to hermeneutical understanding. Hermeneutics refers to the theory and practice of interpretation and understanding in different kinds of human contexts. Although it includes several lines of thought, its main point, as far as educational research is concerned, is the understanding of various cultures, groups, individuals, conditions and life-styles and detecting the meaning underlying specific educational practices.

Another major development in educational research to which philosophy of education has contributed in no small measure is the emergence of qualitative methods like ethnographic research. This research, with its basis in the phenomenological philosophy of continental Europe,
consists essentially of a description of events that occur within the life of a group, with special regard to the social structure and the behaviour of individuals with respect to their group membership, and an interpretation of the meaning of these for the culture of the group.

3.4 J. Krishnamurti’s Philosophy of Education

3.4.1 The Aim of Education

J. Krishnamurti regards education as of prime significance in the communication of that which is central to the transformation of the human mind and the creation of a new culture. ‘Self-knowledge’ is considered to be the most important aim of education. For He says:

...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. When there is no self-knowledge, self-expression becomes self-assertion, with all its aggressive and ambitious conflicts. Education should awaken the capacity to be self-aware and not merely indulge in gratifying self-expression.”

Elsewhere he brings out this idea in a more persuasive manner. As he states:

Self-knowledge alone can bring tranquillity and happiness to man, for self-knowledge the beginning of intelligence and integration. Intelligence is not mere superficial adjustment; it is not the cultivation of the mind, the acquisition of knowledge. Intelligence is

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137 J. Krishnamurti, *Education and the Significance of Life*, p. 15.
the capacity to understand the ways of life, it is the perception of right values.\textsuperscript{138}

The purpose of education according to Krishnamurti 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."\textsuperscript{139} He was convinced of the fact that conventional education makes independent thinking extremely difficult. Conformity leads to mediocrity. To be different from the group or to resist environment is not easy and is often risky as long as we worship success. The urge to be successful, which is the pursuit of reward whether in the material or in the so-called spiritual sphere, the search for inward or outward security, the desire for comfort-this whole process smothers discontent, puts an end to spontaneity and breeds fear; and fear blocks\textsuperscript{140} the intelligent understanding of life. With increasing age, dullness of mind and heart sets in.\textsuperscript{141}

### 3.4.2 The Function of Education

As regards the function of education, Krishnamurti is clear in his vision. He states:

The function of education is to create human beings who are integrated and therefore intelligent. We may take degrees and be mechanically efficient without being intelligent. Intelligence is not mere information; it is not derived from books, nor does it consist of clever self-

\textsuperscript{138} J. Krishnamurti, \textit{Education and the Significance of Life}, p.64.
\textsuperscript{139} J. Krishnamurti, \textit{Education and the Significance of Life}, Madras: Krishnamurti Foundation in India, 1994, p.15.
\textsuperscript{140} Ibid., p. 9.
\textsuperscript{141} Ibid., p. 10.
defensive responses and aggressive assertion. On who has not studied may be more intelligent than the learned. We have made examination and degrees the criterion of intelligence and have developed cunning minds that avoid vital human issues. Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and in others, is education.\textsuperscript{142}

In the vision of J. Krishnamurti, education is not merely a matter of training the mind. For as he says, "training makes for efficiency, but it does not bring about completeness. A mind that has merely been trained is the continuation of the past, and such a mind can never discover the new." Further he says "What we now call education is a matter of accumulating information and acknowledge from books, which anyone can do who can read. Such education offers a subtle form of escape from ourselves and, like all escapes, it inevitably creates increasing misery. Conflict and confusion result from our own wrong relationship with people, things and ideas, and until we understand that relationship and alter it, mere learning, the gathering of facts and the acquiring of various skills, can only lead us to engulfing chaos and destruction."\textsuperscript{143}

Krishnamurti expresses his dissatisfaction over the deplorable condition of the present day education. As he states:

Present-day education is a complete failure because it has over-emphasized technique. In over-emphasizing technique we destroy man. To cultivate capacity and efficiency with understanding life, without having a

\textsuperscript{143} Ibid., p.17.
comprehensive perception of the ways of through and desire, will only make in increasingly ruthless, which is to engender war and jeopardize our physical security. The exclusive cultivation of technique has produced scientists, mathematicians, bridge builders, space conquerors; but do they understand the total process of life? Can any specialist experience life as a whole? Only when he ceases to be a specialist."144

Thus Krishnamurti envisions an education that makes one more integrated in the society at the same time one has a perception of the reality as a whole.

3.4.3 Education and Life

Education is not merely acquiring acknowledge, gathering and correlating facts; it is to see the significance of life as whole."145 To find out what is right education, he inquires into the whole significance of living. "To most of us, the meaning of life as a whole is not of primary importance, and our education emphasizes secondary values, merely making us proficient in some branch of knowledge. Though knowledge and efficiency are necessary, to lay chief emphasis on them only leads to conflict and confusion."146

To bring about right education, we must obviously understand the meaning of life as a whole, and for that we have to be able to think, not consistently, but directly and truly. A consistent thinker is a thoughtless person, because he conforms to a pattern; he repeats phrases and thinks in a groove. We cannot understand existence abstractly or theoretically. To

144 J. Krishnamurti, Education and the Significance of Life, Madras: Krishnamurti Foundation in India, 1994, p.18.
146 Ibid., p.13.
understand life is to understand ourselves and that is both the beginning and the end of education.  

Now, what is the significance of life? What are we living and struggling for? If we are being educated merely to achieve distinction, to get a better job, to be more efficient, to have wider domination over others, then our lives will be shallow and empty. 'If we are being educated only to be scientist, to be scholars wedded to books, or specialists addicted to knowledge, then we shall be contributing to the destruction and misery of the world.

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.

Education is not merely a matter of training the mind. Training makes for efficiency, but it does not bring about completeness. A mind that has merely been trained is the continuation of the past, and such a mind can never discover the new. That is why, to find out what is right education, we will have to inquire into the whole significance of living.

"To bring about right education, we must obviously understand the meaning of life as a whole, and for that we have to be able to think, not consistently, but directly and truly. A Consistent thinker is a thoughtless person, because he conforms to a pattern; he repeats phrases and thinks in a

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148 Ibid., p. 11.
groove. We cannot understand existence abstractly or theoretically. To understand life is to understand ourselves and that is both the beginning and the end of education.149

3.4.4 Education and Relationship

In J. Krishnamurti's philosophy of education, great emphasis is laid on the question of relationship. As he says: “Existence is relationship; and whether we belong to an organized religion or not, whether we are worldly or caught up in ideals, our suffering can be resolved only through the understanding of ourselves in relationship.”150

According to him, the learner must be educated to establish a right relationship with things, persons and ideas, because thus alone can one be happy.

3.4.5 The Function and Role of the Teacher

According to Krishnamurti, "a teacher's function is to explore the meaning of life with students and for himself. Although he conveys knowledge, his function is to join with students in learning. When teachers are really concerned about students as precious beings, when they act with passion and feeling about their work of transforming minds, they will influence students differently. When they are consistent, when they actually do what they say is the thing to do, when their attempt to pursue a holistic approach to learning is sincere, honest and informed, there will be a new way of thinking, behaving, acting, dressing and walking among students.

150 Ibid., p. 64.
Thus, a teacher's function is to explore the total realm of education, not simply to convey subject matter to the student, but to help him explore life itself. In essence, this constitutes what teaching is — a mutual exploration, not a mutual reinforcement\(^1\) of the activities that they youngsters would like to be perpetually occupied with, i.e., various forms of entertainment and indulgence. Learning takes place at the same time for both teacher and student; it is mutual. Especially during the formative phases, learning takes place when an example is followed. A teacher is what a student becomes.\(^2\)

Krishnamurti regarded the art of education as very special. The teacher, in a sense, has the future of humanity in his hands. It is up to him to develop the "individual uniqueness" of each child, of which Krishnamrutti had already spoken very early in his life. To live up to this task, the teacher must know about his own qualities and is then able to fulfill his task with inner security. "Only when the educator himself feels the dignity and the respect implicit in his work, will he be aware that teaching is the highest calling, greater than that of the politicians, greater than the princes of the world."\(^3\)

Krishnamurti regards such self-respect by the teacher so highly because it grants the teacher an inner independence.\(^4\)

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\(^{2}\) Ibid., p. 72.
\(^{3}\) J. Krishnamurti, Education and the Significance of Life, p. 50.
Education should always be creative, always new, taking into account the individual child. Krishnamurti disapproved of any form of copying of a certain method or a formative influence of any kind of ideology. "When one follows a method, even if it has been worked out by a thoughtful and intelligent person, the method becomes important, and the children are important only as they fit into it."\footnote{155} This advice is also a reminder for parents who can make crucial mistakes in the educational sphere if they make particular demands on their children. Similar to following certain educational methods, setting goals can imply the erection of insurmountable barriers to a true education. Comparing the children in a family, reducing them to the same level and often with the most successful child as the model, is a dramatic mistake in Krishnamurti's view. "This comparison is a form of violence...Imitation is violence."\footnote{156} Because the family is only a reflection of society on a small scale it cannot be changed without realizing and correcting this elementary mistake. Education must be transformed totally it must be revolutionized.\footnote{157}

By the later half of the fifties Krishnamurti had expressed this idea in a programmatic way: "Education today helps only to cultivate memory. We are turning human beings into memory machines. We are turning out mediocres who can retain facts and opinions and draw on them when need arises. We are turning out men whose minds are conditioned by traditions, beliefs, religions, etc."

\footnote{155} Education and the Significance of Life, p. 25.  
\footnote{156} Welt des Freiheits/World of Peace, p. 114.  
“It seems to me that real education begins when you get beyond all such conditioning factors; when you understand the process of thinking.”

“Society is not going to help you in your efforts to get beyond conditioning factors. Society wants to breed mediocres in order to maintain its traditions. You will have to revolt against such society.”

3.4.6 Holistic Approach to Education

Long before the times of ‘holistic thinking,’ Krishnamurti demanded the holistic approach in his form of education. Only if the individual child is educated according to the dignity of his or her unique wholeness can the process encompass his or her true inner being, only then can the inner wholeness communicate with the outer in complete harmony. In a letter, dated March 15, 1979, Krishnamurti states this idea in his inimitable precision. “This sensitivity to the fallen leaf and to the tall tree on a hill is far more important than all the passing of examinations and having a bright career.”

The child becoming an integral whole, developing in a holistic way, would be accompanied by becoming whole and by a healing process that cannot be accomplished by outer acts. According to Krishnamurti, a change of society can only evolve from the inner to the outer and for him education was the key to this change.

158 V. Thakar, loc.cit., p. 45.
160 Mary Lutyens, Door, p. 45.
161 Peter Michel, Krishnamurti – Love and Freedom Approaching a Mystery, 113.