

MA Education 2nd Semester

Course Code - EDUCC 105

Philosophical Bases Of Education (Western)

Units: 1 to 20

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Syllabus

Course Type / Nature: Core

Course Code: EDUCC105

Course Title: PHILOSOPHICAL BASES OF EDUCATION (WESTERN)

Credits = 4 {Marks = 100 (70 + 30)}

Course Objectives:

To enable the learners to;

1. Understand the concept, bases, objective and types of education.
2. Understand and explain western schools of philosophy.
3. Understand and explain philosophical thoughts of some Western prominent Educational thinkers.
4. Understand the modern philosophies of education.

INSTRUCTIONS FOR THE PAPER SETTER AND CANDIDATES

Paper Structure:

- **Total Marks:** 70
- **Sections:** A, B, C, D, and E

Section A:

- **Objective Type Questions (MCQs, True/False, Completion)** – 6 questions, each carrying 1 mark.
- **Short Answer Questions** – 4 questions, each carrying 2 marks.
 - These questions will cover the entire syllabus uniformly.
 - **Word Limit for Short Answer:** 80–100 words each.

Sections B, C, D & E:

- Each section contains 2 **Long Answer Type Questions**, covering specific units of the syllabus.
 - Each question is worth 14 marks.
 - Some long answer questions may have sub-parts, each with its own mark distribution.
 - **Word Limit for Long Answer:** 800 words each.

Instructions for Candidates:

1. **Section A** is compulsory.
2. You must attempt one question (and/or its sub-parts) from **each of Sections B, C, D, and E**.
3. Follow the word limits for short and long answer questions

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Unit- 1. Concept of Education

Unit -2. Aims & Objectives of Education.

Unit -3. Functions of Education

Unit -4. Types of Education - Formal, Informal and Non-formal.

Unit -5. Bases of Education: Philosophical, Sociological and Psychological.

Unit -6. Idealism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Unit -7. Realism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Unit- 8. Naturalism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Unit- 9. Pragmatism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Unit- 10. Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Unit-11 Plato: Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State.

Unit- 12. Jean Jacques Rousseau: Aims of Education, Methods and Child-centric Education.

Unit- 13. Jean Jacques Rousseau: Curriculum and Contribution to Education

Unit-14. John Dewey: Aims of Education, Curriculum, Methods and Activity-Centred Education.

Unit -15. Friedrich Froebel : Aims of Education, Curriculum, Methods of Teaching.

Unit- 16. Behaviorism and their Implications for Education

Unit- 17. Marxism and their Implications for Education

Unit- 18. Logical Analysis and their Implications for Education

Unit- 19. Logical Positivism / Empiricism and their Implications for Education.

Unit- 20. Constructivism and their Implications for Education.

Sessional Work / Activities

Marks = 5 (under CCA Component)

A candidate is required to undertake any one of the following activities and submit a detailed report to the concerned teacher / PCP Coordinator. The activity will carry 5 marks:

1. Appraisal of Educational aims and methods proposed by any one western educational thinker in the present socio-cultural context.
2. Prepare a 'scrap book' on western philosophers/ Education thinkers along with their teaching.
3. Prepare a comparative report on educational ideas of Plato and Jean Jacques Rousseau.
4. Any other activity / activities that the concerned course teacher may think appropriate, can be allotted during PCP to the candidates.

Suggested Readings:

- Banerjee, A.C. & Sharma, S.R. (1999): Sociological and Philosophical Issues in Education. Jaipur: Book Enclave.
- Bhatia, Kamala and Baldev Bhatia, (1994). *The Philosophical and Sociological Foundations of Education*, Doaba House: Delhi
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- Chaube, S. P. and AkhileshChoube, (2000). *Philosophical and Sociological Foundations of Education*, VinodPustakMandir: Agra
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- Kneller, G.F. (1963): Foundations of Education. London and New York: John Wiley and Sons, Inc.
- Pandey, K.P. (1983) *Perspective in Social Foundations of Education*, Ghaziabad: AmitashPrakashan.
- Pandey, R.S. (1997): East West Thoughts on Education. Allahabad: Horizon Publishers.
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- Phillips, R.C. and Stalcup, R. J. (1968): Philosophic Systems and Education, Charles E. Merrill Publishing Company, Columbus, Ohio, A Bell and Howell Company, USA.

Richardson, V. (1997): *Constructivist Teacher Education: Building New Understandings*, The Falmer Press, Taylor and Francis Inc., 1900 Frost Road, Suite 101, Bristol, PA, 19007, USA.

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Saxena Swaroop, N.R. (2001) *Philosophical and Sociological Foundations of Education*, Meerut: Surya Publication.

Seetharamu, A.S.(2004). *Philosophy of Education*, Ashish Publishing House: New Delhi.

Sharma, A.P. (1997) : *An Approach to Philosophy of Education*. Delhi: Indian Publications.

Sharma, Santosh,(2006): *Constructivist Approaches to Teaching and Learning (Hand Book for Teachers of Secondary Stage)*, National Council of Educational Research and Training, New Delhi.

Sodhi, T.S. &Suri, A. (2003) : *Philosophical and Sociological Foundation of Education*. Patiala: Bawa Publications.

Taneja, V.R. (2002) *Foundation of Education*, Chandigarh: Mohindra Capital Publishers.

Weber, C.O. (1960): *Basic Philosophies of Education*. New York: Holt, Rinehart and Winston.

Wingo, G. Max, (1975). *Philosophies of Education*, Sterling Publishers Pvt. Ltd.: New Delhi.

UNIT – 1

Concept of Education

Lesson Structure

- 1.0 Introduction
- 1.1 Learning Objectives
- 1.2 Concept of Education; Etymological meaning of education; Wider meaning of education
Narrow meaning of education
Self- Check Exercise(1)
- 1.3 Indian Concept of Education ; Western Concept of Education ; Synthesized concept of education
Self- Check Exercise(2)
- 1.4 Summary
- 1.5 Glossary
- 1.6 Answer to Self- Check Exercises
- 1.7 References /suggested readings
- 1.8 Terminal Questions

1.0 Introduction

Dear student,

The Significance of Education: Education is considered the most important and honorable pursuit in human life. It serves as the foundation for all other endeavors and has an everlasting impact. It empowers individuals to reach their fullest potential in personal, spiritual, mental, social, and physical aspects. Education sets humans apart from animals and plays a crucial role in personal growth and societal transformation.

Definitions of Education: Education is a systematic process through which individuals acquire knowledge, experience, skills, and attitudes. It shapes an individual into a

civilized, refined, and cultured person. Education is also lifelong, occurring both consciously and unconsciously throughout one's life.

Philosophical View of Education: Education has its roots in philosophical thinking, particularly from ancient Greek philosophers like Plato. In Plato's Republic, education is seen as a means to civilize and humanize individuals, making them better in their relationships with others.

Educational Philosophy: The text mentions different philosophical perspectives on education, including idealism, pragmatism, naturalism, and realism. Despite these differences, idealism remains the most widely accepted in the Western view. Education is seen as a blend of theoretical and applied disciplines, encompassing elements from the sciences, social sciences, and normative sciences.

The Relationship Between Philosophy and Education: Education is both a practical discipline and a normative science. It requires objectivity from the physical sciences (like biology), a social perspective from psychology and sociology, and value considerations from ethics and logic.

1.1 Learning Objectives

After reading this lesson you will be able to:

- ✓ Understand Concept of Education
- ✓ Understand the different meaning of Education

1.2 Concept of Education

The concept of education is vast and multifaceted, making it challenging to define in one simple way. It touches on various aspects of human life, adding to its complexity. Over the centuries, philosophers and thinkers—from Socrates and Dewey in the West, to Yajnavalkya and Gandhi in the East—have proposed diverse definitions of education, shaped by their distinct philosophies and worldviews. As a result, education has been interpreted in many different ways, much like a diamond that reveals new facets when viewed from different perspectives, illustrating its richness and depth.

✓ **Education- A Lifelong Process**

In education, both the educator and the educand (learner) influence each other. The educator's personality affects the learner's behavior, and conversely, the learner's personality also impacts the educator.

Education as a Tri-polar Process

Education is sometimes seen as a tripolar process. This involves:

- The interaction between the educator's and the educand's personalities.
- The social setting, which influences the educand's behavior.

The nature of the educand is crucial to understand in the educational process. The educator must not only be aware of the strengths and weaknesses of the learner but also reflect on their own capabilities and limitations. This self-awareness allows the educator to tailor their approach to better meet the needs of the learner. Additionally, the social setting presented to the educand should be carefully crafted—simplified and purified—to minimize any unconscious environmental influences that could subtly impact the learner's development. This ensures that the learning experience remains focused and constructive, promoting optimal growth.

Education as a Deliberate Process

Education is both a conscious and deliberate activity. The educator is fully aware that their goal is to develop the child's personality in specific ways by modifying their behavior intentionally.

Education as a Psychological and Sociological Process

From a psychological perspective, the educator must understand the child's nature, interests, capacities, and limitations. From a sociological standpoint, the educator must also consider how the child's individual characteristics fit into the broader social context.

The Meaning of Education: Manifestation, Acquisition, and Transaction

The meaning of education can be understood in different ways, such as:

- **Manifestation:** The expression or unfolding of the individual's potential.
- **Acquisition:** The process of acquiring knowledge, skills, and values.
- **Transaction:** The interactive process between the educator and the educand.

The Definition of Education and Its Philosophical Foundations

The definition of education is influenced by underlying philosophical beliefs about human nature, society, and the relationship between the two. These convictions shape how education is viewed and implemented.

- **Education as Acquisition:** Education focuses on the ability to acquire knowledge through inquiry into the external world. The child's brain is like a sponge, absorbing information from the environment that it finds significant.
- **Education as Transaction:** Education is a dynamic interaction between the learner and the environment. Similar to how a sculptor chisels a shapeless rock into a beautiful form, the teacher shapes the child, bringing out their inherent potential through a two-way process.

Definitions of education

- **Rabindranath Tagore** views education as a way to discover the ultimate truth, enlightening the mind with inner light, love, and meaning.
- **Dr. Zakir Husain** focuses on the individual's development, aiming to achieve the fullest potential of the mind.
- **Swami Vivekananda** sees education as a process of revealing the divine perfection inherent in every person.
- **Aristotle** defines education as the cultivation of a sound mind and body, fostering intellectual, moral, and spiritual growth to enable the appreciation of truth and beauty.
- **Rousseau** advocates for an education that allows the child to develop naturally from within.
- **Herbert Spencer** views education as a means to enable one to live fully and harmoniously.

- **Plato** describes education as the capacity to experience the appropriate feelings at the right moment.
- **Pestalozzi** Education is the development of the child's natural abilities through nurturing, love, and a balanced approach to intellectual, physical, and moral development
- **Froebel** explains education as the unfolding of a child's innate potential.
- **T.P. Nunn** emphasizes individual development to contribute uniquely to humanity.
- **John Dewey** describes education as a continuous process of experience, enabling an individual to interact with their environment and reach their potential.
- **Rig Veda** stresses self-reliance and selflessness as key outcomes of education.
- **Upanishads** defines education as the path to salvation, transcending material pursuits.
- **Kautilya** highlights education as training for the country and fostering love for the nation.
- **Shankaracharya** focuses on self-realization through education.
- **Guru Nanak** sees education as self-realization and serving humanity.

University Education Commission stresses that education is not just for earning a living, but also for spiritual growth and virtue.

- **Comenius** advocates for the holistic development of the individual.
 - **Confucius** focuses on education as the realization of one's virtue.
 - **J. Krishnamurti** emphasizes education's role in helping individuals grow in love and goodness.
 - **Radhakrishnan** reiterates the Indian perspective on education as the pursuit of truth and virtue, transcending mere livelihood.
 - **J.F. Herbert** sees education as a means to develop good moral character.
- Mahatma Gandhi:** "By education I mean an all-round drawing out of the best in man - body, mind and spirit."

Etymological meaning of education

teaching to drawing out potential and guiding individuals:

- **Educare:** Means "to bring out" or "to nourish."
- **Educere:** Translates to "to lead out" or "to draw out."

Educatum: The act of teaching or training is called **instruction**.

- **Educatus:** Means "to bring up, rear, or educate."
- **Educatio:** Refers to "breeding," "bringing up," or "rearing."

In addition to these Latin roots, the Greek word "pedagogy" is often used as a synonym for education. Meanwhile, in India, education is described with two primary terms from Sanskrit:

- **Shiksha:** Derived from the verb "shas," meaning "to discipline," "to control," "to instruct," or "to teach."
- **Vidya:** Coming from the root "vid," meaning "to know." Vidya refers to the subject matter of knowledge, emphasizing the importance of disciplining the mind and imparting knowledge in Indian educational thought.

What is Not Education?

Simply becoming literate, obtaining a degree, gaining knowledge, or learning new skills is not necessarily education. Education, in its true essence, goes beyond these acts and aims at holistic development.

Wider Meaning of Education

Education is not confined to the classroom or formal training. William H. Kilpatrick suggests that "all life thoughtfully lived is education." He emphasizes that education is a lifelong process, shaped by various influences—social, cultural, political, domestic, geographical, and even environmental factors like soil and climate.

John Stuart Mill expands this idea, stating that education includes everything we do for ourselves or others to bring us closer to realizing our true potential. It encompasses the direct and indirect effects of laws, government, social life, and even natural conditions. In this broader view, every environment and every activity contributes to shaping a person.

1. "Education is not merely the acquisition of knowledge or skills; it is the comprehensive transformation of human behavior, the cultivation of character, and the holistic development of a person."

Lifelong Process: Education is seen as an ongoing journey that begins at birth and

continues throughout life. It is not confined to specific times or places, nor is it limited to formal schooling.

2. **Holistic Development** Gandhi's view on education was centered around the idea of "**Nai Talim**", or "Basic Education," which was designed to integrate intellectual, physical, moral, and spiritual development. He believed that education should be a process that fosters the development of a well-rounded individual, not just an accumulation of academic knowledge. According to Gandhi, education should prepare individuals to live a life of service, self-reliance, and simplicity.

Experiences as Educative: According to the wider perspective, all life experiences contribute to education. These experiences are gained systems like schools but also from informal settings such as home, friends, travel, media, and social interactions.

3. **Unconscious Learning:** Often, education occurs without the learner being conscious of it, making it a subtle, continuous process influenced by the environment.

Narrow Meaning of Education:

1. **Specific and Intentional:** In contrast, the narrow meaning of education refers to structured and deliberate teaching, typically conducted in formal institutions like schools.
2. **Teacher-Led:** This education is intentional and involves a mature, experienced teacher imparting knowledge and skills to a younger or less experienced student.
3. **Focus on Knowledge and Skills:** The focus in this narrow view is on the teaching of specific, predefined material, often with an emphasis on academic knowledge and societal values.
4. **Instructional and Systematic:** The narrow view of education is methodical and often involves a conscious effort to transmit knowledge from one generation to the next, usually through institutions like schools and colleges.

Key Differences:

- The **wider view** sees education as a **holistic, lifelong, and continuous process** involving all aspects of human experience, while the **narrow view** focuses more on **formal, structured, and intentional instruction** within specific institutions.

- In the **wider sense**, education is often **incidental**, meaning it can happen without direct intention or awareness. In contrast, the **narrow sense** emphasizes **intentionality**, where education is delivered with a specific purpose and direction in mind.

Overall Implication:

- Education is a **dynamic, multifaceted process**. The wider view encompasses everything that shapes a person throughout their lifetime, whereas the narrower view focuses on formal teaching processes that prepare individuals with particular knowledge and skills to contribute to society.

Self- Check Exercise(1)

1. Etymologically, the word 'Education' has been derived from different Latin words.

- a) 'educare' which means.....
- b) 'educere' which means
- c) 'educatum' which means
- d) 'educatus' which means.....

2. What is the origin of the word Education?

(a) 'E' and 'Catum' (b) Edu and 'Catum' (c) Word 'Educate' (d) None of these.

3. Education is a Process.

- a) Lifelong
- b) Bipolar
- c) Tri-polar
- d) All of the above

1.3 Indian concept of Education

The Indian perspective on education has historically been rooted in spiritual and holistic development, focusing not only on intellectual growth but also on personal and moral character. Various thinkers and philosophies have emphasized the importance of integrating spiritual development into the educational process:

- **Yajnavalkya** suggested that true education is that which shapes an individual's character, making them useful to society.
- The **Rig Veda** defines education as that which makes an individual self-reliant and selfless, stressing values of independence and altruism.
- The **Upanishads** view education as a path toward salvation, aligning knowledge with spiritual enlightenment.
- **Tagore** emphasized that education should help individuals find the ultimate truth, freeing them from worldly attachments.
- **Gandhiji** defined education as a means for the all-round development of the individual, fostering growth in the body, mind, and spirit.
- **Shankaracharya** also associated education with spiritual liberation, pointing to the inner enlightenment that education should foster.
- **A.S. Altekhar** saw education as a source of power, shaping an individual's physical, mental, intellectual, and spiritual faculties.
- **Sri Aurobindo** focused on the idea that education should draw out the best and most intrinsic qualities of the child, allowing the natural development of their potential.

M.K. Gandhi's view was similarly holistic, as he emphasized education as an all-encompassing process that should nurture both the intellectual and spiritual growth of an individual, recognizing that literacy is just one part of a much broader educational journey.

Western Concept of Education:

In contrast, Western educational philosophies have often been more pragmatic and focused on the development of individual abilities in relation to society and the environment.

- **Aristotle** emphasized the importance of a sound mind in a sound body, indicating the need for balance in intellectual and physical development.
- **John Dewey** viewed education as a tool for the development of all an individual's activities, enabling them to control their environment and engage with it meaningfully.
- **G.S. Thompson** emphasized the role of the environment in shaping an individual's behavior and habits through education.
- **Plato**, one of the earliest Western thinkers on education, saw it as a life-long process aimed at developing the ideal citizen. He advocated for education that helps individuals both rule and obey, focusing on moral and civic responsibility as a lifelong goal.

Comparison:

The Indian approach tends to be more spiritual, aiming for holistic and selfless development, with a deep connection to one's inner self and society. The Western view, although diverse, often emphasizes intellectual growth, social responsibility, and practical skills necessary for citizenship and personal development.

In summary, both traditions aim at human development, but the Indian view integrates spirituality and self-realization, while the Western approach tends to focus more on individual capabilities and social roles. Both systems seek a balance, but the Indian approach places greater weight on moral and spiritual growth, while the Western model prioritizes intellectual and social diverse.

The concept of education, as discussed by various philosophers and thinkers from both Western and Eastern traditions, revolves around the holistic development of an individual. Plato, Robert R. Rusk, and A.G. Hughes emphasize that education goes beyond simply providing knowledge and skills; it is a process that nurtures human virtues, shapes the individual's character, and instills values that serve both individual and societal well-being.

Key Ideas on Education:

1. Humanist Perspective:

- Plato believed that true education helps in the civilized and humane interaction between individuals, promoting virtue and moral development. This view continues to influence educational thought in the West and East alike.
- The idea of education as a process of inculcating values, as emphasized by Plato, supports the notion that education helps in the development of the soul, which is gradually unfolded over time.

2. Universal Values and Personality Growth:

- Robert R. Rusk argued that the ultimate aim of education is the enhancement of personality, with an emphasis on universal values that shape the individual's character.
- A.G. Hughes added that discipline in education is not about forced obedience but about submission to the example of those who are admired for their virtues. This promotes internal development over external control.

3. The Role of Nature and Freedom:

- Rousseau's view of education as the adherence to nature suggests that true learning comes from a natural unfolding of the individual, with a focus on freedom and self-directed growth.
- Froebel echoed a similar sentiment by advocating for an education that is passive and protective rather than directive, allowing the child to develop naturally.

4. Social Integration and Individuality:

- Aldous Huxley recognized the balance education must strike between making individuals fit into society while also preserving their individuality.
- Education, in this sense, must aim at making the individual aware of their role in society while nurturing their unique characteristics.

Synthesized Concept of Education:

From the diverse perspectives of education discussed above, several common themes emerge:

1. A Lifelong Process:

- Education is continuous and lifelong, extending from birth to death, and contributes to the ongoing development of an individual.

2. Unfolding of Potential:

- Education is not about imposing knowledge but about gradually unfolding and developing the inherent potential of the individual. Sri Aurobindo's view encapsulates this perfectly: education should help the soul draw out what is best within itself for noble use.

3. Child-Centered Approach:

- True education must be grounded in an understanding of child psychology. Both Western and Indian thinkers agree that education should cater to the developmental stages of an individual, from infancy to adulthood.

4. Individual and Social Development:

- Education should focus on both the personal growth of the individual and their role in society. Plato's model of education based on individual capacities for social service reflects this dual aim.

5. Total Development:

- Education must aim at the total development of the individual, encompassing physical, mental, and spiritual growth. This approach is holistic, recognizing the complexity of human nature and the need to nurture all aspects of the individual's personality.

Conclusion:

In conclusion, education, as synthesized from the views of various philosophers, is a lifelong, holistic process aimed at the full development of an individual. It encompasses not only knowledge and skills but also moral, emotional, and social development, preparing the individual to contribute meaningfully to society while preserving their uniqueness. It is about gradually unfolding the best in each person, helping them realize their potential for noble purposes.

Self- Check Exercise(2)

1. Which of the following statements is correct?

(a) Education is an art (b) Education is a science(c) It is neither an art nor science

(d) To some extent it is art and to some extent it is science.

2. Education is essential for every society and individual. True / False

3. The knowledge of the nature of the teacher is at once very useful and essential.

True / False

4 .In the wider sense, Development of individuality as an aim of education can be described as:

(a) Self-Expression (b) Natural Development (c) Self-Realization

(d) State-Socialism

1.4 Summary

Education is a dynamic and evolving process that shapes individuals and societies. It involves the interaction between educators, learners, and social forces to help individuals become socially adaptable and responsible.

Functions of Education in Individual Life:

1. **Adaptation to Environment:** Helps individuals adjust to their surroundings.
2. **Civilizing the Individual:** Teaches societal norms and behaviors.
3. **Satisfaction of Needs:** Addresses both physical and emotional needs.
4. **Vocational Efficiency:** Prepares individuals for work and professional success.
5. **Achievement of Material Prosperity:** Supports financial success and security.
6. **Self-sufficiency:** Encourages independence and self-reliance.
7. **Development of Character:** Promotes ethical values and virtues.
8. **Development of Personality:** Shapes an individual's identity and strengths.
9. **Preparation for Life:** Prepares for challenges and opportunities in life.
10. **Creation of Good Citizens:** Fosters responsible, active participation in society.

Functions of Education in National Life:

1. **Training for Leadership:** Cultivates future leaders for the nation.
2. **National Development:** Contributes to the country's overall growth.

3. **Emotional Integration:** Fosters unity and emotional bonds among citizens.
4. **Inculcation of Civil & Social Duties:** Instills a sense of responsibility and citizenship.
5. **National Integration:** Promotes harmony and unity within the country.
6. **Training for Morality:** Encourages ethical behavior and values.
7. **Supply of Skilled Manpower:** Provides the workforce needed for various sectors.
8. **Priority of National Interest:** Aligns individual efforts with national goals.
9. **Promotion of Social Efficiency:** Enhances the overall effectiveness of society.

Dimensions of National Development:

1. Economic Functions:

- Building a socialistic society
- Increasing wages for all
- Reducing the gap between rich and poor
- Improving rural and urban areas
- Providing full employment and agricultural development
- Ensuring food and shelter for all

2. Political Functions:

- Ensuring individual liberties and freedoms
- Upholding the rule of law and equality
- Enabling voting rights and parliamentary democracy

3. Social Functions:

- Overcoming the caste system
- Promoting respect for women

4. Cultural Functions:

- Strengthening national unity and solidarity
- Fostering co-operation, harmonious living, and global concerns for humanity
- Promoting modernization and integrating unity in diversity principles.

This holistic approach to education emphasizes the role of education in shaping both individuals and nations through social, economic, and cultural development.

1.5 Glossary

1. ☐ **Education:** Education is the process of enabling individuals to acquire knowledge, skills, values, beliefs, and habits within a community. This process occurs through a variety of methods such as storytelling, discussions, formal teaching, training, and research. The goal is to impart and share information, fostering learning and growth among individuals.
☐ **Development:** Development refers to the process of improving or growing something by expanding, refining, or enhancing its existing state. It can be applied to individuals, communities, organizations, or societies to increase their capacity, performance, or overall well-being.

1.6 Answer to Self- Check Exercise(1)

1. a) 'to bring out' or 'to nourish'. b) 'to lead out' or 'to draw out'. c) 'act of teaching' or 'training'. d) 'to bring up, rear, educate'. 2. (a) 3. (d)

Answer to Self- Check Exercise(2)

1. (d) 2. True 3. False 4. (c)

1.7 References /suggested readings

- Dr. Y.K. Singh. (2008). *Philosophical Foundations of Education*, APH, Publishing coop, pvt. Ltd.
- Dr. Shukla; Parihar & Singh. (2014). *Philosophical and Sociological Foundations of Education*, R.Lall book Depot.
- Gupta S. (2005). *"Education in Emerging India: Teachers role in Society."* New Delhi, Shipra Publication.
- Prof Ramesh Ghanta & B.N. DASH (2006). *Foundation of Education*, Neelkamal publication pvt ltd Educational publisher, New Delhi ISBN : 81-8316-108-1

1.8 Terminal Questions

1. What do you understand by education? Clarify its meaning.
2. Explain the narrow meaning of education.
3. Differentiate Indian Concept of Education and Western Concept of Education.

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UNIT – 2

Aims And Objectives of Education

Lesson Structure

- 2.0 Introduction
- 2.1 Learning Objectives
- 2.2 Aims and Objectives of Education
 - Self- Check Exercise(1)
- 2.3 Individual and social aims in education
 - Self- Check Exercise(2)
- 2.4 Summary
- 2.5 Glossary
- 2.6 Answer to Self- Check Exercises
- 2.7 References /suggested readings
- 2.8 Terminal Questions

2.0 Introduction

Dear student,

Education is essential to human life, almost as crucial as mother's milk. It's a lifelong process, with planned and deliberate education shaping an individual's growth. It is seen as a means to civilize and socialize individuals, helping solve various life challenges.

Educational Definitions: Education has been defined in various ways by different philosophical schools such as idealism, pragmatism, naturalism, and realism. Despite these differences, the most common and accepted view in the West is the humanistic definition offered by Plato.

Education as a Discipline: While education can be a theoretical study, it's also practical and applied. It straddles both theoretical and applied science categories, being both a social science and a normative science. It draws from disciplines like biology (objective science), psychology and sociology (social sciences), and ethics and logic (normative sciences).

Major Ideas: The key ideas to explore are:

Meaning of Education: The process of development and learning, involving conscious and planned efforts.

Meaning of Philosophy: Understanding the nature of knowledge, reality, and existence.

Philosophy and Education: The relationship between educational practices and philosophical principles.

Relationship between Philosophy and Education: Education is deeply influenced by philosophical beliefs, which guide its methods, goals, and values.

Education has long been regarded as essential to an individual's life, akin to the vital nourishment provided by a mother's milk. From birth, individuals are continuously educated, whether consciously or unconsciously, in a structured manner. Education is a lifelong process. However, in this context, we are referring to education as a deliberate and planned process with a specific goal in mind. For a society that is civilized and socialized, education is the fundamental means. Its purpose is to guide individuals toward perfection. Societies place great value on education because it is seen as a solution to various life challenges. Education is often regarded as the key to resolving many of the world's problems.

The concept of education as a distinct discipline is relatively recent. Educational thinking, like other fields of knowledge, began with the philosophical reflections of ancient Greek thinkers. In his work *Republic*, Plato asserts that "true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relations to one another and to those under their protection." This humanistic view of education proposed by Plato remains one of the most accepted definitions in Western thought. Across the world, education has been viewed as a means of instilling values. Various philosophical schools, such as idealism, pragmatism,

naturalism, and realism, have defined education in different ways. However, the overall understanding of education remains largely idealistic. Without a foundational idealism, education would not be meaningful. In fact, education is considered more of an applied discipline than a theoretical one. Therefore, in the classification of sciences, education can be placed in both the theoretical and applied categories. It is a social science, but as a study of educational ideals, it is also considered a normative discipline.

The practice of education draws upon the objectivity of physical sciences such as biology, the social sciences such as psychology and sociology, and the value-oriented focus of normative sciences like ethics and logic.

The core concepts of this lesson are divided into four key sections: the meaning of education, the meaning of philosophy, the relationship between philosophy and education, and the connection between education and philosophical thought.

2.1 Learning Objectives

- ✓ Understand Aims & Objectives of Education.

2.2 Aims and Objectives of Education

The goals of education are intrinsically linked to human life, shaped by both idealistic aspirations for human potential and the current realities of existence. These aims evolve from our vision of the life we want for humanity, while simultaneously reflecting human nature. The process is dual: it includes an idealistic perspective that anticipates human development and a realistic one grounded in the present conditions of society and life. As such, while the essence of human nature has remained relatively unchanged, the aims of education may adapt, yet their core purpose often endures over time.

As Clark aptly stated, “No writer on education, however much he may strive after universality of thought, can wholly shape himself free from the influence of time and place.” This quote emphasizes the fact that educational goals cannot be separated from the context in which they are formed—shaped by both the time period and the cultural or societal norms of the place. Therefore, the aims of education are inherently shaped by

historical and societal influences, even as they aspire to guide human growth and potential.

Aims of Education in human life.

Livelihood: Education aims to equip individuals with the skills and knowledge necessary to earn a living. By identifying and honing their abilities, education helps people secure their livelihood and become self-sufficient.

Development of Personality:

A well-rounded education is key to achieving this balance. It goes beyond academic knowledge, providing opportunities for personal growth in areas such as emotional intelligence, social skills, creativity, and critical thinking. With these skills, individuals are not only able to meet their own needs but are also empowered to contribute positively to society. In turn, this enhances social cohesion and encourages collective well-being.

1. **Intellectual Development:** Intelligence is what distinguishes humans from other living beings. Through education, individuals enhance their intellectual capacities, develop scientific knowledge, and gain mastery over nature, which has contributed to human progress.
2. **Physical Development:** Physical well-being is vital for survival. Education also focuses on developing a healthy and strong body, recognizing that good physical health is necessary for both personal well-being and the ability to meet life's demands.
3. **Moral Development:** Ethical values and moral character are essential in guiding human life. Education fosters the development of virtues like honesty, integrity, and responsibility, ensuring individuals contribute positively to their families, communities, and society.
4. **Aesthetic Development:** Beyond survival, humans seek to enrich their lives with beauty and creativity. Education nurtures an appreciation for art, design, and beauty, helping individuals pursue not only practical but also aesthetically fulfilling experiences.
5. **Social Development:** Since humans live within social environments, education helps individuals acquire the social skills necessary for cooperation, empathy, and effective communication, thereby ensuring smooth integration into society.

6. **Cultural Development:** Culture is what differentiates humans from other species. Education helps preserve and pass on cultural values, traditions, and practices, enabling individuals to maintain connections with their heritage and contribute to the cultural continuity of their society.
7. **Spiritual Development:** Spirituality is a unique feature of human existence. Many educational systems, particularly in India, emphasize spiritual growth, recognizing the importance of inner development, connecting with higher powers, and pursuing a meaningful life.
8. **Total Development:** Education aims for the holistic development of all the aspects to nurture well-rounded individuals who can thrive in the areas of life.
9. **Training for Civic Life:** Education prepares individuals to be active and responsible citizens. It ensures that they understand their roles in society, fulfill their obligations, and contribute to the common good in a civilized and democratic society.
10. **Training in International Living:** In a globally connected world, education now also focuses on preparing individuals to adapt to diverse cultures and global challenges. This involves moving beyond national boundaries to adopt a more international, universal perspective on life and human progress.

Aims of Education in the Emerging Indian Society

The National Education Commission, under the chairmanship of Dr. D.S. Kothari, was established in 1964 to set forth a vision for India's education system over the next two decades. The Commission highlighted several key aims for education, emphasizing the following:

1. **Increasing Productivity:** Education should contribute to the nation's economic growth by enhancing productivity. This means that education do not only be an intellectual pursuit but also an engine for economic development.
2. **Achieving Social and National Integration:** Education should foster a sense of unity and solidarity among the diverse social groups and regions of India, promoting a shared national identity.
3. **Accelerating Modernization:** The educational system should focus on modernizing society by promoting scientific, technological, and social advances.

4. **Cultivating Social, Moral, and Spiritual Values:** Education should not only impart knowledge but also develop character and ethical values, ensuring the holistic growth of individuals.

To make these aims achievable, it is essential to relate education to productivity. When education drives productivity, it contributes to the national income, which in turn funds further educational development, creating a "rising spiral" that sustains itself.

Key Recommendations:

- **Science Education:** Science education should be a core component of school curricula. This is essential for modernization, as science and technology play an important role in development. All students, even those pursuing humanities and social sciences, should engage with scientific concepts to better understand the world.
- **Work Experience:** Integrating practical work experience into the education system is vital. Students should engage in productive work that connects them to real-world industries and applications. This could include activities in workshops, farms, factories, or other productive settings, making education more hands-on and directly tied to national development.
- **Vocational Bias:** At the secondary education level, there should be a stronger focus on vocational training, particularly in areas like agriculture and technology. This ensures that students acquire skills directly relevant to the economy.
- **Linking Education with Technology:** The ultimate goal is to prepare students for a world where technology and science-based industries dominate. Education should, therefore, emphasize how science and technology can be applied to improve productivity across sectors, including agriculture and industry.

In summary, the Commission's vision aims to create a well-rounded education system that promotes both intellectual and practical skills, empowering students to contribute meaningfully to national growth and social cohesion.

Self- Check Exercise(1)

1. National Education Commission in its recommendations emphasized on the following aims of education....

- (a) Increasing productivity. (b) national integration.
(c) Accelerating the process of modernization (d) All of the above

2. "Education according to Indian tradition is initiation into the life of spirit, a training of human soul in the pursuit of truth and the practice of virtue." Who speaks about education in these words:

- (a) Kant (b) Indian Education Commission
c) Aristotle (d) Pestalozzi,

2.3 Individual and social aims in education

1. **Individual vs. Society in Education:** Education can either focus on training individuals to reach their full potential or train individuals to fit into societal roles and meet social needs. The tension between these two goals has been a central issue in educational theory for centuries.
2. **Development of the Individual:** Several thinkers and philosophers highlight the importance of developing the individual:
 - **Self-Reliance and Independence:** In line with this, education should aim to cultivate qualities like taste, independence of judgment, and respect for intelligence.
 - **Human Potential:** Education is a means to release and discipline the mind and spirit.
 - **Holistic Development:** Mahatma Gandhi's perspective emphasizes an all-around development—body, mind, and spirit, aiming for self-reliance.
3. **Philosophical Perspectives:**
 - **Rig-Veda:** Education helps make a person self-reliant.
 - **Sir Percy Nunn:** Emphasizes that true human progress comes from individual activity.

- **Aristotle:** Advocates for the creation of a "sound mind in a sound body," suggesting the importance of both intellectual and physical development.
- **Kant:** Suggests education develops the individual's capacity to reach perfection.
- **Pestalozzi:** Focuses on the natural and progressive development of human powers.
- **Froebel:** Views education as a process through which children make their internal world manifest in the external world.

4. Educational Systems Across Cultures:

- **Indian Tradition:** The University Education Commission speaks to a spiritual and virtuous aim of education, which is deeply rooted in Indian tradition.
- **Greek and Roman Influences:** These traditions raised the issue of whether education should prioritize the development of the individual or the role of the individual in society.

Key Take aways:

- Education has historically struggled to balance individual development with societal needs.
- The ideal education system supports the holistic development of the individual, nurturing mind, body, and spirit, with a deep connection to human potential.
- Different educational thinkers have emphasized varying aspects, such as intellectual growth, physical health, spiritual depth, and personal freedom.

The broader question you mentioned—whether education should focus more on the individual or society—remains central to modern debates in education.

Why Stress on Individual Aim

Biologist's Support to Individual Aim of Education

Biologists like Prof. G. Thompson argue that education is fundamentally for the individual. Its main goal is to help the individual survive and live a complete life. He stresses that the community exists for the individual, not the other way around. According to this perspective, the

individual is the end, and the community is simply a means to support the individual's development. Education, therefore, should focus on the individual rather than the collective.

2. Naturalists' Support to Individual Aim of Education

Naturalists, such as Rousseau and Nunn, emphasize the importance of the natural development of the individual. Rousseau, for example, argued that humans are inherently good in their natural state, but society and its influences corrupt this purity. He believed that education should be designed in a way that respects the innate nature of the child, allowing for a free and harmonious development that aligns with natural instincts. By doing so, the educational process supports the independent and authentic growth of the individual.

3. Psychologists' Support to Individual Aim of Education

Psychologists support the idea that every child is unique. They argue that no two individuals are alike, so education should cater to the unique needs, abilities, and potential of each student. The role of education, in this view, is to help develop each child's innate abilities, ensuring that their maximum potential is realized. By focusing on individual differences, education can be more personalized and effective.

4. Spiritualists' Support to Individual Aim of Education

Spiritual thinkers believe in the uniqueness and divine nature of each individual. They assert that the purpose of education is to help the individual achieve self-realization and spiritual growth. For example, Swami Vivekananda emphasized that humans are potentially divine, and the role of education is to bring out this divinity by controlling both external and internal nature. Education, in this sense, is a means to help individuals discover their higher, spiritual potential.

5. Progressivists' Support to Individual Aim of Education

Progressivists argue that the world's progress has always been driven by remarkable individuals who have made unique contributions throughout history. They believe that education should provide the conditions necessary for the complete development of individuality. This way, each person can contribute their original ideas and innovations to society. According to

progressivists, education should nurture each individual's potential so they can make meaningful contributions to human life.

Self- Check Exercise(2)

1. What is called education acquired without any specific purpose, fixed period and place?

(a) Indirect Education(b) Individual Education(c) Informal Education(d) Formal Education.

2. What is the main centre of informal Education?

(a) Society (b) Family(c) Radio and Television(d) All of the above.

3. Which is the first school for a child's education?

(a) Society (b) Friends(c) Family(d) School.

2.4 Summary

Education is a dynamic process, which involves the interplay of the educator, educand and the social forces to make an individual socially adjustable and responsible. Functions of education in individual Life are Adaptation to Environment, Making the man civilized , Satisfaction of Needs , Vocational efficiency , Achievement of material prosperity , Achievement of self sufficiently, Development of character , Development of personality , Preparation for life and Creation of Good citizens. Functions of Education in National life are Training for leadership, National development ,Emotional integration , Inculcation of civil & social duties, National Integration , Training for Morality, Supply of skilled manpower, Priority of National Interest and Promotion of social efficiency. Dimensions of National Development are mainly four-fold; Economic Functions, Building a socialistic pattern of society , Ensuring increased wages for all , Bridging the gap between the rich & the poor , Village & rural upliftment, Urban development and Ensuring full & proper employment for every individual . Development of agriculture; Provision of food & shelter. Political Functions; Individual liberty of thought & speech, Freedom of association, Due process of law & equality before law, Right to vote and Parliamentary democracy. Social Functions; Rising above caste system, Respect for women .Cultural Functions; Basis of entire fabric of national progress, Integration & solidarity , Signifies the implementation of the principles of unity in diversity , Values ingrained – Co-operation, Co-existence, Spirit of harmonious living , Way of life , Every individual – a significant link in human chain and Developing a global concern for mankind as promoting modernization.

2.5 Glossary

1. **Aims:** The purpose of doing something, and what you hope to achieve.

2. **Objective:** A thing aimed at or sought; a goal.

2.6 Answer to Self- Check Exercise(1)

1. (d) 2. (b)

Answer to Self- Check Exercise(2)

1. (c) 2. (d) 3. (c)

2.7 References /suggested readings

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2.8 Terminal Questions

1. Discuss aims of education in human life.
2. Explain aims of Education in the Emerging Indian Society.
3. Discuss Individual and social aims in education.

UNIT – 3

Functions of the Education

Lesson Structure

- 3.0 Introduction
- 3.1 Learning Objectives
- 3.2 Functions of Education in human life and national life

Self- Check Exercise

- 3.3 Summary
- 3.4 Glossary
- 3.5 Answer to Self- Check Exercise
- 3.6 References /suggested readings
- 3.7 Terminal Questions

3.0 Introduction

Dear student,

Education is a relatively recent discipline and has been shaped over time by philosophical deliberations. Plato's idea of education in *Republic* stresses its role in humanizing individuals and shaping their relations with others. Education is often seen as the process of inculcating values, and it is highly idealistic in nature. Philosophy is an overarching discipline that influences various aspects of life, including education.

It provides the foundational thinking about education and informs how it is perceived in different contexts (idealistic, pragmatic, etc.). Different philosophical schools of thought (idealism, pragmatism, naturalism, realism) have various views on education. Despite these differences, education is often viewed in idealistic terms because it involves the transmission of values, beliefs, and ideas about the world.

Education is seen as both a theoretical and applied discipline. It draws on the objectivity of physical sciences (like biology), the social aspects of social sciences (like psychology and sociology), and the value considerations of normative sciences (like ethics and logic). Education is, therefore, a social science that also incorporates idealistic and normative elements. Major Ideas of the Lesson:

Education as a recent discipline rooted in ancient philosophical traditions.

Plato's humanistic definition of education as a means to civilize and humanize individuals.

Various philosophical perspectives on education (idealists, pragmatists, naturalists, realists).

The dual nature of education as both a theoretical and applied discipline, encompassing the objectivity of physical sciences, the social aspects of the social sciences, and the value considerations of normative sciences.

3.1 Learning Objectives

- ✓ Explain Functions of Education.

3.2 Functions of Education

Education is a fundamental aspect of human life, playing a crucial role in individual and societal development. It influences character, personality, culture, and skills, shaping individuals to contribute to their communities and nations.

Key Functions of Education

1. Development of Natural Abilities – Enhances innate talents, imagination, and thinking skills through appropriate learning opportunities.
2. Character Building – Shapes moral values and conduct through informal education in family and society.
3. Personality Development – Helps individuals adapt to their environment and express their individuality.

4. Preparation for Adult Life – Equips individuals with knowledge and skills for economic independence and employment.
5. Control of Basic Instincts – Teaches self-discipline and social responsibility in personal and communal life.
6. Creation of Responsible Citizens – Develops awareness of rights, duties, and participation in governance.
7. Development of Community Sense – Encourages cooperation, unity, and social harmony.
8. Preservation of Culture and Civilization – Transmits traditions, customs, and accumulated human knowledge to future generations.
9. Encouragement of Social Welfare – Promotes critical thinking and reform for societal improvement.
10. National Development – Strengthens national identity and inspires citizens to contribute to their country's progress.
11. Effective Use of Leisure – Educates individuals on using free time productively.
12. Cultural Awareness – Fosters understanding and respect for diverse cultures, enhancing social unity.
13. Emotional Unity – Counteracts divisive forces like casteism and regionalism to create national solidarity.
14. Promotion of Internationalism – Encourages global cooperation and unity in an interconnected world.

Education, therefore, is not just about gaining knowledge but about holistic personal growth, social cohesion, and national and global development.

Functions of education in national life.

The functions of education in national life are vital to shaping the cohesion and development of a country. These functions help create a sense of unity, shared purpose, and progress within a nation. Let's break down the key functions highlighted in your description:

1. **Maintaining Communal Interests and Traditions:** Education helps to create a shared understanding and respect for a nation's common traditions and values. In countries with diverse cultures and languages, such as India, education plays a crucial role in fostering a sense of national unity through a common curriculum and various extracurricular programs. This helps overcome the differences between various cultural and linguistic groups and builds a sense of belonging.
2. **Similarity of Political Ambitions:** Education propagates political awareness and ambitions. In the case of India, the education system helped ignite a collective political awakening, especially through the study of history, which led to the desire for independence. A unified political ambition among citizens is necessary to ensure a nation's political stability and unity.
3. **Diffusion of Emotional Unity:** Emotional unity helps to bind the citizens of a nation. Education contributes to this by promoting a sense of national identity, shared heritage, and pride. It counters divisive forces such as communalism, casteism, and regionalism. Teaching a common history and cultural heritage in schools plays a crucial role in fostering emotional unity.
4. **Development of a National Language:** Language serves as a primary medium for communication and thought. A common language helps unite a nation by facilitating communication and understanding. While diversity in languages doesn't inherently hinder national unity, a national language can serve as a strong unifying factor.
5. **Respect for All Religions:** In a secular state like India, education plays a role in promoting tolerance and respect for all religions, helping counter divisive communalism. It ensures that citizens understand the importance of religious equality and harmony, which is crucial in maintaining peace and unity.
6. **Training for Leadership:** Strong leadership is essential for a country's progress. Education helps to identify and nurture leaders in various fields, such as politics, economics, culture, and industry. By equipping future leaders with knowledges, skills, and values, education plays a key role in a nation's advancement.
7. **Fulfilling the Need for Skilled Workers:** Apart from producing leaders, education is also necessary for developing skilled workers who contribute to the nation's progress in industries, commerce, and other sectors. Efficient workers are needed across all aspects of society, including social and political spheres.

8. **Consciousness of Duties:** Education instills a sense of responsibility among citizens, teaching them about their rights and duties toward their nation. This is especially important in democratic societies, where citizens need to be aware of their roles in ensuring the country's progress and stability. Teaching students about civic duties encourages responsible citizenship.
9. **Evolution of a National Feeling:** The strength of a nation depends on its citizens' ability to prioritize national interests over personal or narrow group interests. Education cultivates this sense of national duty and helps individuals understand their role in contributing to the broader national welfare.

In conclusion, education is a key instrument in shaping national life by promoting unity, fostering a shared sense of purpose, and creating responsible, skilled citizens who can lead and contribute to the nation's development. It helps in overcoming divisions and encourages a cohesive, forward-thinking society.

Self- Check Exercise(2)

1. According to who "Non-formal education is anti-formal education."
(a) *Illich and Freire* (b) *La Bella*
(c) *Moti Lal Sharma* (d) *Coombs and Ahmed*
2. 'Continuing Education' and 'Life long Education' are;
(a) Formal Agency (b) Informal Agency (c) Non-formal agency (d) None of these
3. Non-formal education for the children has also to receive equal importance. True / False

3.3 Summary

Formal education and informal education each serve important and distinct roles in a person's overall learning journey. Formal education, which takes place in a structured classroom setting, provides a structured curriculum led by trained educators. It typically follows a clear progression from primary school through higher education, offering students a foundation in subjects such

as sciences, mathematics, literature, and the arts. The benefit of formal education is its organization and continuity, allowing students to progress through established systems and gain specialized knowledge and skill

3.4 Glossary

1. Individual refers to a single person or thing, distinct from others. In the context of people, an individual is a person with their own unique identity, experiences, and characteristics.

3.5 Answer to Self- Check Exercise(1)

1. (a) 2. (b) 3. (d)

Answer to Self- Check Exercise(2)

2. (a) 3. (c) 4. True

3.6 References /suggested readings

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3.7 Terminal Questions

1. Explain the functions of Education in human life.
2. Explain the functions of Education in national life.

UNIT – 4

Types of Education

Formal, Informal and Non-Formal Education

Lesson Structure

- 4.0 Introduction
- 4.1 Learning Objectives
- 4.2 Formal Education and Informal Education; Role, Characteristics, Advantages of Informal Education
Self- Check Exercise(1)
- 4.3 Non-formal education; Definition ,Nature , Origin of Non-Formal Education, Advantages , Objectives, Types ,Agencies ; Need and Significance
Self- Check Exercise(2)
- 4.4 Summary
- 4.5 Glossary
- 4.6 Answer to Self- Check Exercises
- 4.7 References /suggested readings
- 4.8 Terminal Questions

4.0 Introduction

Dear student,

Education is indeed a lifelong process, starting from birth and continuing throughout one's life. It shapes individuals from helpless infants into mature adults, with each phase of life contributing to their learning and development. The role of various institutions and bodies in this process is crucial, as they form the "agencies of education."

Agencies of Education

1. **Formal Education:** These are institutions set up purposefully by society with the goal of imparting specific knowledge, skills, and values. Examples include:
 - **Schools:** These are structured institutions designed to provide systematic education.
 - **Libraries:** Serve as centers for knowledge, encouraging learning beyond the classroom.
 - **Religious and Cultural Organizations:** These may contribute to moral, ethical, and social education, teaching values and traditions.
2. **Informal Education:** These are more organic institutions or environments that influence learning without a formal structure. Examples include:
 - **Family:** A primary agent in a child's early learning, teaching values, language, and social norms.
 - **Peer Groups:** The interactions with peers contribute to social learning and emotional development.
 - **Community Organizations:** These contribute through informal learning settings, such as recreational activities or professional development programs.
3. **Non-Formal Education:** This category has emerged to address the limitations of formal education in meeting all individual and societal needs. It serves those who may not be reached through the traditional education system. Examples include:
 - **Adult Education Programs:** Offering skills training or knowledge that isn't typically available in formal schools.
 - **Community Learning Initiatives:** These might include workshops, seminars, or other learning opportunities designed to teach life skills, literacy, or vocational training.

Interconnections Between the Agencies

There is often overlap between formal, informal, and non-formal education systems. These systems are not mutually exclusive but rather interact with and support each other. For example:

- A child might attend school (formal education) but also learn from family experiences and community activities (informal education).
- Adults might participate in job-related training programs (non-formal education) while still engaging in formal education opportunities like evening classes or workshops.

Lifelong Learning

The concept of education as a lifelong process suggests that learning doesn't stop after formal schooling. It continues through daily experiences, work, and social interactions. Non-formal education plays a crucial role in filling the gaps left by the formal education system, providing lifelong learners with opportunities to acquire new skills and knowledge throughout their lives.

Conclusion

In summary, education is a dynamic and interconnected process that takes place in various settings. Formal education provides structured learning, informal education occurs naturally through everyday interactions, and non-formal education addresses specific needs beyond the formal curriculum. Together, these agencies form a comprehensive system that supports personal, social, and professional growth at every stage of life.

4.1 Learning Objectives

After reading this lesson you will be able to:

- ✓ Understand Formal Education.
- ✓ Explain Informal Education.
- ✓ Explain Non-Formal Education.

4.2 Formal Education

Definition and Characteristics

Formal education refers to an organized and systematic process of education that is guided by a formal curriculum. It leads to officially recognized credentials, such as high school diplomas or degrees, and is usually governed and recognized by the government at various levels.

Teachers in formal education are typically trained professionals. This type of education takes place in structured settings such as schools, colleges, and universities.

Formal education is deliberately planned to bring about specific outcomes in students (also referred to as *educands*). It is a consciously structured process designed to influence learners in a specific way. The curriculum is rigid, governed by laws and norms, and is generally divided into stages, including intermediate and final assessments. These stages ensure the progression of students to the next level of learning.

Key Features:

- **Institutionalized:** Formal education is imparted within educational institutions such as schools and universities.
- **Curriculum-Based:** The learning process is governed by a set curriculum that dictates the educational content, methodology, and assessment criteria.
- **Structured and Organized:** Formal education is systematic and organized according to a set of laws and regulations.
- **Teacher and Student Involvement:** It requires the active participation of both teachers and students, guided by the institution, and it often involves a fixed classroom attendance requirement.
- **Credentialing:** The education provided leads to formal credentials such as degrees or diplomas, often required for further advancement in society or in professional life.

Functions of Formal Education Systems:

Formal education serves several functions that contribute to both individual development and societal progress. Some of these include:

1. **Facilitating Transition from Family to Society:** It acts as a mechanism for easing the transition of individuals from the family structure to a broader society, helping them adapt to societal norms and roles.
2. **Role Allocation:** Formal education contributes to the allocation of individuals to different societal roles, based on their academic achievements and competencies. It determines career paths and professional advancements.

3. **Social Reform and Equal Opportunity:** Through various processes such as compensatory education programs, formal education systems aim to provide opportunities to disadvantaged students, contributing to social reforms and promoting equality in society.

Conclusion

Formal education is an essential system within society, providing structure, standards, and credentials. It not only ensures the systematic transmission of knowledge but also plays a crucial role in shaping individuals for future roles and societal participation. As part of a broader social framework, it helps to integrate individuals into the larger societal context while maintaining social order and encouraging reforms.

The Family/Home as an Agent of Education

The family or home is often considered the first and most important agent of education. According to the National Teachers Institute (2000), the family is made up of the father, mother, and children, and it plays a primary role in the education and development of the child. In the early stages of a child's life, the parents are the key figures responsible for fulfilling their child's physiological and psychological needs. The home is where children learn the foundational values and behaviors that are expected in society, which makes it a vital foundation for a child's development.

At this stage, the child acquires basic life values, cultural norms, and behavioral patterns directly from their family. The role of the family is to ensure that the child is prepared for life's challenges, providing them with a sense of purpose and responsibility. If the family performs its educational function well, a solid foundation is established for the child's future learning experiences, both in school and beyond. As such, the family's contribution is foundational in helping children grow into responsible, capable individuals.

The School as an Agent of Education

While the family plays a crucial role in the early stage of the education, it is not sufficient on its own to fully educate the child. The child is eventually sent to school, where trained

professionals take over the formal aspect of the child's education. Schools are institutions that shape the behavior and mindset of students, preparing them to be effective and functional members of society. Schools can be seen as “factories” where children are molded into well-rounded individuals who are capable of navigating the complexities of the modern world, including the workforce and societal norms.

The role of schools is not only to provide academic knowledge but also to impart the culture, values, and skills needed for survival in society. Through various subjects like social studies and government, schools foster civic consciousness and teach children about their rights and responsibilities as citizens. Moreover, schools facilitate interaction among children from different backgrounds, helping them develop mutual respect and understanding of diverse cultures and perspectives.

Informal Education

Informal education differs significantly from formal education, as it is not structured or tied to a set curriculum. It happens outside formal institutions like schools and does not typically result in official certifications or degrees. Informal education can be seen in everyday life, such as when a parent teaches their child how to play a game or when a friend helps another learn a new skill. It often happens through experiences and personal interactions rather than organized teaching.

Informal education has a broad scope and can include various influences such as the media, family discussions, interactions with friends, and experiences in different social environments. While it lacks a formal structure, it is incredibly important as it contributes to a person's overall knowledge, social skills, and emotional growth. Unlike formal education, informal education does not follow a set schedule or formal evaluation process. However, it plays a significant role in complementing formal education by helping individuals learn in a more organic, less structured way.

Informal Education vs. Formal Education

Informal education is typically less structured than formal education, offering more flexibility and a focus on personal development. Unlike formal education, which has a set curriculum and is assessed through exams and grades, informal education often happens outside of

classrooms—through activities like volunteering, self-directed learning, or community engagement. This type of learning encourages a broader range of skills, such as critical thinking, problem-solving, and interpersonal skills, that are not always emphasized in formal education settings.

Although informal education doesn't result in degrees or certificates, it can be just as valuable for personal growth and preparing individuals for real-world challenges. It helps build practical skills like emotional intelligence, cultural awareness, and social adaptability, which are essential for success in both personal and professional life. By offering a more holistic approach to learning, informal education complements formal education, giving people the tools they need to navigate the complexities of life.

Informal education can occur at any time or place and is influenced by everyday interactions. For example, a child might learn important lessons about teamwork while playing a sport or about history by visiting a museum with their family. These experiences, although not formally recognized, enrich a child's learning and contribute to their overall development in ways that formal education cannot always measure. Informal education is also more likely to be based on real-world experiences, making it an essential complement to formal schooling.

Conclusion

Both formal and informal education are essential in the development of an individual. While the family or home provides the foundational education in the early stages of life, schools play a pivotal role in shaping and refining the child's understanding of the world. Informal education, on the other hand, supplements both formal education and the teachings of the family, offering life lessons that are often unmeasurable but equally important. All of these educational forms work together to help an individual become a well-rounded and functional member of society.

Role of Informal Education.

1. **Mass Media and Knowledge Processing:** Informal education is influenced heavily by mass media. Youth, for instance, interact with information from various mass media channels, and the process of analyzing, synthesizing, and interpreting that information forms part of informal learning. This knowledge isn't just factual—it also shapes one's

emotions, beliefs, and cultural views. Formal education provides knowledge, but informal education processes this knowledge, turning it into personal values and beliefs.

2. **Focus on the Individual:** At the heart of informal education is the individual. Each person responds differently to similar information, making informal education unpredictable and not easily controlled. Because it's less structured than formal education, informal education becomes more personal and self-directed.

Characteristics of Informal Education

- **Conversational Focus:** Informal education often centers on conversation and dialogue. Discussions are an important method of learning, where individuals learn from each other, sharing experiences and perspectives.
- **Wide Range of Settings:** Informal education can take place in many contexts: homes, workplaces, social gatherings, schools, and other everyday environments. The learning happens through interaction and experiences, regardless of location.
- **Spontaneity:** Informal education allows for spontaneous learning moments. It's not confined to a structured curriculum and can evolve based on individual curiosity or needs.
- **Democratic Relationships:** It promotes equality, democracy, and the active involvement of all individuals in decision-making and learning processes, fostering an environment where everyone's voice can be heard.

Offerings of Informal Education

1. **Responsiveness:** Informal education allows individuals to react to their environment and adapt to various situations. This responsiveness is key to developing practical knowledge.
2. **Freedom to Act:** It encourages individuals to take action in unknown situations, promoting independence and problem-solving.
3. **Self-Learning:** Learners can pursue their interests freely without the pressure of formal education requirements. This promotes lifelong learning and personal growth.
4. **Self-Formation:** Informal education empowers individuals to shape their identity and worldview according to their experiences and personal choices.

Emphasis on Core Values

Informal education often prioritizes certain values:

1. **Well-being for All:** It focuses on ensuring that learning and education contribute to the betterment of society and individuals.
2. **Respect and Dignity:** It promotes respect for each person's unique identity and values.
3. **Dialogue:** Open and respectful dialogue is a central component, fostering understanding and cooperation.
4. **Equality and Justice:** The principles of fairness, equality, and justice underpin informal education, emphasizing inclusive practices.
5. **Democracy and Participation:** Informal education encourages active engagement in societal and personal matters, empowering individuals to participate in the decisions that impact their lives.

Advantages of Informal Education

1. **Adaptability:** It enables individuals to react effectively in different and unforeseen situations.
2. **Situational Understanding:** It fosters a deeper understanding of various situations, equipping individuals with skills to handle them.
3. **Self-Awareness:** Individuals gain a better understanding of themselves and their group's needs and desires.
4. **Social Integration:** Informal education promotes the blending of various social entities, aligning them towards common educational and personal growth goals.

Conclusion

Informal education offers a flexible and enriching form of learning that extends beyond traditional classrooms. It emphasizes personal development, social interaction, and the cultivation of democratic values. Through spontaneous learning, dialogue, and personal choice, individuals shape their understanding of the world and their role in it, making informal education an essential complement to formal education systems.

Self- Check Exercise(1)

1. '*Family*' is the oldest and the most Important;

(a) Formal Agency (b) Non-formal agency (c) Informal Agency (d) None of these

2. '*Peer Groups*' are the most important;

(a) Formal Agency (b) Informal Agency (c) Non-formal agency (d) None of these

3. Informal Education offers the following

(a) Free choice and change of interest. (b) Freedom of self formation.

(c) Develop the human learning (d) All of the above

4.3 Non- Formal Education

Key Characteristics of Non-Formal Education:

1. **Flexibility:** Non-formal education is characterized by its openness regarding aspects such as admission, curriculum, place of instruction, mode of instruction, and timing. This flexibility allows learners to engage in education at their own pace and according to their needs.
2. **Targeted Learning:** Non-formal education is often designed for specific groups (e.g., adults, children, marginalized populations) and addresses specific learning needs. Programs such as adult education courses, community-based programs, or even scouts/guides are examples.
3. **Organized but not Structured in the Same Way as Formal Education:** While it may be organized and systematic, it lacks the rigid structure and formal assessment methods of traditional education systems. It can occur in varied settings (community centers, online platforms, homes) and doesn't necessarily follow a prescribed curriculum.
4. **No Formal Qualification:** Although highly enriching and skill-building, non-formal education doesn't typically culminate in formal qualifications such as diplomas or degrees. However, it plays an essential role in lifelong learning.

5. **Learner-Driven Participation:** The learner's interests and motivation often drive participation, making the experience more engaging. This makes non-formal education a more personalized and potentially impactful educational experience.
6. **Can Be Adult-Oriented:** Programs like continuing education or skills training for adults are quintessential examples of non-formal education. These are especially important in lifelong learning, enabling adults to upskill or reskill according to their evolving needs.

Different Views on Non-Formal Education:

- **Coombs and Ahmed (1974):** They define non-formal education as an "organized, systematic educational activity carried on outside the framework of the formal system," providing education to specific sub-groups like adults or children.
- **La Bella:** He focuses on non-formal education as "organized out-of-school educational programs" designed for specific populations to help them acquire certain learning experiences.
- **Illich and Freire:** Their perspective is a bit more radical. They view non-formal education as a form of education that challenges and contrasts with formal education. They consider non-formal education as a tool for social change and personal empowerment.

Examples of Non-Formal Education:

- **Open Universities & Open Learning:** These systems offer flexible access to higher education, allowing learners to pursue education without traditional entry requirements, scheduled attendance, or standardized curricula.
- **Correspondence Courses:** Often used by adult learners or those in remote areas, correspondence education allows students to study at their own pace, often without having to attend physical classes.
- **Community-Based Programs:** Local organizations or non-profits offering skill-building workshops or educational activities, especially targeted toward underrepresented groups.

Why Non-Formal Education Matters:

- **Personal Development:** Non-formal education is not just about acquiring knowledge but also about developing personal skills, critical thinking, and social engagement.

- **Lifelong Learning:** It offers opportunities for adults to continue learning throughout their lives, ensuring they remain adaptable to new challenges in personal, professional, and societal contexts.
- **Filling Gaps in Formal Education:** Non-formal education complements formal education by addressing areas that formal systems might overlook—such as developing emotional intelligence, practical skills, or social awareness.

Conclusion:

Non-formal education is vital in fostering lifelong learning and supporting personal and professional development, especially for those who may not fit into the traditional formal educational framework. It allows learners to take charge of their education in a way that suits their needs, making it a powerful tool for social transformation and individual growth.

Nature of Non-Formal Education

Non-formal education is an essential component for fostering accelerated social and economic development. It is often seen as the “missing ingredient” in development schemes that fall short of their goals. This form of education is deliberately planned, staffed, and financially supported, just like formal education. However, it differs in its flexibility, responsiveness, and ability to cater to the immediate needs of individuals and communities.

Non-formal education is functional and unrestricted in terms of time and place, making it a more adaptable tool compared to formal education systems. Its focus is on meeting the practical needs of learners, making it particularly effective for rural development. It serves as a gateway to development plans and helps unlock opportunities for people who may not have access to formal educational institutions.

Key proponents like Malcom A. Adiseshiah emphasize that non-formal education should be vocational, marketable, and focused on fostering self-learning patterns. H.S.S. Lawrence further highlights that non-formal education should complement formal education rather than compete with it, suggesting an integrated approach where both systems work together for a common goal.

Non-Formal Education and Adult Education

While non-formal education and adult education often overlap, they are distinct. According to Anil Bordia, the New Non-Formal Education Plan differs from previous adult education programs by providing better administrative and resource support. It emphasizes need-based curricula and materials, with a focus on continuous evaluation. The materials and training programs are tested and subjected to impact studies to ensure effectiveness and relevance.

Origin of Non-Formal Education

Non-formal education, in contrast to traditional formal education, was more flexible, adaptive, and often focused on practical skills and community-based learning. It catered to diverse groups, including adults, women, rural populations, and marginalized communities, and provided opportunities for learning outside the conventional school system. This type of education often took place in community centers, workshops, and other informal settings, offering a broad spectrum of learning experiences such as vocational training, literacy programs, and health education. Research by scholars like Philip Coombs revealed that a third category of education was emerging, which they termed non-formal education. This form of education addressed the developmental and short-term needs of society in ways that formal education systems could not, especially in the context of societal changes and demands.

Advantages of Non-Formal Education

Non-formal education offers several distinct advantages:

1. **Universalization of Primary Education:** Helps provide primary education to a broader population.
2. **Eradication of Adult Illiteracy:** Focuses on adult education to eliminate illiteracy in older generations.
3. **Filling Gaps Left by Formal Education:** Addresses areas where formal education falls short, especially in terms of practical and immediate needs.
4. **Supports Democratic Set-Ups:** Contributes to the establishment of democratic societies by ensuring education is accessible to all.

5. **Learning and Earning:** Equips individuals with skills that enable them to both learn and earn, often through vocational training.
6. **Supporting Discontinued Learners:** Provides opportunities for those who had to leave formal education due to financial or personal circumstances.
7. **Education in Remote Areas:** Extends educational opportunities to people in geographically isolated regions where formal schools may be unavailable.
8. **Updating Knowledge:** Offers individuals the chance to refresh and update their knowledge in a rapidly changing world.
9. **Rectifying Educational Imbalance:** Helps bridge the gap between rural and urban populations in terms of educational opportunities.
10. **Access for Marginalized Groups:** Provides educational opportunities for socially and economically disadvantaged communities.

Overall, non-formal education plays a critical role in addressing societal needs, offering flexibility, and ensuring that education is accessible to everyone, regardless of their background or location.

Objectives of Non-Formal Education.

- **Provide an alternative to formal schooling:** It offers a parallel education system that is flexible and adaptable to the needs of learners.
- **Access for marginalized groups:** NFE aims to provide educational opportunities for out-of-school learners, school dropouts, working adults, housewives, and individuals from disadvantaged sections of society.
- **Bridge courses:** It offers preparatory or bridge courses that help learners transition to secondary or higher education.
- **Offer diverse educational programs:** NFE provides secondary, senior secondary, technical, vocational, and life enrichment courses using distance learning methods.
- **Promote open distance learning:** Through research, publications, and informal dissemination, NFE supports an open distance-learning education system.

Main Objectives of Open Schools

1. **Parallel non-formal system:** Open schools serve as an alternative to traditional formal schooling, catering to diverse educational needs.
2. **Inclusion of disadvantaged groups:** It targets individuals such as dropouts, working adults, and those from remote or underprivileged areas, ensuring education reaches all sections of society.
3. **Bridge/preparatory courses:** These courses help learners gain the necessary skills and knowledge to progress to secondary-level education.
4. **Offer comprehensive courses:** Through distance learning, open schools provide secondary, senior secondary, vocational, and technical courses.
5. **Promote open distance-learning:** By supporting research and informal dissemination, open schools help foster an inclusive learning environment.

Three Sets of Objectives for Non-Formal Education

Immediate Objective: The primary goal is to eradicate illiteracy by providing individuals with essential literacy skills. This empowers them to enhance their quality of life, engage meaningfully in society, and unlock better opportunities for personal and professional growth.

Middle-Range Objective: This focuses on applying new knowledge to address pressing economic, social, and cultural challenges.

1. **Long-Range Objective:** Non-formal education aims to provide lifelong learning opportunities, ensuring continuous skill development and personal growth.

Types of Non-Formal Education Programs

1. **Adult Functional Literacy Programs:** Designed to teach basic literacy and numeracy skills to adults.
2. **Correspondence Courses:** Education delivered through written materials, enabling learners to study at their own pace.
3. **Open School Studies:** Flexible study programs offering secondary and senior secondary education.

4. **Satellite Instructional Television Program:** Leveraging television technology to reach learners in remote areas.
5. **Programs for Drop-outs (Age 6-14):** Designed to bring young dropouts back into the education system and help them catch up.

Beneficiaries of Non-Formal Education

Non-formal education benefits a wide range of people, including:

1. **People of all ages:** Those who missed out on formal education opportunities.
2. **Students:** Individuals who are unable to complete their primary or secondary education.
3. **Learners:** Those seeking specialized knowledge in subjects of interest.
4. **Laborers:** Urban and rural workers, small farmers, landless laborers, and small entrepreneurs who need up-to-date knowledge for their work.
5. **Educated Unemployed:** Educated individuals seeking to make their skills relevant for employment.
6. **Graduates and Professionals:** Individuals who need to refresh or update their knowledge.
7. **Others:** Those who seek education for personal enrichment, such as for cultural, recreational, or artistic interests.

Agencies of Non-Formal Education

Several organizations are responsible for providing non-formal education programs:

1. **Formal Educational Institutions:** Schools, colleges, and universities that offer non-formal learning opportunities.
2. **Special Non-Formal Education Agencies:** Examples include Nehru Yuvak Kendras, vocational training centers, public libraries, and correspondence education centers.
3. **Voluntary Non-Governmental Organizations (NGOs):** Clubs, societies, and other community-based organizations that provide non-formal education.
4. **Media (Radio and Television):** Broadcasting educational programs through radio and TV to reach wider audiences.

Integration with Formal and Informal Education Systems

Non-formal education should not be seen in isolation; it should work in coordination with formal and informal education systems. When organized effectively, it can complement formal education and address the complex educational needs of society. By aligning with community needs and the socio-economic context, non-formal education can be an essential tool for innovation, social change, and lifelong learning.

The Needs and Significance of Non-Formal Education.

1. **Addressing Gaps in Formal Education:** Non-formal education arose to meet the needs of people who are unable to benefit from formal education. This includes both children and adults who either cannot attend regular schools or are in need of skills beyond traditional academic education.
2. **Focus on Functional Education:** For adults, non-formal education programs focus not just on literacy, but on skills like health, hygiene, corporate living, and practical production techniques. This reflects a shift from theoretical knowledge to practical, functional education that can improve quality of life and promote better livelihoods.
3. **Children's Education:** Non-formal education for children has two primary purposes. First, it assists children who want to catch up on their formal education and re-enter the system. Second, it offers functional education to children who do not seek formal certification but need relevant skills for daily life.
4. **Targeted Programs:** The specific needs of different groups (children, factory workers, agricultural laborers, women, etc.) can vary significantly by locality. Non-formal education must be adapted to these varying needs and address the specific challenges faced by each group.

Needs of Non-Formal Education:

1. **Universalisation of Primary Education:** Non-formal education can complement efforts to ensure all children have access to primary education.
2. **Eradication of Adult Illiteracy:** It addresses the large number of adults who never had the chance to receive formal education.

3. **Filling Gaps in Formal Education:** Non-formal education can provide the skills and knowledge that formal education systems may overlook.
 4. **Challenges of Democracy:** It helps individuals meet the challenges of living in a democratic society, where informed participation is key.
 5. **Supporting Discontinued Education:** It offers a path for students who had to discontinue formal education due to various reasons, enabling them to continue learning.
 5. **Access for Remote Areas:** People in geographically isolated areas can gain education that formal schools cannot reach.
 6. **Knowledge Updating:** Non-formal education enables individuals to refresh and update their skills and knowledge as needed.
 7. **Rectifying Educational Imbalances:** It helps address the educational disparities between rural and urban populations.
 8. **Serving Socio-Economically Disadvantaged Groups:** Non-formal education is crucial for uplifting marginalized communities and providing them with the tools for social and economic advancement.
-

This overview illustrates the critical role of non-formal education in expanding educational opportunities, particularly for those excluded from formal education systems. It empowers individuals by offering flexible, accessible learning that caters to practical, real-world needs.

Self- Check Exercise (2)

1. According to who "Non-formal education is anti-formal education."
 - (a) *Illich and Freire*
 - (b) *La Bella*
 - (c) *Moti Lal Sharma*
 - (d) *Coombs and Ahmed*
2. 'Continuing Education' and 'Life long Education' are;
 - (a) Formal Agency
 - (b) Informal Agency
 - (c) Non-formal agency
 - (d) None of these
3. Non-formal education has also to be receive equal importance. True / False

4.4 Summary

A formal summary is structured, concise, and typically used in academic, professional, or business contexts. It presents key ideas, facts, or events in a clear, objective, and organized manner, without personal opinions or informal language. Formal summaries follow specific guidelines and are often written in third person and passive voice.

In the article "Climate Change and Its Impact on Agriculture," the author outlines the significant effects of climate change on global food production. The article discusses rising temperatures, altered rainfall patterns, and the increasing frequency of extreme weather events, all of which threaten crop yields. The author concludes by emphasizing the need for sustainable farming practices and global cooperation to mitigate the risks associated with climate change.

An informal summary is more relaxed, conversational, and often includes the writer's personal perspective or opinions. It is typically used in casual settings, such as personal blogs, social media, or informal discussions. In informal summaries, the tone is more approachable, and the language can be less structured.

In the article "Climate Change and Its Impact on Agriculture," the author talks about how climate change is messing with crops. It's making temperatures go up, rain patterns change, and more storms happen, which could lead to less food. The article says that if we want to keep growing food, we have to adopt better farming methods and work together to tackle this problem.

4.5 Glossary

- 1. Formal education:** Formal education is classroom-based, provided by trained teachers.
- 2. Informal Education:** It happens outside the classroom, in after-school programs, community-based organizations, museums, libraries, or at home.
- 3. Non-formal Education (NFE):** it is any organized educational activity that takes place outside the formal educational system.

4.6 Answer to Self- Check Exercise(1)

1. (a) 2. (b) 3. (d)

Answer to Self- Check Exercise(2)

2. (a) 3. (c) 4. True

4.7 References /suggested readings

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4.8 Terminal Questions

1. What is formal and informal education?
2. Explain non-formal education with examples.
3. Describe Agencies of non-formal education.
4. Explain the role of Informal Education.
5. What are the characteristics of Informal Education?
6. Explain advantages of informal education.
7. Give definition's of Non-formal Education
8. Discuss the nature of Non-Formal Education
9. Explain the need and significance of non-formal education.
- 10.

UNIT – 5

Philosophical, Sociological And Psychological Bases Of Education

Lesson Structure

5.0 Introduction

5.1 Learning Objectives

5.2 Philosophical Bases of Education and Sociological Bases of Education

Self- Check Exercise(1)

5.3 Psychological Bases of Education; Contribution of Educational Psychology

Self- Check Exercise(2)

5.4 Summary

5.5 Glossary

5.6 Answer to Self- Check Exercises

5.7 References /suggested readings

5.8 Terminal Questions

5.0 Introduction

Dear student,

Education has always been central to human progress, guiding humanity's quest for wisdom and harmony. The philosophical foundations of curriculum shape the direction and purpose of education by determining the goals and roles of both teachers and students. Philosophy is crucial as it presents the manner of thinking from which these educational goals emerge. This philosophy helps us understand if education should focus on individual development or if it should prioritize the reinforcement of societal norms. If the latter is the case, it also asks whether those norms should be based on the present or adapted for future change.

Philosophies of education are diverse, often differing in their perceptions of truth. Some emphasize absolute truths, while others focus on relative or scientific truths. These philosophies

not only shape educational objectives but also inform how the role of the teacher is perceived—whether as an authoritarian figure or a mentor—and how the role of the student is understood, ranging from a passive recipient of knowledge to an active participant in their educational journey.

Throughout history, the prominence of certain educational philosophies has shifted in response to societal and cultural changes. Psychological research, too, is often embraced or rejected depending on the philosophical stance of the time. This dynamic relationship highlights the importance of philosophical, sociological, and psychological perspectives in shaping the landscape of education.

Philosophical, Sociological, and Psychological Bases of Education

To fully appreciate the significance of education, it is essential to consider its philosophical, sociological, and psychological dimensions. Education cannot be fully understood in isolation; it must be seen through these lenses to appreciate its purpose, goals, and impact on society.

1. **Philosophical Foundations:** Philosophy in education explores the purpose and aims of education, guiding the methods and processes involved. It is essential to understand the philosophical roots to inform the educational practices that shape individuals and society.
2. **Sociological Foundations:** From a sociological standpoint, education can be seen as a mechanism for socializing individuals, passing down knowledge, values, and cultural practices from one generation to the next. It's also a way to maintain or challenge the status quo, as it can either reinforce existing social hierarchies or provide a platform for social change .
3. **Psychological Foundations:** Education is also informed by psychological theories of learning and human development. Understanding how individuals learn and grow is crucial for crafting effective educational strategies that meet the diverse needs of students.

In conclusion, the philosophical, sociological, and psychological bases of education are intertwined, offering a comprehensive framework that shapes the goals, methods, and impacts of educational systems.

This rephrasing brings clarity and a fresh perspective on how philosophy, sociology, and psychology are critical in shaping the framework of education. Would you like me to dive deeper into any of these areas?

5.1 Learning Objectives

After reading this lesson:

- ✓ Understand Philosophical Bases of Education.
- ✓ Understand Sociological Bases of Education.
- ✓ Explain Psychological Bases of Education.

5.2 Philosophical Bases of Education

The following are a few viewpoints that establish the relationship between philosophy and education:

View of Ross: "Philosophy and education are the two sides of the same coin; the former is the contemplative while the latter is the active side".

View of John Dewey:

John Dewey endorses the viewpoint of Ross when he says, "Philosophy is the theory of education in its most general phase".

Fichte's view:

"The art of education will never attain complete clearness without philosophy".

Spencer's view:

"True education is practicable to true philosophers".

Gentile's view:

"Education without philosophy would mean a failure to understand the precise nature of education"

Idealism

- The most significant philosophy...most of the world's religions are based on idealism

- Idealism as idea-ism

- Plato—the Academy opened in 397 B.C., believed that material things are of little consequence...the everyday world of things and objects is a shadowy copy of the true idea which the soul carries within itself from heaven, reason is rooted in a spiritual soul

Idealist philosophers

- Plato, Descartes, Kant, Spinoza, Leibniz, Hegel, Schopenhauer

- Students are encouraged to stretch themselves through higher-level thinking to become truth seekers

- The teacher will devote considerable time and energy to the one who goes astray

Idealism

- No discipline problems, because the teacher knows the content well, likes to teach, and knows the students

- The idealist philosophy views the school as representing the community

Realism

- Objects exist regardless of how we perceive them

- Focuses on the scientific method and personal experience

- The crux of realism is science—empirical, objective, and experimental...with precise measurements

Realist philosophers

- Aristotle, Comenius, Pestalozzi, Herbart, Montessori, Hobbes, Bacon, Locke

- Thomas Jefferson and Horace Mann embraced realism

- Accountability in the schools is an outgrowth of realism

Existentialism

- Focuses on the individual

- Not a logical theory, but one that can be felt as an attitude or mood

- Awareness, anxiety, choice take on special meaning

- Revolt against the traditional philosophical stance

- A way of life which involves one's total self in complete seriousness about the self

Choice

- I make the choice. Even no choice is a choice.
- I must consider the alternatives.
- I must be aware of what the alternatives can do or lead to because I am responsible for my choice.
- I must make the choice as though it were for all humankind.

Existentialist philosophers

- Kierkegaard, Sartre, Nietzsche
- Kierkegaard—themes of passionate choice, absolute freedom, total responsibility
- Life must be understood backward, but lived forward
- The theory focuses on value questions

Thoreau

- "Let me forever go in search of myself; never for a moment think I have found myself; be as a stranger to myself, never a familiar seeking acquaintance still."

Pragmatism

- Pragmatism evolved as a philosophical expression of the westward movement in America, followed by scientific and technological advances, a new frontier of sorts
- Charles Peirce, William James, John Dewey
- Social reconstruction theory and progressive education also based on pragmatist philosophy

Theories of Education

- Experimentalism—through John Dewey's emphasis on testing of ideas through experimentation...developed the progressive education theory
- Curricula emphasize experience and child-centered activities in which the process is stressed over any final product

George Herbert Meade

- Science courses need to have an important role in schools.
- Compartmentalization of curricular offerings is not desirable, because relationship of things to each other needs to be presented.
- Play has an essential role.
- Subject matter should relate to students' problems and experiences.
- Education as a dialogue.

George Herbert Meade

- The teacher is the most significant factor in instruction.
- Broad fields of learning should be emphasized.
- "The whole is more concrete than the part."
- The research method can be used in many different classes.

Progressivism

- Followers looked to Jean-Jacques
- Rousseau, author of Emile who believed in natural education without coercion
- Pestalozzi, Rousseau's follower, believed that education should involve the entire child —body, emotions, and intellect
- William Heard Kilpatrick—advanced cooperative learning, intrinsic rewards, liberal classroom discipline..."project method"

Kilpatrick's projects

- The creative project
- The enjoyment project
- The problem project
- The specific learning project
- Progressive educators more concerned with child's needs and interests than with academic subject matter

Social Reconstructionism

- Culture is always changing. Human beings are capable of resculpting culture so that human growth and development are promoted.

Perennialism

- Based on the philosophy of realism
- Traditional and conservative, follows the beliefs of Aristotle
- Robert Maynard Hutchins, president of the University of Chicago...human nature is rational and constant and can be predicted to do things in certain ways, therefore education should be based on unchanging, absolute, and universal truths

Perennialists

- Humanities are works that provide insights into the good, the true, and the beautiful
- The Great Books are works considered to be classic, should be a part of everyone's general, liberal, and humanistic education
- Precision is important. The universe is understood through quantitative terms.
- Three primary approaches to learning: didactic teaching of concepts, coaching of skills, seminars using the Socratic method

Essentialism

- Very traditional and conservative, in direct opposition to progressive education
- Teach elementary children to read, write, and compute mathematically, teach secondary students to have higher order thinking skills
- Resurfaced as "back to basics"

Philosophical Terms

Philosophy – is derived from the Greek words philo (love) and sophos (wisdom), meaning "love of wisdom."

Metaphysics – This branch of philosophy explores the nature of reality and what exists. It deals with questions like:

What does it mean to exist?

What is the nature of objects and their properties?

Idealism suggests that reality is fundamentally mental or immaterial, and the material world is a manifestation of the mind or consciousness. Thinkers like George Berkeley argued that reality depends on the mind and perception.

On the other hand, Realism asserts that there is a reality independent of human minds, one that exists whether or not we perceive it. Philosophers like Aristotle and Thomas Aquinas leaned toward this view, believing in a world that operates according to objective laws.

Philosophical Terms

- Epistemology...the theory of knowing and of knowledge, deals with the nature of learning itself—idealist teacher may use the Socratic method to bring out latent ideas, Realists believe knowledge begin in the sensations we get from objects in the environment

Axiology

- Concerned with value, divided into two areas, ethics and aesthetics
- Ethics deals with moral values and appropriate conduct.
- Aesthetics considers values in beauty and art.
- The good, the true, and the beautiful

Logic

- Deductive logic moves from general statements to particular instances and applications
- Inductive logic moves from particular instances and applications to generalizations

Sociological Bases of Education

Society is a reflection of the governing philosophies of the masses, requiring that studying the sociological foundation of curriculum to include consideration of philosophical foundations. Society is dynamic, with the changing popularity of a particular philosophy mirroring factors such as environmental and economical needs: war or peace time, recession or time of

abundance, changing technology, and so on. For example, if a nation is at war, greater emphasis will be placed on sacrificing for the greater good, moralistic principles, and adhering to group norms. During such times, however, there will be dissent based on counter philosophical ideas; the strength of one's philosophical convictions will determine one's perception of the current events, including those impacting education. Sociology is the study of human social behavior, focusing on the origins, organization, institutions, and development of societies. It helps to understand how individuals and groups interact within their cultural and social contexts.

The Sociological bases of Education have added a new dimension to education as an interdisciplinary approach. Sociology which involves the study of society, social process and social change is a growing science. School is a miniature society and what happens in a society also happens in a school situation. Like parents in a family, teachers take important roles in a school.

Educational sociology, then, is the application of sociological principles and methods to the solution of problems in an educational system. It is mostly concerned with schooling, and especially the mass schooling systems of modern industrial societies, including the expansion of higher, further, adult, and continuing education.

Education is deeply intertwined with the societal context in which it exists, influencing and being influenced by the cultural, social, political, and economic factors of the society. Whether it occurs in formal settings like schools or in informal environments such as communities, education is shaped by individuals who belong to specific groups, communities, and nations.

As part of your Bachelor of Education, you likely encountered the **Philosophical Foundations**, **Psychological Foundations**, and **Sociological Foundations** of education. These foundations offer a comprehensive understanding of how education functions within society and how it impacts individuals and communities.

The two primary issues that we will address are:

1. **The Concept of Sociology of Education:**

2. The sociology of education examines how education functions as a social institution within society. It looks at various factors such as socialization, social stratification, and the role of education in either reinforcing or challenging social inequalities. This field explores how education interacts with broader societal factors like class, race, gender, and cultural values. Sociologists of education analyze the impact of educational systems and practices on individuals and groups, exploring whether they contribute to or challenge existing social hierarchies and power dynamics.

3. **The Relationship Between Sociology and Education:**

- **Sociology of Education** explores the role of education in society and its impact on social structures.
- It helps us understand how educational institutions are shaped by societal factors and, conversely, how education shapes society.
- Understanding this relationship is vital for managing educational institutions, as it equips educators with the knowledge to address social inequalities, promote social justice, and enhance the quality of education.

“SOCIOLOGY is the study of human interactions and inter-relations, conditions and consequences.” - Ginsberg:

SOCIOLOGY has been formed by joining TWO words..... SOCIO SOCIETY + LOGY SCIENCE
SOCIOLOGY = SCIENCE OF SOCIETY

Educational sociology

Educational sociology is that science which is related to the society and education, need of education for society. George, Payne used this term for the first time. He used this term in his first book - “THE PRINCIPLE OF EDUCATIONAL SOCIOLOGY”

Definitions

“By Educational Sociology we mean the science which describes and explains the institutions, social groups and social processes, that is, the social relationship in which or through which the individual gains and organizes his experiences.” -George Payne
“EDUCATIONAL SOCIOLOGY is the study of the interaction of the individual and his cultural environment.”

- **Education**

Broad Concept: Education refers to all experiences that contribute to learning. It's not limited to traditional classrooms but includes any setting where learning occurs.

- **Purpose:** Its main aim is to maximize the potential of each member of society, helping individuals develop a wide range of abilities.
- **Key Focus Areas:**
 - **Teaching and Learning:** The transmission of knowledge and values, which are critical in shaping individuals and communities.
 - **Skills Development:** Education cultivates essential skills such as communication, intellectual abilities, and specialized skills for professional success.
 - **Knowledge Advancement:** It plays a crucial role in expanding both practical and theoretical knowledge.
 - **Values & Secularism:** Education promotes not only factual knowledge but also cultural and societal values, with an emphasis on secular worldviews (non-religious perspectives) in many modern educational systems.

Sociology:

- **Definition:** Sociology is the scientific study of society. It explores various aspects of social life and behavior, looking at how individuals, groups, institutions, and cultures interact and influence each other.
- **Origin:** The term comes from the Latin word *socius* (meaning companion) and the Greek suffix *-ology* (meaning the study of). It essentially means "the study of society."
- **Scope:** Sociology covers a wide range of topics, from small-scale interactions between individuals to large-scale phenomena like global institutions (e.g., UNESCO, UN).
- **Key Elements:**
 - **Social Relations:** How individuals relate to one another, form relationships, and create societal structures.
 - **Social Stratification** refers to the system by which society ranks individuals or groups in a hierarchy, based on factors such as **class, race, gender, wealth, education, occupation**, and other socio-economic indicators. This system leads to the unequal distribution of resources and opportunities, creating layers or strata

within society.

Social Interaction: The ways in which people act and influence each other, either in person or through social institutions.

- **Culture:** The shared beliefs, norms, practices, and material traits that characterize a society or social group.
- **Quote by Whitty and Young (1976):** Sociology attempts to understand and explain the underlying forces that keep society functioning. It's not just about observing the obvious but recognizing the often hidden structures that shape behavior and interactions.

Aims of educational sociology

To acquire knowledge about school work and the work of teachers in relation to society and social progress. To study the effects of social elements on the school. To acquire knowledge about the effects of social elements on individual. To acquire knowledge about the democratic ideologies. To construct a curriculum of education with full understanding of the economic & cultural trends of society. To employ new research techniques for achieving the aims of educational sociology.

Scope of educational sociology

Mutual relationship of teachers and students. Place of a teacher and importance of teacher in the society. Social problems, needs and aspirations. Small units of society and their interrelation. School and its relations with local social institutions. Effects of social life upon individuals and schools. Progress of democratic feelings in school. Necessary modifications in the curriculum for individual and social growth. Encouragement to critical thinking and investigations. Evaluation of radio, television and press as medium of social progress. Determination of teaching methods for the development of child. Overall social development through education.

Scope of educational sociology :

- ✓ Education and Kinship
- ✓ School as a social system
- ✓ Education and social stratification
- ✓ Education and political system

- ✓ Education and the attitude to knowledge

Interaction within educational system

1. Teacher-Administrator relationship
2. Teacher-Teacher relationship
3. Student-Student relationship
4. Teacher –Taught relationship

What is the Relation of Sociological Foundation to Education?

The sociological foundations underscore the importance of group dynamics and the crucial role that healthy relationships play in the success of any community. These foundations recognize that for a group to function well, individuals must interact with one another in a meaningful and constructive way. This perspective focuses on understanding how individuals behave and how these behaviors influence their relationships with others

Society, socialization and stratification what is Society?

- Derived from the Latin word “socios” or socialis” – meaning fellow, companion, or associate.
- a group of individuals with well defined limits which persists in time, thus enabling them to develop a set of common ideas, attitude, norms, and sanctions, interaction, and of techniques for living and fitting together (human arrangements)
- Formed based on man’s *gregariousness* or the tendency or desire of people to be with other people.
- an organized group of population (Kessing)
- composed of human beings and the institutions by which live together in the culture (Linton)
- consists of all the people who share a district and continuous way of life (culture), and think of themselves as one united people (Dressier)
- a social group that occupies territory, recruits its members by inter-group sexual production, and has a shared comprehensive culture (Bertrand)

Concepts of a Group

- a unit of interesting personalities with varied roles and status among members
- a unit of interacting personalities with an interdependence of roles and status existing between or among the members (Cole)
- a number of people at a given time, interrelated and interact with one another with common shared attitudes, sentiments, aspirations, and goals.

There is no limit to group size, but two (dyad) or three (triad) people can constitute a group provided there is interaction among them.

Kinds/Classification of Groups

- **Primary or Gemeinschaft** – intimate personal or face-to-face relationship, e.g. family parents and siblings neighborhood group; school/classmates. The three important primary groups in the education process: the family, the neighborhood group, and the school.
- **Secondary or Gesellschaft**– impersonal, contractual, business, like, e.g. between seller and costumer; driver and passenger; sales representative and pharmacists.

Other Group Classification According to Self-Identification

- **In-group** – in this group an individual identifies himself with the group and is a sense of belongingness; the individual learns the use of “me” and “we”, is characterized by a feeling of solidarity, camaraderie and a protective or sympathetic attitude toward the other members. When the “we” feeling becomes excessive (strong nationalism) it results in ethnocentrism – the belief that the group is the best and all others are inferior. While ethnocentrism defies the principle of cultural relativity – the belief that no custom is good or bad, right or wrong in and of itself – it has certain functions for the group such as; it contributes to group loyalty and promote group solidarity; it promotes conformity and becomes a form of social control; it promotes nationalism (Henderson 1972:29)
- **out-group** - this is the group toward which one has a feeling of indifference, strangeness, avoidance, dislike, entagonism and even hatred (Bierstedt 1970:290)
- **Peer-group** – a group where the members are approximately equal in age and social economic status.

- *play group* – a common type of peer group, characterized by informality and spontaneity most often without adult supervision
- *gang*– more common among boys than girls: usually there is a formal organization with a recognized leader. Some social scientists say that a gang has the following statement: a recognized leader, passwords and values of behavior, a definite place of meeting or arrangements for getting together, and above all planned activities of anti-social nature.
- *Clique* – is relatively smaller in size than the gang; arises when two or more persons are related to one another in an intimate fellowship that involves going out together; doing things together, exchanging intimate and personal matters involving emotional sentimental situation; membership is voluntary and informal; members have a common set of values which determine whether one remains a member or is eventually dropped.
- *reference group*
 - a symbolic reference or another for an individual as a point in making evaluations or decisions.
 - one to which the individual refers and with whom he identifies, either consciously or unconsciously.
 - in the phenomenon of anticipatory socialization, the child is anticipating his social role as an adult. He tries to act and behave in the way he visualizes the behavior of the individual whom he admires and expects to be like (e.g. doctors and professors).
- ***Voluntary association***
 - any kind of formal organization in which membership is voluntary
 - may have a set of officers and constitution and by-laws which are highly flexible

Three main types of voluntary associations:

- ***Personal interest groups*** – cater to people having the same such as playing golf, chess, mountain climbing, basketball, dancing, aerobics, etc.

- ***Social service groups*** – those whose purpose cater to doing community, hospital, or welfare services usually referred to today as NGOs.
- ***Political action group*** – associations working for the promotion of certain political ideologies or for the election of favored candidates (e.g. Aksyon Demokratiko).

SOCIALIZATION

- mean function of society where in patterns of behavior and aspects of personality are inculcated
- the process whereby the individual acquires the social and cultural heritage of his society (Bertrand)
- the process of entering the human group, of being included into the secrets of society
- process of internalizing the norms of standards of the group among a group
- leads to learning the individual's social position, in society which in turn determine his status. With status go certain right and privileges associated with a given social position.

Status

- one of the basic building blocks of social interaction
- the position assigned by a person in a group or organization

Status Set

- to all statuses a person holds at a particular time, e.g. a teenage girl is a daughter to her parents, a sister to her brother, a friend to others in her social circle, and a pitcher to a softball team.

Types of Statutes

- *ascribed* – acquired or received at birth, e.g. family name, place of birth, sex, race, etc.
- *achieved* – assumed voluntary and that reflects a significant measure of personal ability and choice, realized through hard work, talent, merit, etc. e.g. president, senator, professor, etc.

- *master status* – a social position with exceptional importance for identity, often shaping a person's entire life, e.g. gay status, President, Prime minister, consul, general, etc. (a person's occupation functions as a master status)

Role

- a second major component of social interaction
- behavior expected of someone who holds a particular status, e.g. the student role involves attending classes and completing assignments as well as devoting a substantial amount of time for personal enrichment through academic study.

Role set

- a term introduced by Robert Merton (1968) to identify a number of roles attached to a single status (see drawing illustration)

Role conflict

- the incompatibility among the roles corresponding to two or more statuses, e.g. parenting as well as working outside the home taxes both physical and emotional strength.

Role strain

- incompatibility among the roles, corresponding to a single status, e.g. a plant supervisor may wish to be an approachable friend to other workers but his responsibility requires maintaining some measure of personal distance from each employee.

Role exit

- the process by which people disengage from important social roles, e.g. ex-priests, ex-nuns, ex-husbands, ex-alcoholics, etc.

STRATIFICATION

Stratification refers to the hierarchical arrangement of individuals or groups within a society, based on various factors that impact their access to resources, opportunities, and privileges. These factors often include:

- **Income or wealth:** The financial resources an individual or group possesses.

- **Education:** The level of formal learning or training an individual has achieved.
- **Occupation:** The type of work an individual performs, which can determine social status.
- **Lifestyle:** The choices and behaviors that reflect an individual's social position.

The system of stratification can differ across societies and can be influenced by factors like race, gender, or age. It plays a critical role in determining one's opportunities and social mobility within a given community.

Stratification systems can vary, but they all contribute to the division of people into a hierarchy where some individuals or groups enjoy more power, wealth, and prestige than others.

Kinds of Stratification

- “*closed system*” – allow for little changes in social position, e.g. “caste”
- “*open system*” – permit considerable social mobility, e.g. “class”

Caste system

- Social stratification based on ascription, e.g. Hindu caste and the “apartheid” of South Africa

Class system

- social stratification based on individual achievement
- more “open” so that people who gain schooling and skills may experience social mobility in relation to their parents and siblings

SOCIAL MOBILITY

- the movement of a person from one status or social class to another.
- may be achieved through such factors as education, good works, wealth, increased income, occupation, sex, and beauty, and other means.
- Connotes that a person who belongs to a lower class, may go up the middle class if he studies, finishes a course, and gets employed.

Types of Social Mobility

- vertical, upward, downward
- horizontal

Other Varieties of Social Mobility

- ***Intergenerational*** – a change in social position between generation, as when one ends up in a different social class from one's parents.
- ***Intragenerational*** – occurs in the generation, as when one changes social within one's own lifetime

Educational Implication

- since upward mobility can be achieved through education, every one should go to school.
- there should be free and compulsory basic education (elementary and secondary)
- the elementary school curriculum should have common content so as to give those from the lower class opportunity to go upward.
- scholarship for higher education should be given by the government to poor but talented students.
- the educational system should select and encourage those with special talents (in art, music, etc.) to develop them and aid should be given where needed and to the deserving.
- etiquette and good manners should be taught to all so that even those from the lower class will feel at ease at special activities with the upper class.

SOCIAL INSTITUTIONS

The Family

- characterized by being (1) relatively universal, (2) relatively permanent, and (3) distinct in terms of function.

- may also be human, wherein a group of people organize around some important functions that define statutes and roles and facilitate achievements, e.g. the family, a universal institution found not only among civilized people but also in primitive society.
- The smallest and most important social institution, with the unique function of producing and rearing the young.
- composed of a group of interacting persons united by blood, marriage, or adoption, constituting a household, carrying a common culture and performing basic functions.
- a socially sanctioned group of persons united by kinship, marriage or adoption who share a common habitat generally and interact according to well-defined social roles that maintain and protect its members and perpetuate the society. (Bertrand)
- a relatively small domestic group of kin who functions as a cooperative unit for economic and other purposes (Popenoe)

Family Structure/Composition

Based on Internal Organization or Membership

- *nuclear or conjugal* (based on marriage) – a two generation family group which consists of a couple and their children usually living apart from other relatives; places emphasis on the husband-wife relationship.

The **extended or consanguine family** is a family structure that includes not only the nuclear family (parents and their children) but also other relatives such as grandparents, aunts, uncles, and cousins. This type of family places a strong emphasis on **blood ties** and extended relationships. It highlights the importance of kinship and connections across generations, often involving multiple generations of family members living together or maintaining close relationships. In such a family system, individuals often rely on each other for support and share responsibilities, forming a broader network of familial

Choice of Mate

All societies place some restrictions on the choice of sexual and marriage partners. *Incest taboos* are powerful prohibitions, against sexual relations between close relative (e.g. between father and daughter, mother and son, brother and sister).

Marriage Norms or Patterns

- *endogamy* – prescribes marriage within one's group – same social category (e.g. race, religion, village, social class).
- *exogamy* – the social norm that prescribes marriage outside one's own group
- *homogamy* – the practice of marrying people with the same social, racial, ethnic, and religious background (as most Americans do)

It serves two important functions: (1) it increases the chances that the children of a union will be exposed to reasonably consistent socialization experiences, and (2) it reduces disputes over issues other than child socialization.

Although people tend to marry others much like themselves, another tendency operates and this is called...

- *Marriage gradient* – the tendency of men to marry women below them in age, education, and occupation

Functions of the Family

- reproduction and rearing of the group
- cultural transmission or enculturation
- provide the needed socialization of the child with respect to his role and status
- provide love and affections and a sense of security for its members
- provide environment for personality development and growth of self-concept in relation to others
- serve as an important mechanism for social control.
- sexual regulation

Alternative Family Norms (Macdonis, 1998:313-35)

- *one-parent families* – headed by a single mother/father

- *cohabitation* – the sharing of a household by an unmarried couple
- *gay and lesbian same sex couples*
- *singlehood*

Educational Implications

- since the family is a very important institution, education for the family life should be part of the curriculum
- people who intend to get married should be oriented regarding their obligations so that the marriage will be successful
- in Japan, there is a school for brides. There should be a school or course, not only for the brides but also for grooms.
- since the average Filipino family is big, the school should teach the advantages of small families.
- enculturation being a function of the family should pass on only worthwhile values, customs, mores, beliefs, and traditions.
- sex is the propagation of the race and should therefore be engaged only by married people
- it is not only the children who need an education, but also the parents
- young people should not rush into marriage, but should give themselves time to find out whether they are really in love and suitable for each other.
- since children are the ones who suffer from broken homes, couples should try hard to be reconciled and their parent, relatives, and friends, should help them toward this end.
- couples should consult marriage counselors if they often quarrel or are drifting apart so that the marriage may be saved.

Schooling and education

The School

- another institution that also takes care of socialization and enculturation
- an institution established by the society for the basic enculturation of the young

- a certain building having a unity of interacting personalities, a field of social forces, a system of formal-informal control, a special cultural world, a community service agency (Cook and Cook)
- *schooling* – is a central component of education in industrial and other societies where formal instruction is done under the direction of specially trained teachers (Macionis 1998:334)

The Functions of Schooling

The Structural-Functionalist perspective on education views it as an essential institution for promoting the stability and smooth functioning of society. Here's a refreshed breakdown of its key points:

1. **Socialization:** As societies become more complex and technologically advanced, the role of social institutions like schools becomes crucial in preparing individuals to become functioning members of society. Schools play a vital role in transmitting cultural values and norms, helping individuals learn what is expected of them in their social roles and society at large.
2. **Cultural Innovation:** Education isn't just about transmitting culture; it also plays a role in creating new ideas, values, and cultural innovations. Through critical thinking, research, and inquiry, schools contribute to the development of new knowledge and innovations that influence broader cultural trends.
3. **Social Integration:** By teaching shared cultural values and norms, schools help integrate individuals into society. This is particularly important in societies with diverse populations, where education helps create a sense of unity and common purpose despite cultural differences.
4. **Social Placement:** Education plays a critical role in shaping the structure of society by sorting individuals according to their abilities and achievements, which, in turn, helps allocate roles within the labor market. While education does provide a pathway for upward social mobility, it is essential to acknowledge that social factors such as ascribed status—such as social class, race, and gender—often impact educational success. These factors can create systemic barriers that hinder equal opportunity, making it more challenging for individuals from marginalized groups to achieve the same outcomes as

those from more privileged backgrounds. Thus, the educational system, while offering the potential for mobility, can simultaneously reinforce social inequalities.

5. In summary, from a Structural-Functionalist perspective, education contributes significantly to the stability of society by socializing individuals, fostering cultural innovation, promoting social integration, and serving as a mechanism for social placement, all while maintaining social order and cohesion.

Functionalist Perspectives

- ☐ **Socialization** also to instill the values, beliefs, and norms of the culture. Students learn how to function within society through these educational experiences.
- ☐ **Social Control:** Schools play a significant role in teaching students to behave in ways that align with societal values and norms. Through rules, expectations, and structures, schools help individuals internalize societal standards and conform to them.
- ☐ **Selection and Allocation:** Education helps to allocate individuals to specific occupational roles. Through testing, grading, and evaluations, schools serve as a sorting mechanism, determining who moves into particular careers or positions in society.
- ☐ **Assimilation and Sub-Cultural Maintenance:** A major function of education is to help integrate newcomers into the larger society. It serves as a mechanism for assimilation, helping individuals from different cultural backgrounds adapt to mainstream societal norms while preserving the diversity of various subcultures.
- ☐ **Innovation and Change:** Although education is often a conservative institution that maintains stability, it can also foster social change. By generating new knowledge, spreading innovative ideas, and promoting changes in values and beliefs, education contributes to the evolution of society.

Self- Check Exercise(1)

1. Who says, *“Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side of life while the latter is the active side”*?

- | | |
|-----------|------------|
| (a) Dewey | (b) Adam |
| (c) Ross | (d) Connor |

2. Structural function opposes social mobility. (True/False)
3. Rich cultural capital helps in better educational outcome. (True/False)

5.3 Psychological Bases of Education.

- **Psychological Foundations:** The understanding of how students learn, what motivates them, and how to achieve educational success is grounded in psychological principles. This has become increasingly important with the advancement in neuroscience, particularly since the 1990s, which has been called the *Decade of the Brain*.
- **Importance of Philosophy:** While psychological research is critical, it is often the prevailing educational philosophies that shape the decisions made in schools. Philosophical perspectives often hold more power and influence than the latest research in guiding educational practices. Therefore, changing educational practices may require addressing and shifting prevailing educational philosophies.
- **Psychology and Its Influence on Learning:** The field of psychology helps in understanding individual differences, learning needs, and the best practices to meet these needs. It places education on a more scientific basis, offering a structured and research-based approach to teaching and learning.

The Contribution of Educational Psychology

Educational psychology provides a robust framework for teachers, offering insights that benefit them in various aspects of their teaching practice:

1. **Developmental Characteristics:** Understanding the different stages of child development and their unique needs during infancy, childhood, and adolescence.
2. **Nature of Classroom Learning:** Educational psychology helps teachers understand how learning occurs in a classroom setting and the factors that influence that learning.
3. **Individual Differences:** Teachers encounter students with a wide range of abilities, backgrounds, and learning styles. Understanding these differences helps in tailoring instruction to meet each student's needs.

4. **Effective Teaching Methods:** With the right knowledge, teachers can adapt their teaching strategies to ensure effective communication and maximize student learning outcomes.
5. **Mental Health Knowledge:** Psychological understanding aids in recognizing and addressing the mental health needs of students, fostering a positive learning environment.

6. **Measurement of Learning Outcomes:** Teachers can use psychological tools to assess and evaluate how well students are learning and where adjustments might be needed.

Cognitive and Learning Development

- **Cognitive Development:** Cognitive development refers to the gradual and systematic changes in mental processes, where children's mental abilities become more complex over time. Piaget's theories are central to this, where he emphasized that intelligence is not passive but a dynamic, active process by which children organize and adapt their cognitive structures to their environments.
- **Piaget's Views:** Piaget is considered a key figure in developmental psychology, viewing children as "constructivists" who actively construct their understanding of the world. According to him, intelligence is not a static trait but an evolving set of cognitive structures that help individuals adapt to the environment.

The Role of the Teacher

Teachers, as central figures in the educational system, benefit from a deep understanding of educational psychology. This knowledge helps them navigate the complexities of a classroom by providing them with the tools to:

- Foster motivation and discipline,
- Understand students' psychological development and individual needs,
- Tailor instruction to different learning styles,
- Provide guidance and counseling as needed, and
- Develop strategies that can help all students succeed.

These developmental stages have their own characteristics and demands.

Individual differences, and emotional needs, which helps create a more effective and personalized teaching approach. Here's a breakdown of the key ideas discussed:

Understanding Individual Differences

Teachers often work with a diverse group of students, each with their own set of strengths, weaknesses, and learning styles. With knowledge of educational psychology, teachers can better identify and address these differences. By tailoring their teaching methods to the needs of each student, they can improve classroom dynamics and student outcomes.

Effective Communication in the Classroom

One of the challenges teachers face is ensuring effective communication with all students. Without proper teaching methods, there can be a breakdown in communication, leading to misunderstandings or disengagement. Educational psychology offers teachers tools and techniques to enhance communication and engagement, ensuring that all students are able to learn effectively.

Curriculum Development and Psychological Tools

Educational psychology helps develop curricula by considering students' cognitive, emotional, and social growth. It ensures materials are age-appropriate and engaging for different learning stages. Psychological tools assess both student performance and teaching effectiveness. This enables targeted interventions and improvements in the learning process.

Theories of Cognitive Development

Cognitive development is an essential aspect of educational psychology. It refers to the gradual, systematic changes in a person's thinking processes over time. Piaget's theory of cognitive development is particularly significant. He saw children as active participants in their learning journey, constantly seeking to understand and adapt to their environment. Intelligence, in Piaget's view, wasn't static; it evolved through organized cognitive structures as children interacted with their surroundings.

The Role of Educational Psychology in Lifelong Learning

Psychological Foundation of Education: This section covers the learner's temperament, personality, the learning process, motivation, discipline and guidance, and the roles of both the teacher and the policymaker in shaping education. Psychological theories help us understand how individuals learn at various stages of their life.

Psychological Basis of Education: Here, the focus is on how psychological traits such as mental ability, temperament, interests, physical condition, and effort-making capacity impact a learner's educational journey. This section emphasizes the significance of psychological factors in shaping educational outcomes.

Schools of Psychology: You mention several schools of psychological thought:

Structuralism: Led by Wundt and Titchener, it emphasizes analyzing the structures of consciousness.

Functionalism: Led by Dewey and Carr, this approach focuses on how organisms adapt to their environments.

Behaviorism: Founded by Watson, this theory examines the relationship between stimuli and responses.

Gestalt Psychology: This theory asserts that the whole is more than the sum of its parts, focusing on the holistic nature of perception and experience.

Psychological Factors That Affect Intellectual and Behavioral Development: This section outlines various factors that influence development, including reflexes, drives, needs, wants, capacities, and aptitudes. These innate factors shape how a person reacts to the environment and influences their learning process.

Self- Check Exercise (2)

1. Sociology of education is the study of :
 - a. sociology and education.
 - b. how sociology is used in education.
 - c. why sociology is used in educationd.
 - d. how social institutions affects education and its outcome.

2. The scope of sociology is:
 - a. Limited to a particular society only.
 - b. Limited to Global social interaction only.
 - c. Ranges from interaction between two person to global social interaction.
 - d. Interaction in schools only.
3. Education is a:
 - a. Social effort.
 - b. Psychological effort.
 - c. Ideological effort.
 - d. Physical effort.

5.4 Summary

The philosophical bases of curriculum help determine the driving purpose of education, as well as the roles of the various participants. While all foundations propose to set goals of curriculum, philosophy presents the manner of thinking from which those goals are created.

The sociology of education is the study of how social institutions and individual experiences affects education and its outcome. Education is it is concerned with all forms of education ie formal and informal education systems of modern industrial societies. It is relatively a new branch and two great sociologist Émile Durkheim and Max Weber were the father of sociology of education.

In addition to Durkheim's contributions, the psychological and sociological foundations of education have practical implications for teaching. As future teachers, understanding these foundations helps in becoming more effective in our practice. It allows us to understand how individuals learn, how educational environments shape development, and how social dynamics within schools influence educational outcomes. This knowledge is essential for addressing the diverse needs of students, from gifted children to those with disabilities, and for implementing interventions that promote overall learning and development.

5.5 Glossary

1. **Social mobility** :The degree to which one can move up in the social stratification.
2. **Curriculum**: Course content, Planned learning outcome.

5.6 Answer to Self- Check Exercise(1)

1. (c) 2. True 3. True

Answer to Self- Check Exercise(2)

1. (d) 2. (c) 3. (a)

5.7 References /suggested readings

A Sociology of Education: Emerging Patterns of Class, Status, and Power in the Public Schools
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5.8 Terminal Questions

1. Define the following terms each in 25 words .

a. Education.

b. Sociology.

c. Sociology of education.

2. Explain the relationship between Education and Sociology in brief?
3. Write the five major sociological concern in your institutions ; and what improvements would you like to incorporate to get better learning outcome (30words).
4. Explain philosophical bases of education.
5. Differentiate sociological and psychological bases of education.

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UNIT – 6

Idealism

Idealism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Lesson Structure

6.0 Introduction

6.1 Learning Objectives

6.2 Idealism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Self Check Exercise (1)

6.3 Idealism in Education – What?; Universal Education; Relevance of Idealism in Education in the Emerging Indian Society

Self- Check Exercise(2)

6.4 Summary

6.5 Glossary

6.6 Answer to Self- Check Exercises

6.7 References /suggested readings

6.8 Terminal Questions

6.0 Introduction

Dear student,

In philosophy, idealism is the group of philosophies which assert that reality, or reality as we can know it, is fundamentally mental, mentally constructed, or otherwise immaterial. Epistemologically, idealism manifests as a skepticism about the possibility of knowing any mind-independent thing. *Idealism* is a term with several related meanings. Plato's theory of forms or "ideas" describes ideal forms (for example the platonic solids in geometry or abstracts like Goodness and Justice), as universals existing independently of any particular instance. In India,

Idealism has attained the highest watermark under the great seers and sages since the Vedic age. Every one of the great Indian philosophers is more or less an Idealist.

6.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Idealism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.
- ✓ Explain the Relevance of Idealism in Education in the Emerging Indian Society.

6.2 Idealism with special reference to the concepts of knowledge, Reality, Values and their Educational Implications.

Idealism is a philosophical view that argues that reality is fundamentally shaped by the mind or ideas rather than physical objects or material substances. According to idealists, the material world derives its existence and characteristics from a more fundamental, mental or spiritual realm. In this view, consciousness, thought, and perception hold primary significance in understanding the nature of reality.

Plato, often regarded as the father of idealism, laid the foundation for many of the central ideas within this philosophy. His work, especially *The Republic*, presents a dualistic view of the world, divided between the world of ideal forms and the physical world. The ideal forms are eternal, perfect, and unchanging, while the physical world is imperfect and constantly in flux. For Plato, true knowledge could only be attained by contemplating these ideal forms, which exist beyond sensory experience and the physical realm.

Concepts of Knowledge in Idealism

For idealists, **knowledge** is not a mere accumulation of sensory information or experience. Rather, it is the process of uncovering the universal truths that exist within the mind. Plato's theory of knowledge, articulated in works like *The Republic*, distinguishes between the world of appearances (the material world) and the world of Forms (or Ideas), which represents true knowledge. According to Plato, the world of Forms exists independently of our sensory experiences and can only be understood through the use of reason and intellectual contemplation.

Concepts of Reality in Idealism

In the context of **reality**, idealism asserts that the material world is only a reflection or manifestation of a higher, mental or spiritual reality. Plato's famous "Allegory of the Cave" illustrates this distinction. Prisoners chained in a cave perceive only shadows cast on the wall, which represent mere appearances. For the prisoners, these shadows constitute their reality. However, once they break free and ascend out of the cave, they see the world of light and truth, a world that represents the higher, more permanent reality.

This allegory symbolizes the idealist view that **true reality** is not found in the sensory world but in the world of eternal ideas, which can only be accessed through reasoning and intellectual insight. In this sense, **reality** for idealists is inherently mental and transcendent, independent of the material world and beyond what we can perceive with our senses.

Concepts of Values in Idealism

Values in idealism are closely tied to the pursuit of universal truths and ideals. Plato believed that the highest values—such as beauty, truth, justice, and goodness—are not subjective or relative but absolute and eternal. These values exist independently of human perceptions and societal influences.

In education, idealists stress the importance of nurturing an appreciation for these eternal values. Education, from this perspective, is not merely about acquiring practical skills or knowledge for personal gain, but about aligning oneself with the higher ideals that form the foundation of a just and harmonious society. These values, once understood, guide individual behavior and societal structures toward the good.

Educational Implications of Idealism

Idealism has profound implications for education, particularly in the cultivation of intellectual and moral virtues. In Plato's view, the role of education is to help individuals access the world of Forms and grasp the eternal truths that reside within the mind. Education, therefore, should be centered on intellectual development and the pursuit of knowledge through reason, rather than sensory experience or material concerns.

1. **Curriculum Design:** In an idealist educational framework, the curriculum should emphasize subjects that help students engage with abstract ideas and universal truths, such as philosophy, mathematics, and the arts. These subjects are seen as tools for developing the mind's ability to reason and understand eternal principles. Mathematics, for example, is considered a perfect subject for idealist education, as it deals with abstract concepts that are timeless and universally true.
2. **Role of the Teacher:** Teachers are seen not just as instructors of facts but as guides who help students uncover deeper truths about the world and themselves.
3. **Moral Education:** Idealism emphasizes the development of the whole person, which includes both intellectual and moral education. Idealist educators believe that education should guide students toward understanding and embodying the highest values, such as justice, virtue, and integrity.
3. **Focus on the Mind and Spirit:** Idealism stresses that education should cultivate not only the intellect but also the spiritual and moral dimensions of students. This contrasts with more pragmatic or materialist educational philosophies, which prioritize practical skills or scientific knowledge.

Idealism has been also compared to realism. In the words of Brubachar, "Some realists take the view that mental functions can be reduced to bodily ones, while certain idealists make matter a function of the mind. The idealists arrive at their monism by pointing out that it is mind that is central in understanding the world."

Eminent educators in the philosophy of education have tried to reduce philosophies to a limited number of types or "schools" of philosophical thought. For example, we find a general agreement in the works of Rusk and Ross as regards their classifications. Rusk classifies schools of Philosophy into Naturalism, Idealism and Skepticism. He again dismisses the last as it contains little value for the educator, and adds Pragmatism as a fourth category. He describes pragmatism as a combination of the methods of Naturalism with the conclusions of Idealism. Ross agrees with this view. But in the penultimate chapter of his book he introduces Realism. Perhaps he did this being influenced by the philosophy of John Adams. Greater divergences are found in the works of the American writers. J. D. Bulter. For example, he classifies philosophical thought into Naturalism, Idealism, Realism and Pragmatism. R. C. Lodge classifies in the same manner omitting Naturalism. J. S. Brubacher groups Educational

Philosophy as progressive and traditional or Essentialism. But whatever classification we may decide upon, the only conclusion at which one can arrive is at to greater or lesser degree, philosophical theories are eclectic. For example Rousseau, who characterized by Adams as “Perhaps the most prominent Naturalist who ever wrote on education,” is seen by Rusk to be an Idealist who opposed nature, “not to spirit but to social convention, and whose Naturalistic stage of education was merely preparatory to moral, aesthetic and religious training.” Hence classification of philosophies into different ‘schools’ will never be watertight because its categories will overlap.

Idealism may be found in the works of Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo and Gopabandhu Dash in the modern times. While the Vedas, the Upanishads and Bhagavad Gita as well as the message of the Buddha and Sankara display Idealism in ancient Bharat.

Definitions of idealism

To make the meaning of Idealism more clear give below some important definitions as given by eminent scholars-

- i. “Idealism holds that ultimate reality is spiritualism.” **D. M. Dutta**
- ii. The quote from J.S. Ross reflects a central idea in idealistic philosophy, which holds that the fundamental nature of reality is mental or spiritual rather than physical. According to idealism, the world, and everything in it, is essentially shaped or constituted by consciousness or thought. This contrasts with materialism, which views matter as the fundamental substance of reality.

Chief Exponents of the Idealism

- (i) The Vedic Rishis.
- (ii) Plato—A Greek Philosopher (427-347 B.C.)
- (iii) Kant—A German Philosopher (1724-1804 A.D.)
- (iv) Hegel—A German Philosopher (1770-1831 A.D.)
- (v) Froebel—A German Philosopher (1772-1852 A.D.)
- (vi) William T. Haris—American Philosopher (1835-1909 A.D.)

- (vii) Swami Dayananda—An Indian Philosopher (1825-1883 A.D.)
- (viii) RabindraNath Tagore—An Indian Philosopher (1861-1941 A.D.)
- (ix) AurobindoGhosh—An Indian Philosopher (1872-1950 A.D.)

Upanishads' Idealism

Asato ma sad gamaya,
 Tamaso ma jyotirgamaya,
 Mrtyor ma amartamgamaya.
 Lead me from unreal to the real,
 Lead me from darkness to light,
 Lead me from death to immortality.

—Brihadaranyak Upanishad

Yastu Vijnanauan Bhauati
 Tasyendriyani Vasyani
 Sadasvaiya Saratheh

(He who is possessed of supreme knowledge by concentration of mind must have his senses under control, like spirited steeds controlled by a charioteer.

—Kathopanishad

Chief characteristics of idealism

The following are the chief characteristics of idealism:

Idealism posits that the universe exists within spirit, with spirit being the fundamental constituent of all reality. According to this view, only mental life can truly be known because the mind is limited to understanding its own states and the elements connected to it. Each individual human mind is seen as a part of a universal mind, implying that nothing exists outside of this collective consciousness. As a result, only rational or spiritual

knowledge is regarded as true knowledge. This distinction elevates philosophy and the social sciences above the physical or natural sciences, asserting their superior importance in understanding the nature of existence and reality. **The universe exists in spirit.** According to idealism, the spirit is the fundamental constituent of the universe. It points out that only mental life can be known, because the mind is capable of knowing only its own states and its adjuncts. Every individual human mind is a part of the universal mind, outside which nothing exists. For this reason, rational or spiritual knowledge is the only true knowledge. BY virtue of this distinction, philosophy and the other social sciences are far more important than the physical or natural sciences.

1. Teleological explanation of the universe. In the words of Stella V. Henderson, "Idealism emphasizes the spiritual side of man. Because, to the idealist, spiritual values are the most important growing out of metaphysical, idealism would emphasize spiritual growth". Idealism propounds that human life and natural phenomena have a common goal, and that both man and nature try to achieve this goal. This concept finds its best explanation in the contemporary Indian philosopher Sri Aurobindo's thought. Idealists do not challenge or deny the importance of science, but they do not completely accept its explanation of the universe since it finds no place for spiritual values.

2. Man is central in creation. Idealists point out that man is at the centre of the universe. In the words of Rusk, "It bestows dignity and grandeur upon human life by emphasizing the distinctiveness of man's nature, attributing to him powers not possessed by animals, which issues in ideals –logical, ethical and aesthetic: it admits the existence of a Supreme Being: by its respect for human personality it provides the basis for democracy".

3. Emphasis upon normative and social sciences. In the field of education, idealists place greater stress upon normative and social sciences than upon the natural and physical. The normative sciences are-ethics, logic and aesthetics. Of the social sciences the main ones are sociology and psychology. Idealists explain the universe on the basis of these sciences.

4. Normative description of the universe. Idealists have offered a normative and value-oriented explanation of the universe. For the idealist, facts alone are not sufficient explanation. The universe as a whole is explicable in terms of the ideals of truth, good and beauty.

5. Conceptualism. In its epistemology, idealism is conceptualism, for it believes which objects have no existence apart from the concepts related to them. An object and its qualities are not independent as the knowledge of the object. Knowledge influences the object, and this knowledge is obtained, not through perception but indirectly, through the medium of concepts or ideas. Objects have no public reality, for they appear different to different individuals. All existence is related to consciousness.

6. Universe is knowable. Idealists believe that the universe can be comprehended through the mind, because both the mind and the universe are constituted of the same elements, intellect and spiritual essence. Hegel has gone so far as to identify nature and mind by saying that the various categories of knowledge or mind are the different stages of the universe's development.

7. Greater emphasis upon the mental or spiritual aspect of the universe. The idealist conception of the universe does not either deny or neglect the physical aspect of it but is based on the mental or spiritual aspect. It is this higher aspect of reality which grants a measure of meaning to the lower reality.

Idealism as a Philosophical Doctrine

Among the modern schools of philosophy, idealism is perhaps the oldest one and began with the dawn of civilization, when man could systematize his ideas. But as a branch of philosophy it began with Socrates in the western part of the world (Greece). Prof. Hornie in his book "Idealism as a Philosophical Doctrine" pointed out the term "Idealism has been derived from two distinct sources one is word 'IDEA' on the other from "ideal". The words idea, ideal and ideology all came into the vocabulary of philosophy from the Greek world. These three words, have in common the fact that they refer to something in which, figuratively, things seen by us differs from each other. When so many persons see a particular thing, they express many different views. Therefore, it is very essential to make certain that when we use these words to designate them, we should be careful to understand what each designation refers to

Plato's Allegory of the Cave demonstrates the difference between the material world and the ideals. In his story, prisoners are chained together facing the wall of a cave so that all they can see is only the shadows on the wall, shadows that in reality are formed by the world outside the cave. That prisoner will then realize that the sun is the source of the light, which reflects

objects outside the cave, but the other prisoners do not believe this. Rather, they continue to believe in the shadows, much as we believe in the material world. We are chained to it by our inability to search for real truths and by our lack of concern for what is real.

An art, a delicate flower or a girl having extraordinary beauty are appreciated by all for their trait of beauty. But the things of beauty, like the art, the flower, and the girl will definitely perish. But the idea of “beauty” persists. Similarly, the idea of good pervades a teacher who devotes all his life to education of the children under his care or a doctor, who does not take money from his patients and serves them with interest or a humanized officer, who does not take bribe and works with devotion. The teacher, the doctor and the officer will all perish, but the idea of goodness persists.

The idealists claim that ideas are supreme, not the physical forms. The physical material things will wither away in course of time, whereas the ideas never perish. They do not deny the existence of the world around us-the world of houses, hills, stars, and all the objects and events with which science and our senses acquaint us. They maintain that real as these things are they are not ultimately real. They are manifestation of more fundamental ideas which are more universal in nature.

An art, a delicate flower or a girl having

Essence of Idealism

- i. Idealism believes in the universality of one ultimate reality i.e. , absolute or the self.
- ii. Idealism regards man as a spiritual being.
- iii. The world of ideas and values are more important than the world of matter.
- iv. Values are absolute and fixed.
- v. Evil is not a real existent value but it is the negative value.
- vi. Idealism does not recognize the independent existence of nature.
- vii. This world is the expression of mind.
- viii. Besides the material world there is a mental world, which is more meaningful than the material world.

- ix. The world is not purposeless. It is a purposeful creation.
- x. Human life has its aim. It is not aimless.

Self- Check Exercise(1)

1. Who Said, "Idealism holds that ultimate reality is spiritualism."

- (a) D.M. Dutta
- (b) Plato
- (c) J.S. Ross
- (d) R.N. Tagore

2. Who Said "Idealistic philosophy takes many and varied forms, but the postulate underlying all this is that mind or spirit is the essential world stuff, that the true reality of is of a mental character"

- (a) Plato
- (b) J.S. Ross
- (c) Vivekananda
- (d) D.M. Dutta

3. Plato wrote the Republic. True / false

4. Idealistic Education systems supports scientific progress. True / false

6.3 Idealism in Education – What?

Education, according to the idealists, is the most important invention of mankind. Man without education would be living just like an animal. It is education which leads one to the highest moral conduct and deepest spiritual insight. As a result, man is able to develop an insight into the truth, the beauty and the goodness. Idealistic system of education helps man to "seek the truth and avoid error, enjoy the beauty and discard ugliness, espouse the good and deprecate evil."

Man must learn how to suppress and conquer desire by the help of strong willpower. He can develop this power by the help of education. To realize the ultimate goal of life "education has to feed the conscience by nurturing it in the desired direction."

Idealism and Aims in Education

For the idealists, there are two sources from which aims of education flow. The first source being the welfare of the individual and the second for the good of the society. The welfare of the individual refers to “self-realization” or “spiritual becoming. “The aim of the life, according to the idealists is self-realization and thus the aim of education.

The second source, being the welfare of the society refers to a perfect democratic society, which emphasizes on the value of equality, fraternity, liberty and justice. Such a form of society can be established only with the help of education based on idealistic philosophy.

The Exaltation of Human Personality or Self-realization

oneself, which, in essence, refers to recognizing the soul’s true nature. Idealism posits that the human soul is part of the universal or supreme soul. Man’s true form lies in realizing this connection with the universal soul, and through self-knowledge, one can achieve a perfect pattern in life.

In the idealist view, the purpose of education is to help individuals achieve self-realization. Education, therefore, is not just about learning facts but about understanding one's true essence, a process that leads to liberation or "mukti.". As J.S. Ross states, the goal of education is the exaltation of personality and the realization of the highest potentialities of the self.

Furthermore, idealism advocates for universal education. Since every mind is seen as a part of the Absolute or God, education should not be limited to a select few but should aim for the development of all individuals in society. Indian sages, deeply rooted in the idea of unity, believed that all levels of life are interconnected. This unity is reflected in the concept of ‘samsara,’ which views the world as a continuous cycle, with all individuals forming part of a larger whole. In this sense, education should nurture a sense of unity, fellow-feeling, and a spirit of brotherhood.

This social and inclusive perspective on education is highlighted by thinkers like Rusk, who emphasized that human nature is inherently social. Education, therefore, should aim to foster the full realization of an individual’s potential within the context of the broader human community. By participating in collective human endeavors and enhancing cultural values that belong to all of humanity, individuals can move closer to realizing their true, universal selves.

Development of Inventive and Creative Powers

The physical world is in a constant state of flux, and it is up to humans to be resourceful and innovative to adapt to these changes, shaping the environment to meet their needs. This process involves transforming nature to serve human purposes. As Ross eloquently puts it, "Moral values, which are spiritual, can be found in physical activities. Intellectual values are pursued in the application of skills to the problems of the physical environment, and aesthetic values are discovered in the mastery man acquires over his material in his craft."

For humanity to effectively alter and mold the physical world, education must play a crucial role in fostering children's inventive and creative potential. It should encourage the development of skills that enable children to actively engage with their surroundings, empowering them to master and shape the material world according to their needs.

Idealism and Curriculum

Idealism denies the reality of external objects independent of the knowing minds. The mind is the primary reality. "Either there are no external objects or, they are mind-independent. Our ideas are not representations of external objects independent of mind. This is the doctrine of idealism."

To achieve this, idealist educational philosophy stresses a curriculum designed to cultivate a sense of appreciation for truth, beauty, and goodness. Clutton Brock's view on "spirit" is referenced, which highlights three activities or desires of the spirit: effort (karma), devotion (bhakti), and knowledge (gyan). These three aspects come together to guide the individual towards the pursuit of spiritual perfection.

The idealistic curriculum aims to foster moral and aesthetic development through training in these areas, while also promoting intellectual growth through subjects like science, social studies, mathematics, and language. Physical education is included to ensure the development of the body, contributing to the overall development of the individual's physical, moral, and intellectual aspects.

In short, idealism in education focuses on holistic development—balancing the physical, intellectual, and moral aspects to help students realize their spiritual nature and connect with higher truths.

Idealists like to give to the children such knowledge as is of permanent value. They attach a higher importance to humanities than physical and biological sciences. They would like to teach about culture, art, morality, history, philosophy and literature.

Idealism Methods of Teaching

The passage you've shared discusses the idealist philosophy in education, particularly focusing on their approach to teaching methods. It points out that idealists are not tied to any specific teaching method but instead emphasize the general nature of teaching methods and their flexibility.

Idealism and Methodology: Idealists do not endorse any one method of teaching but rather speak about the general approach to methods. They focus more on the nature of teaching, with different idealist philosophers adopting various methods.

Philosophers and Their Methods: The passage mentions several key idealist philosophers and their teaching methods:

Socrates used the questioning method.

Plato evolved Socrates' method into a conversational, logical method.

Aristotle used inductive and deductive reasoning.

Hegel embraced a logical method.

Pestalozzi adopted the self-activity method.

Herbart believed in combining instruction with education and sometimes used discussion and debate.

Froebel viewed the classroom as a garden, where the educator nurtures the learner like a gardener tending to a plant.

Idealists on Education: The passage stresses that idealists focus on the lofty goals of education, aiming to develop individuals through the cultivation of their intellectual and moral potential. The methods themselves are flexible, as long as they support this overarching goal.

Discussion and Lecture Methods: In classroom practice, idealists emphasize the use of discussion and lecture methods. The Socratic method (questioning and dialogue) and the lecture method (well-prepared and participatory rather than authoritarian) are both valued.

Overall, while idealists do not propose a fixed method, they stress that the method should facilitate an engaging and thoughtful learning process, helping students achieve their highest potential in alignment with idealist goals.

Idealism and Discipline

According to the idealists, education is to be ideal-centred. Self-realization is the goal of life and the aim of education. To achieve this aim, idealists do not favour free discipline. They believe that strict discipline is necessary for self-realization. Therefore, teachers should impose discipline upon the students. He should try to prepare an environment which will help the students to realize the higher values of life through self-discipline. It is a spontaneous and self-imposed control. The teacher should act as a guide at every step and inspire his students to achieve higher values in life.

Idealism and the Child

The philosophy of Idealism does not consider the child as a boy. It believes that the child is both mind and body in which mind is more important. The teachers of India laid more emphasis on the spiritual aspect of the child. While preaching “thou art” to the child, they wanted to tell that the child is not only body but Atma. In the form of body the child is tied with time and place.

Whereas in the form of Atma is has universal essence, the idealists of India consider the child as Atma and the function of education is to enable the child to recognize its real nature. Education should develop the spiritual powers of the child.

The student is also a social being. He can actualize his 'self' only through the service of other 'selves'. Such a belief is the foundation of a modern offshoot of idealism known as humanistic idealism. Unlike Rousseau who considered the child as good by nature and Hobbes who considered man as base by nature, idealists look at the child as neither good nor base by nature. They think that it has the potential to be good or bad which depends for its actualization upon the environment and education.

The teacher, and the student are equals as both of them are spiritual in nature and have a common goal-'self-realization' The teacher, because of his age has gone ahead of the student towards the goal. He is just like the member of an advance party in a mountaineering expedition.

Idealism and the School

Since each particular idea leads back to one great idea that encompasses all existence, Idealists emphasize the inter relatedness of ideas. The metaphysics, epistemology, axiology, and logic of Idealism are all interrelated. This connectedness or interrelatedness can be illustrated by considering the relationship of the school to civilization. Idealists argue that the school, as an institution is a civilizing agency. Its primary function is to civilize the young by imposing and transmitting the cultural heritage upon them.

Idealism and the Teacher

The Svetasvatara Upanishad in one of the mantras has said that the mystical knowledge contained in it could be comprehended by those alone, who are extremely devoted to both God and the teacher. Since learning is not reading but realization, the teachers occupied their place in the society, next to that of god. Knowledge in modern system of education has been stored up in a library like household furniture. Without the help of books and library, a modern teacher cannot impart instruction. But in Vedic system of education, Knowledge was the furniture of the mind. The teacher was addressed as guru and commanded more respect than that of the king in the society. He possessed the highest moral and spiritual qualifications and influence. Vedic system believed that truth cannot be realized when taught by an inferior man. A guru must be well versed in the sacred lore and must have realized the Brahman. A Brahmanishtha teacher alone can teach the students the truth exactly as he knows. Guru was also addressed as acharya which is derived from the term 'Char' which means one who trains up others in good

behavior. The term acharya is also interpreted as the source of all religion. In either sense the teacher was expected to train the students in good behavior, the essence of “Dharma” and naturally possess those qualities himself.

The title acharya belongs to one who initiates a student and teaches him whole veda. One who teaches only a portion of the Veda or who teaches the angas of the Veda was called as Upadhyaya. Acharya is chief among all gurus. He is called atiguru along with father and mother.

The ancient Hindu teacher was devoted to his work and not to the monetary aspects. Society also honored him only so long as he followed these injunctions of the scriptures. The Smriti of Atri says that a teacher who teaches on payment becomes a jackal in his next life. The prajaPatiSmriti condemns such a teacher as being unfit for being invited at Shraddha. Brihad Yama Smriti condemns such a teacher as a dealer in veda. The Veda VyasaSmriti calls him the murderer of a Brahmana. Other authors of more prominent smritis also talk in the same tune. Manu says that such a teacher is unworthy of being invited at any ceremony performed in honour of Gods. Manu, it is very interesting to note, condemns here, not only the person who charges fees on a compulsory basis but also the students who learn from such a teacher. This attitude is an unmistakable expression of how bitterly people hated the system of bartering knowledge with money. Yajnavalkya calls it an Upapataka and puts such a teacher in the same category as persons who kill vows, commit thefts, practice adultery, sell children, etc. Thus the teachers of ancient India occupied a very high position in society, not because they were the custodians of knowledge, but also because they were men of character and discipline.

Relevances of Idealism in Education in the Emerging Indian Society

i) Lofty Aims of Education

The philosophy of idealism is relevant to the education in the emerging Indian society as it provides quite a few lofty aims of education as self-realization, education for humanization, development of personality, harmony of man and nature,

Preservation of Cultural Heritage

Some of the conservative and traditional ideas of the idealist are also relevant to modern Indian education. This philosophy seeks to preserve the cultural heritage of the past by transmitting it to children, the immature members of the society, so that they continue and

extend Indian culture into the future. A great priority is placed on studying and learning systematically organized bodies of knowledge and on cultivation of socially acceptable standards of behavior.

iii) Position of the Teacher

The position of teacher in the idealist scheme of education is focal. The teacher is described by the idealists as a 'co-worker with God in perfecting man', 'spiritual heritage', 'a protector of mind- the highest form of existence in the cosmos'; 'a maker of democracies', 'an apostle of peace and progress' and 'a compendium of all virtues'. He is to be the model of knowledge and values that the students of the emerging Indian society can imitate. He should be able to integrate his life harmoniously. As students imitate their teacher, they too are expected to develop a sense of order and perspective though it is difficult for any teacher in the modern Indian society to fit into the exciting role. A teacher with idealistic philosophy should come to the teaching profession to humanize the educative process of modern Indian.

iv) Self-discipline

The idealists lay emphasis on self-discipline. They believe that human behavior should have internal control rather than such external controls as praises and punishments. They advocate that freedom cannot be enjoyed without self-discipline. The contemporary educationists of India unanimously accept the need for freedom and discipline and agree that self-discipline alone can make the school and college campus quiet and peaceful.

The idealists also assert that truly disciplined persons have a sense of order. In a child's education, discipline is a mutual responsibility of the home and the school. Together, parents and teachers are to cultivate habits of cleanliness, neatness, orderliness, punctuality, courtesy, obedience and accuracy. The educated person, according to the idealist's values criterion, would be polite and courteous in social behavior, respects society's moral codes and realizes that civilized progress requires discipline and perseverance. This particular idea of discipline is quite relevant for modern education in India

v) Emphasis on Moral Development

The emerging Indian society is passing through a very critical period. Thinkers everywhere in the country lament at the general loss of moral character. The most important

need today is the development of moral character. It is idealism in education which can educate the people to develop a moral sense of their own.

vi) Integrated Curriculum

A new type of arrangement of curriculum has been proposed by the idealists in terms of four interrelated general areas of study directed towards the development of a total personality. They are (i) the universal dimension which helps the people to know about the physical and organism aspects of world (ii) the civilization dimension which includes the study of social sciences (iii) the culture dimension which emphasizes on the study of philosophy, history, art and religion and (iv) the personality dimension, which touches the physical, physiological, emotional and intellectual aspects of human life. Such a dynamic and liberal curriculum is quite relevant for modern Indian education.

The idealists organize the curriculum carefully. Those subjects that contain the greatest intellectual and value possibilities are given priority over those that are more technical and vocational. In deciding what should be included and what must be excluded from the curriculum.

Idealists have been guided by wisdom, emphasizing the importance of reading and writing as essential tools for understanding the cultural legacy. Arithmetic sharpens reasoning, providing the foundation for logical thinking. History and geography offer crucial insights into temporal and spatial relationships, helping individuals understand the past, the world, and their place within it. History, in particular, serves as a repository of humanity's accomplishments, providing lessons from previous generations.

In the context of the emerging Indian society, curriculum designers can reconstruct the educational framework based on these idealist principles. By prioritizing these subjects, they can foster a deep appreciation for cultural heritage, encourage critical thinking, and cultivate a broader worldview, all of which are fundamental to the development of an enlightened and informed society. This approach would not only preserve the richness of the past but also prepare individuals to contribute thoughtfully to the future.

Self- Check Exercise(2)

1. The concept of the world as a movement or 'samsara' is the ideal of the:

2. Which of the following is ideal of education according to idealism?

3. The welfare of the individual refers to “self-realization” or “spiritual becoming.”

6.4 Summary

6.5 Glossary

2. Self-realization: Self-realization involves full knowledge of the self or the soul. Man is basically a soul.

1.(a) 2.(b) 3.True 4.False 5.(b)

Answer to Self- Check Exercise(2)

1. (c) 2. (b) 3. True

6.7 References /suggested readings

Y.K. Singh.(2008).Philosophical Foundations of Education, APH, Publishing coop, pvt. Ltd.

Dr. Shukla; Parihar & Singh.(2014). 'Philosophical and Sociological Foundations of Education, R. Lall Book Depot.

Dr. Sodhi & Aruna Suri (1998).Philosophical and Sociological Foundations of Education, Bawa publication, 4141, Urban Estate, Phase II, Patiala-177002.

Indian Education Structure and process by M.S. Gore, ISBN 81-7033-232-8

6.8 Terminal Questions

1. Explain Idealism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications
2. Write Chief characteristics of idealism.
3. Discuss Idealism as a Philosophical Doctrine.
4. Explain the Idealism and Aims in Education.
5. Explain Relevance of Idealism in Education in the Emerging Indian Society
6. Write short note on following :
 - (i) Idealism and Curriculum
 - (ii) Idealism and Methods of Teaching
 - (iii) The Exaltation of Human Personality or Self-realization
 - (iv) Universal Education

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UNIT – 7

REALISM

Realism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Lesson Structure

7.0 Introduction

7.1 Learning Objectives

7.2 Realism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Self- Check Exercise(1)

7.3 Chief Tenets of Realism; Main types of realism

Self- Check Exercise(2)

7.4 Summary

7.5 Glossary

7.6 Answer to Self- Check Exercises

7.7 References /suggested readings

7.8 Terminal Questions

7.0 Introduction

Dear student,

Realism in philosophy is the belief that things exist and have properties independently of human perception or thought. This view holds that the world is made up of objects and phenomena that exist regardless of whether or not anyone is aware of them. In contrast to idealism, which asserts that reality is mentally constructed or otherwise dependent on the mind, realism emphasizes that the external world and its characteristics exist independently of our thoughts or perceptions.

Key Concepts of Realism:

1. **Knowledge:** According to realism, knowledge is the accurate understanding of the external world. Realists believe that through the proper use of the senses, reason, and experience, individuals can acquire knowledge of the world that corresponds to its actual state.
2. **Reality:** In the realist perspective, reality is independent of human consciousness and is made up of objective facts and entities. This means that the world consists of physical objects and phenomena that exist regardless of whether or not anyone perceives them. According to this view, the nature of reality is not influenced by individual thoughts, feelings, or perceptions but exists on its own, following laws and structures that are consistent and observable, regardless of human awareness. Realism asserts that these objective elements of reality can be understood through scientific observation and reason.

Values: In realist philosophy, values are seen as external and objective. They are not merely subjective or dependent on individual preferences but are instead grounded in the natural world and its inherent structures.

Educational Implications of Realism:

1. **Curriculum and Teaching:** The curriculum should emphasize subjects that are rooted in reality, such as the sciences and mathematics, which provide direct knowledge of the natural world. The goal of education is to help students understand the laws and patterns that govern the world around them.
2. **School Management:** The principles of school management in a realist framework would likely prioritize structure, order, and discipline, as these elements reflect the natural world's own organization and regularities.
3. **Educational Methods:** Realist education emphasizes the importance of observation, experimentation, and hands-on learning as essential methods of acquiring knowledge. It reflects the belief that true understanding comes from directly engaging with the world around us. In this approach, students are encouraged to interact with the material world, conducting experiments and making observations that help them understand and analyze real-world phenomena. In summary, realism, particularly in education, stresses

the importance of teaching students about the external world as it truly exists, encouraging an understanding of the laws of nature, objective facts, and the development of practical skills to navigate the world effectively.

7.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Realism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.
- ✓ Explaining main types of realism.

7.2 Realism with special reference to the concept of knowledge, Reality, Values and their Educational Implications.

Realism in Philosophy and Education: An Overview

Realism in Philosophy: Realism in philosophy is the belief that the world exists independently of human thought, perception, or consciousness. It asserts that reality is objective, tangible, and knowable through human senses, emphasizing that the physical world is not shaped or created by the mind. Key to this view is the notion that truth is objective and observable, and that the nature of reality exists whether or not we are there to observe or interpret it.

Realism, as rooted in the works of Aristotle (384–322 B.C.), holds that all things possess an inherent essence or form. For example, a rose has a particular essence that exists regardless of whether a human observes it or not. This idea was significant in shifting the focus of knowledge from the realm of ideas, as promoted by Plato, to the tangible, physical world that we can study empirically.

Aristotle's contributions laid the foundation for Realism by emphasizing the importance of empirical observation and categorization to understand the world. His ideas on "substance" and "form" suggested that physical objects, while undergoing change, still possess an inherent structure or essence that makes them identifiable and understandable.

Later philosophers such as John Locke further contributed to the development of Realism. Locke, in his *Essay Concerning Human Understanding* (1690), proposed that the human mind begins as a "tabula rasa" (blank slate) and gains knowledge through experience and sensory perception. This idea reinforced the realist stance that knowledge is acquired through interaction with the external, physical world.

In the 20th century, with the rapid expansion of scientific knowledge, Realism continued to gain traction. The growth of the scientific method, with its emphasis on observation, experiment, and objectivity, provided a philosophical grounding for Realism as a way of understanding the world.

Realism in Education:

Realism's influence on education centers on the importance of teaching students about the physical world through empirical observation, critical thinking, and scientific inquiry. The central tenets of Realist educational philosophy include:

Objective Knowledge: Realism maintains that the ultimate truths about the world are objective and knowable. In the classroom, this translates to an emphasis on the importance of teaching subjects like science, mathematics, and history, which are grounded in observable, verifiable facts.

Scientific Method: Realism supports an education system that emphasizes the scientific method—encouraging students to question, hypothesize, experiment, and conclude based on observable evidence. This aligns with the belief that knowledge about the world can be systematically discovered and understood.

Curriculum Design: A Realist curriculum is typically structured around subjects that study the physical world, such as natural sciences, mathematics, and social sciences. The goal is to teach students the facts, theories, and principles that underlie our understanding of reality. These subjects are seen as essential for developing practical skills that will be useful in the real world.

Emphasis on Practical Skills: Realist education advocates for teaching practical skills that students can apply to real-world situations. It stresses the importance of acquiring

knowledge that helps individuals navigate the material world, solve problems, and contribute to society. This is why subjects like engineering, medicine, and agriculture are highly valued in a Realist educational framework.

Critical Thinking: Since Realism values empirical observation, students are encouraged to think critically, analyze data, and draw conclusions based on objective facts rather than subjective interpretations. This helps in developing reasoning skills and an understanding of the objective world.

Moral and Ethical Values: While Realism is more concerned with the physical world and scientific truth, there are still values that can be taught through this lens. Realists believe that education should not only impart knowledge but also guide students in developing practical, ethical decision-making skills based on objective principles.

Implications for Education:

Practical Application of Knowledge: Realism encourages an education system where students are exposed to real-world experiences and applications of their learning. For instance, students may engage in experiments, fieldwork, and internships to gain hands-on understanding of concepts they study.

Focus on Foundational Subjects: The Realist perspective places a premium on foundational subjects such as mathematics, science, and history. This aligns with the notion that these subjects provide students with essential tools to understand the world and make informed decisions.

Emphasis on Observation and Experimentation: Given its roots in empirical observation, Realism advocates for learning through direct engagement with the world. Field trips, laboratory work, and other experiential activities would be integral parts of a Realist-inspired curriculum.

Criticism of Abstract Theories: Realism often stands in contrast to more abstract or idealistic educational philosophies, such as Idealism or Progressivism, which emphasize subjective experiences or the mind's role in shaping knowledge. Realists argue that

abstract theories without practical grounding fail to connect students with the tangible world.

Conclusion:

In summary, Realism in philosophy and education stresses the importance of understanding and engaging with the physical world through empirical observation and scientific inquiry. Its focus on objective knowledge, critical thinking, and practical skills provides a framework for an education system that seeks to equip students with the tools to navigate and understand the world around them.

Basic Concepts of Realism

Realism and the Nature of Reality

Realism as a Philosophy of the World We Live In:

Realism, as a philosophical stance, emphasizes the study of the real, physical world around us, rather than the realm of abstract ideas or forms. It concerns itself with what is tangible and observable in nature, rejecting the notion that the world of ideas is the primary focus of human knowledge.

Knowledge Derived from Experience:

Realism holds that all knowledge is grounded in experience. According to realists, humans acquire understanding through direct interaction with the world, whether it's through perception, experimentation, or observation. This contrasts with idealist views that might place more emphasis on abstract reasoning or innate ideas.

The Real World as the World of Nature:

Realists believe that the ultimate reality is the natural world. Nature is seen as the fundamental context for all existence, with everything that exists being part of the natural order. The world we live in, with its material existence and natural processes, is the foundation of all reality.

The Universe as Matter and Energy:

According to realism, everything in the universe can be explained as matter, energy, or

matter in motion. This suggests a materialistic view of the world, where everything—whether it be physical objects, forces, or phenomena—is composed of matter or energy.

The Laws of Nature and Realism

Realists assert that the universe operates according to natural laws—consistent, observable patterns and principles that govern how matter and energy behave. These laws are universal and apply to all things, from the tiniest particles to the largest structures in the cosmos. Realists believe that understanding these laws is essential for making sense of the world.

Realism and Science

Science plays a central role in realism. Realists advocate for the use of scientific methods—empirical observation, experimentation, and rational analysis—as the best means of discovering truth. For realists, science is the tool to uncover the laws of nature and to understand the universe in a systematic, objective way. Scientific progress, in this view, allows humanity to better control and manipulate the environment for practical benefits.

Realism and Religion

Realism does not inherently oppose religion, but many realists adopt a naturalistic or materialistic perspective that leads them to question religious claims, especially those concerning supernatural entities or forces. Some realists argue that religion is a human construct, shaped by societal needs and psychological factors, while others may hold more agnostic or atheistic positions, rejecting the existence of a deity or any supernatural forces altogether.

Realism and Value

Realists often assert that the aesthetic value of an object is tied to its harmony with nature. That is, things are considered beautiful to the extent they reflect the natural world's forms and patterns. When it comes to ethics and behavior, realists tend to focus on social norms and rationality—what is considered acceptable behavior is often based on logical reasoning and societal consensus rather than abstract or theological ideals.

In summary, realism presents a world rooted in the tangible and the measurable. It emphasizes empirical knowledge, the laws of nature, and the application of scientific methods to understand reality. While it may not inherently conflict with religion, it often adopts a materialistic perspective that prioritizes the natural world over supernatural explanations.

Realism and Objectives of Education

Broadly speaking, there are two objectives of education according to realism:

1. Equipping students with knowledge and skill needed to Under-stand and master their physical environment.
2. Enabling students to adjust themselves to the realities of the physical world and to adjust with adult approved behaviour.

Realism in Educational Practice

The realist is concerned with the systematic organization of teaching and learning. Scientific evaluation is the most important contribution made by realism in the field of education. Realism lays stress on the use of standardized tests.

Role of the Teacher:

1. **Facilitator of Learning:** In a realist education framework, the teacher's role is to facilitate learning by guiding students to explore and understand the natural world. Teachers help students acquire knowledge through direct experience, observation, and practical engagement with the world around them. They encourage inquiry, critical thinking, and scientific methods of investigation.
2. **Provider of Real-World Knowledge:** Realist teachers focus on imparting knowledge that is grounded in the real, physical world. They connect lessons to concrete examples and experiences that are observable, measurable, and relatable to students' lives. The teacher might use experiments, case studies, or field trips to illustrate how natural laws work in the real world.
3. **Promoter of Scientific Thinking:** Teachers in a realist framework encourage scientific thinking and inquiry. They help students understand the importance of empirical observation and the scientific method in discovering truths about the world. Teachers

may incorporate experiments, discussions, and problem-solving activities that reflect real-world processes.

4. **Supporter of Rational and Socially Acceptable Behavior:** Realism emphasizes rationality in both knowledge and behavior. The teacher's role is to model socially acceptable and rational behavior, helping students understand the connection between logical reasoning and ethical decision-making. They guide students in recognizing and applying socially accepted norms.

Role of the Curriculum:

1. **Rooted in the Real World:** A realist curriculum is centered on the natural world, with a focus on physical sciences, mathematics, and observable phenomena. The curriculum emphasizes subjects that allow students to interact with the world in tangible ways, such as biology, chemistry, physics, and environmental studies.
2. **Focus on Empirical Knowledge:** The curriculum encourages knowledge that is grounded in experience and observation. It prioritizes subjects where students can conduct experiments, explore natural laws, and learn through firsthand interaction with the material world.
3. **Structured Around Natural Laws and Scientific Principles:** A realist curriculum is designed to help students understand and apply the laws of nature. Subjects like physics and chemistry play a prominent role, as they provide the tools and concepts to understand the workings of the universe. Students learn about natural processes and phenomena in a systematic and structured way.
4. **Practical Application:** A realist curriculum emphasizes practical application. Students are encouraged to apply the knowledge they acquire to solve real-world problems. This may include solving practical problems through science, technology, engineering, or mathematics (STEM) projects, or engaging in hands-on learning activities.
5. **Ethics and Social Responsibility:** While realism is often associated with materialism, many realists also believe in the importance of social responsibility. The curriculum may incorporate discussions on ethics, highlighting what is rational, socially acceptable, and beneficial for society. The goal is to help students develop a sense of responsibility toward the natural world and society.

6. **Emphasis on Objective Truth:** The curriculum encourages the pursuit of objective truth. In subjects like history, geography, or social sciences, the focus is on understanding events, facts, and data in a way that is grounded in objective analysis rather than subjective interpretation.

Teacher and Curriculum Interplay:

- **Curriculum as a Tool for Teachers:** The curriculum serves as a roadmap for teachers, guiding the content and structure of lessons. It ensures that teachers stay focused on teaching empirically grounded knowledge and engaging students in a way that fosters scientific inquiry and critical thinking.
- **Teachers Adapting to the Curriculum:** While the curriculum provides a framework, teachers play a vital role in adapting it to the needs and interests of their students. They might modify lesson plans, incorporate new research, or adjust teaching strategies to help students connect with the material.
- **Real-World Connection:** Teachers help students bridge the gap between the theoretical knowledge provided in the curriculum and its practical application in the real world. This can involve real-life examples, hands-on projects, and interdisciplinary connections to show how the curriculum applies to everyday life.

Conclusion:

In the context of realism, teachers and the curriculum work together to provide students with knowledge that is grounded in the natural world. Teachers act as facilitators of inquiry, guiding students to discover truths through experience and observation, while the curriculum provides a structure that emphasizes scientific knowledge and practical application. This combination helps students develop both intellectual skills and socially responsible behavior.

Check Exercise(1)

1. Who was the most famous Neo Realist?

- | | |
|----------------------|---------------------|
| (a) Bacon | (b) A.N. White head |
| (c) Bertrand Russell | (d) Mulcaster |

2. Which Realism laid maximum impression on child?

- | | |
|--------------------|------------------------|
| (a) Social Realism | (b) Humanistic Realism |
| (c) Sense Realism | (d) Neo Realism |

3. Realism believes that all knowledge is a sources of experience. True/False

7.3 Chief Tenets of Realism

1. Existence of Objects:

- **Native Realism:** Objects exist independently of whether we know them or not. Their existence does not depend on our perception.
- **Scientific Realism:** Objects exist independently of knowledge, but our thoughts about these objects are still influenced by the mind.

2. Qualities of Objects:

- **Native Realism:** The qualities we perceive in an object are inherent in the object itself.
- **Scientific Realism:** Differentiates between **primary qualities** (inherent in objects, like shape and motion) and **secondary qualities** (like color or taste, which are attributed by the mind).

3. Knowledge and Objects:

- **Native Realism:** Knowledge does not affect the object or its qualities; objects remain as they are regardless of our perception.
- **Scientific Realism:** This is true for primary qualities but not for secondary qualities, as our perception of secondary qualities is influenced by the mind.

4. Directness of Knowledge:

- **Native Realism:** Knowledge is direct and perceptual — we know the object as it is directly through perception.

- **Representationism:** In simple thoughts, knowledge is direct, but in complex thoughts, it's indirect since these are made up of simpler thoughts.

5. Commonality of Objects:

- **Native Realism:** Objects are common and known directly to everyone.
- **Scientific Realism:** Objects may be perceived differently by different individuals depending on their senses or perspectives.

6. Relation Between Object and Thought:

- **Native Realism:** There is a direct relationship between objects and our thoughts about them.
- **Scientific Realism:** Rejects the direct connection between objects and thoughts, emphasizing the mediation of perception and cognitive processes.

Main Types of Realism:

1. **Naïve Realism:** Objects are independent of the mind, have inherent qualities, and exist whether we know them or not. Knowledge does not affect objects.
2. **Representationism:** Objects exist independently of knowledge, but our thoughts are influenced by the mind. Knowledge of objects is direct for simple thoughts but indirect for complex ones.
3. **Neo-Realism:** This draws on Platonic ideas, suggesting that while the totality of an object isn't known, its aspects are, and knowledge of these aspects is direct.
4. **Critical Realism:** Objects exist independently of knowledge, but knowledge can influence our understanding of objects. Knowledge may be direct or indirect, and different people can perceive the same object in different ways.

The Artist Quote:

The quote at the end highlights the importance of focusing on the artist as a painter, not as a moralist or a literary figure. It suggests that an artist's work should be evaluated based on the visual expression itself, rather than its moral or narrative content. This aligns with some realist

ideas in the sense that the focus is on the objective qualities of the art or object itself, rather than the subjective thoughts or interpretations we may have about it.

In sum, these different forms of realism reflect various ways of thinking about the relationship between reality, perception, and knowledge. Each theory offers a different lens through which to understand how we know and experience the world.

Self- Check Exercise(2)

1. Who among the following was a realist in education?

- | | |
|----------------|--------------|
| (a) Aristotle | (b) Plato |
| (c) John Dewey | (d) Rousseau |

2. Which realism emphasized sense training?

- | | |
|------------------------|--------------------|
| (a) Humanistic Realism | (b) Social Realism |
| (c) Sense Realism | (d) Neo Realism |

3. Which one is not the chief tents of realism :

- | | |
|--|--|
| (a) Knowledge of objects is direct | (b) Objects are not common |
| (c) Qualities are inherent in known object | (d) Knowledge does not affect the object |

7.4 Summary

Realism, though never a unified movement, is regarded as the first modern artistic movement, emerging as a response to the societal shifts following the Enlightenment and Industrial Revolution. It began in France during the 1840s and revolutionized the art world by challenging the conventional forms of art, literature, and social structures that had been dominant for centuries. In a period of political unrest and dramatic social transformation, Realist artists shifted the focus of painting from idealized representations to the depiction of everyday life and real-world events. They sought to represent the struggles and experiences of ordinary people, giving equal importance to scenes of everyday life, working-class figures, and mundane activities, which had previously been marginalized in favor of grand history paintings or allegorical subjects.

7.5 Glossary

1. Realism: In philosophy, the viewpoint which accords to things which are known or perceived an existence or nature which is independent of whether anyone is thinking about or perceiving them.

7.6 Answer to Self- Check Exercise(1)

1. (c) 2.(b) 3. True

Answer to Self- Check Exercise(2)

1.(a) 2.(c) 3. (b)

7.7 References /suggested readings

Y.K. Singh.(2008).Philosophical Foundations of Education, APH, Publishing coop, pvt. Ltd.

Dr. Shukla; Parihar & Singh.(2014). Philosophical and Sociological Foundations of Education, R. Lall Book Depot.

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Indian Education Structure and process by M.S. Gore, ISBN 81-7033-232-8

7.8 Terminal Questions

1. Explain Basic Concepts of Realism
2. Discuss Realism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications
3. Write short note on following :
 - (i) Realism and Curriculum
 - (ii) Realism and Methods of Teaching

UNIT – 8

NATURALISM

Naturalism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Lesson Structure

8.0 Introduction

8.1 Learning Objectives

8.2 Naturalism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Self- Check Exercise(1)

8.3 Arguments for Naturalism

Self- Check Exercise(2)

8.4 Summary

8.5 Glossary

8.6 Answer to Self- Check Exercise

8.7 References /suggested readings

8.8 Terminal Questions

8.0 Introduction

Dear student,

Naturalism is a worldview that rejects the existence of supernatural or spiritual realms, focusing instead on understanding the natural world through science and reason. According to naturalists, everything, including human behavior, can be explained by physical processes and laws of nature. They emphasize that instincts, emotions, and evolutionary processes shape human life, and values are seen as social constructs that emerge from our interactions with the environment, rather than absolute or divine truths.

From a naturalist perspective, there is no inherent "good" or "evil" in the world. Morality is not dictated by any higher power but is a product of human needs, survival, and adaptation. In this view, the mind is considered a byproduct of evolution and the functioning of the brain, rather than a source of transcendental knowledge. The senses, rather than abstract or spiritual faculties, are the primary means by which humans acquire knowledge about the world.

8.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Naturalism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.
- ✓ Explain the philosophical forms of naturalism.

8.2 Naturalism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Naturalism is a philosophical perspective that asserts that only the natural world exists, rejecting the existence of supernatural entities or forces, such as gods, spirits, or souls. It is often referred to as Metaphysical Naturalism or Ontological Naturalism to distinguish it from Methodological Naturalism, which is the approach that uses empirical scientific methods to explore the world without necessarily claiming that everything is purely natural.

From a metaphysical standpoint, naturalism maintains that all mental phenomena, including thoughts, consciousness, and emotions, are entirely the result of natural processes. In other words, the mind and all its attributes are understood to be dependent on physical, non-mental entities, and mental properties have no existence apart from the physical world. Some naturalists even argue that what is often considered "supernatural" can, in fact, be explained as part of the natural world, suggesting that all phenomena, even those previously thought to be beyond scientific understanding, are ultimately natural.

Historically, naturalism in philosophy of education is as ancient as idealism. The philosophy emphasizes the importance of nature in all areas of education. It asserts that educational goals, methods, and curricula should be derived from the natural world. Early proponents of naturalism included figures like Democritus, who proposed an atomistic view of the universe, and Epicurus,

who refined these ideas. Democritus, in particular, introduced a materialistic view of the world, emphasizing the role of indivisible atoms in the composition of everything.

Philosophically, naturalism has evolved into a broader approach to understanding problems across different domains, such as epistemology, ethics, and philosophy of mind. It challenges the traditional view

The term "naturalism" in philosophy is broad and encompasses various doctrines and positions, and how exactly it is defined is itself a matter of ongoing philosophical debate. Despite this, the general landscape of naturalism can be outlined. This discussion does not aim to defend or critique a specific version of naturalism, but rather to describe the range of views that are typically classified as naturalistic and to explore what motivates those views. It will also place the debate on naturalism within the broader context of philosophical inquiry.

Throughout different historical periods in philosophy, different questions and concerns have dominated the field, influencing the development of naturalist positions. In antiquity, key questions revolved around the nature of reality, the constitution of substances, and whether those substances are material. Philosophers debated the relationship between matter and whatever else might be foundational to reality. Views varied from naturalistic materialism to more non-materialist or non-naturalist theories, such as Platonism and Aristotelianism.

In the Medieval period, philosophy was heavily influenced by religious thought, and debates focused on the nature of universals, the intellect, the will, and the soul. These discussions were intertwined with issues of natural theology. For example, philosophers debated the connection between the soul and the body, and whether the soul could survive the death of the body. These concerns were tied to fundamental questions about personal identity, the possibility of immortality, and divine providence, all of which were significant in the three major Western religious traditions. These questions, which have roots in classical philosophy, continue to be central in philosophical discourse.

Philosophical pre-suppositions

In metaphysics, the ultimate reality, according to naturalism, is the Nature and Nature is material. In epistemology, the naturalists are empiricists. They believe that knowledge is

acquired through sense organs and with the help of the brain. They do not accept the rationalist's position that all knowledge is innate. In modern western philosophy John Locke, Bishop Berkeley and David Hume, the British philosophers were empiricists. They believed in the possibility of direct knowledge. In axiology, the naturalists believe in living according to Nature as the best type of life. 'Follow Nature's is their slogan. Be natural is their motto.

Three philosophical forms of naturalism

1. Naturalism of the Physical World:

- This view emphasizes that all human actions, experiences, and emotions can be explained using the principles of physical science. It prioritizes scientific knowledge above all other types of knowledge, including philosophical or moral knowledge. The focus here is on the physical and material aspects of reality, suggesting that everything, including human consciousness and behavior, can be understood through the lens of science, particularly the physical sciences.
- **Implications for Education:** The emphasis on science over other forms of knowledge leads to a limited scope for educational approaches. It suggests that the role of education is primarily to impart scientific knowledge, potentially neglecting areas like philosophy, ethics, and subjective human experiences.

2. Mechanical Positivism:

- This form posits that the universe is like a machine, consisting solely of matter and governed by physical laws. It views human beings as complex machines whose behaviors are determined by environmental stimuli and responses. Consciousness is seen as a mere byproduct of the material processes of the brain, and all mental activities (like thinking, memory, etc.) are understood in physiological terms.
- **Implications for Education:** The mechanical view of humans implies that educational practices could be based on conditioning and stimulus-response models. The behaviorist school of psychology, which emerged from this perspective, focuses on observable behaviors rather than inner mental states. Education, therefore, might prioritize measurable outcomes and reinforcement techniques, overlooking the internal experiences or psychological depth of students.

3. **Biological Naturalism:**

- Biological naturalism extends the concept of naturalism to include biological evolution as a driving force behind human development. It posits that humans, like animals, are products of evolution, and that both physical and mental characteristics have evolved over time. This form recognizes the complexity of human beings, acknowledging not only physical and material evolution but also mental, moral, and spiritual development. It draws parallels between human and animal behavior, but it also highlights that human beings evolve in more complex ways due to their higher cognitive and moral capacities.
- **Implications for Education:** Biological naturalism has a profound influence on education, as it suggests that human development, including learning and behavior, is shaped by evolutionary principles. Education, in this context, may focus on understanding the biological and evolutionary foundations of human nature and learning processes. The emphasis is on nurturing the development of humans as complex, evolving beings, integrating both physical and mental growth.

Summary of Key Philosophical Themes:

- **Physical Sciences vs. Other Forms of Knowledge:** The first form of naturalism (naturalism of the physical world) places a premium on the physical sciences, suggesting that they offer the only valid form of knowledge.
- **Human as Machine:** Mechanical positivism views humans as complex machines, with behavior explained purely in terms of environmental stimuli and responses. This de-emphasizes consciousness or individual experience in favor of observable behavior.
- **Evolutionary Perspective:** Biological naturalism integrates evolutionary theory into its view of human beings, asserting that both physical and mental traits are products of evolution. It also acknowledges the moral, spiritual, and intellectual dimensions of human growth, distinguishing humans from animals in terms of cognitive and moral complexity.

Conclusion:

Each of these forms of naturalism offers a different lens through which to understand human nature, behavior, and the role of education. The first emphasizes science and the material world, the second adopts a mechanistic view of human beings, and the third incorporates biological evolution to explain both human and animal behavior, with particular attention to the mental and moral development of humans. These philosophies have profound implications for education, particularly in terms of how we understand the development of knowledge, behavior, and human growth.

Self- Check Exercise(1)

1. Who Said, "Everything is good as it comes from the hands of author of Nature, but everything degenerates in the hands of man. God makes all things good. Man meddles with them and they become evil"?

- | | |
|----------------|--------------------------|
| (a) Wordsworth | (b) T.P. Nunn |
| (c) Rousseau | (d) Pt. JawaharLal Nehru |

2. "Return to nature" and "break the chains of society" are the slogans of;

- | | |
|-----------------|-----------------|
| (a) Idealists | (b) Realists |
| (c) Naturalists | (d) Pragmatists |

8.3 Arguments for Naturalism

- ✓ **Argument from Precedent:** For over three hundred years, empirical methods have consistently discovered only natural things and causes, even underlying many things once thought to be supernatural. Hence, we should presume that any unexplained fact has a natural explanation until we have empirically proven otherwise.
- ✓ **Argument from Best Explanation:** Sound naturalist hypotheses about scientifically unexplained facts still out-perform all other hypotheses in explanatory scope and power, and have to resort to fewer ad hoc assumptions than any supernatural alternatives.

- ✓ **Argument from Absence:** If the supernatural does exist (whether as gods, powers or spirits), it is so silent and inert that its effects are almost never observed, despite extensive searching.
- ✓ **Argument from Physical Minds:** Scientists have accumulated vast evidence that the human mind is a product of a functioning brain, which is entirely constructed from different interacting physical systems that evolved over time through the animal kingdom.
- ✓ **Cosmological Argument:** The formation of intelligent life via natural processes is very unlikely unless the universe were immensely old and big, but that is exactly what we have found to be the case, and supernaturalism has not given us any insights into a more likely alternative universe.
- ✓ **Argument from the Implausibility of Alternatives:** In the absence of any reasonable argument to believe anything supernatural exists (or explains anything), and in the presence of some reasonable arguments to believe the natural world exists (and explains everything), then Naturalism should be accepted until disproved.

Self- Check Exercise(2)

1. The formation of intelligent life via natural processes is very unlikely unless the universe were immensely old and big, but that is exactly what we have found to be the case, and supernaturalism has not given us any insights into a more likely alternative universe.

True/False

2. Pestallozzi, Tagore, Rousseau, Bacon, Spencer, and Nunn are some of the prominent;

(a) Naturalist thinkers	(b) Pragmatist thinkers
(c) Realist thinkers	(d) Idealist thinkers

8.4 Summary

In conclusion we can say that naturalism has secured freedom for the child and has further succeeded in freeing the child from many a tyranny of rigidity, interference and strict discipline. Naturalism has given an impetus to new psychological methods in education. Self- expression, follow nature, auto-education, play-way, Pedocentricism, sense-training, self- discipline and

learning by doing are some of the main characteristics of modern education.

8.5 Glossary

1. Naturalism: The philosophical belief that everything arises from natural properties and causes, and supernatural or spiritual explanations are excluded or discounted.

8.6 Answer to Self- Check Exercise-I

1.(c) 2.(c) 3.(a)

Answer to Self- Check Exercise-I

1. True 2. (a)

8.7 References /suggested readings

Y.K. Singh.(2008).Philosophical Foundations of Education, APH, Publishing coop, pvt. Ltd.

Dr. Shukla; Parihar & Singh.(2014). Philosophical and Sociological Foundations of Education, R. Lall Book Depot.

Dr. Sodhi & Aruna Suri (1998).Philosophical and Sociological Foundations of Education, Bawa publication, 4141, Urban Estate, Phase II, Patiala-177002.

Indian Education Structure and process by M.S. Gore, ISBN 81-7033-232-8

8.8 Terminal Questions

1. Explain Basic Concepts of Naturalism.
2. Discuss Naturalism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.
3. Write short note on following :
 - (i) Naturalism and Curriculum
 - (ii) Naturalism and Methods of Teaching

UNIT – 9

Pragmatism

Pragmatism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Lesson Structure

9.0 Introduction

9.1 Learning Objectives

9.2 Pragmatism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.;Pragmatism in education

Self- Check Exercise(1)

9.3 Comparison between the Idealistic View and the Pragmatic View about the Student-Teacher Relation; Discipline; Pragmatism and the School; Relevance of Pragmatism in Education in the Emerging Indian Society

Self- Check Exercise(2)

9.4 Summary

9.5 Glossary

9.6 Answer to Self- Check Exercises

9.7 References /suggested readings

9.8 Terminal Questions

9.0 Introduction

Dear student,

Pragmatism is a philosophical approach that suggests truth is defined by the practical consequences and utility of a belief or idea. Key points about pragmatism include:

1. **Truth and Practical Consequences:** Pragmatists assert that the truth of a belief or proposition lies in its practical outcomes. If a belief works satisfactorily in real life, then it is considered true. In other words, if an idea has practical value, it holds truth.
2. **Rejecting Metaphysical Disputes:** Pragmatism tries to solve long-standing metaphysical disputes by focusing on the practical consequences of various positions. For example, questions like "Is the world one or many?" or "Are humans free or fated?" are addressed by examining the practical outcomes of each view. Pragmatists avoid getting trapped in abstract, speculative debates that don't lead to concrete results.
3. **Value of Ideas:** Unpractical or abstract ideas without tangible outcomes are rejected. The value of knowledge, according to pragmatism, is directly linked to its ability to solve problems and improve human experience.

9.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Pragmatism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.
- ✓ Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

9.2 Pragmatism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Pragmatism is a significant philosophical tradition that emerged in the United States around the 1870s, with key figures such as Charles Sanders Peirce, William James, and John Dewey leading the charge. Although the influence of pragmatism waned during the first two-thirds of the 20th century, it has experienced a resurgence since the 1970s. Philosophers like Richard Rorty, Hilary Putnam, and Robert Brandom have drawn on the ideas of classical pragmatists while developing their own interpretations of the tradition.

At the core of pragmatism is the **pragmatist maxim**, a rule used to clarify the meaning of hypotheses by considering their **practical consequences**. For Peirce and James, this maxim was particularly influential in the understanding of **truth**. Pragmatists tend to

share a fallibilist and anti-Cartesian view of inquiry, challenging traditional assumptions about certainty and the structure of knowledge.

The term **pragmatism** itself originates from the Greek word "pragma," meaning **action** or **affair**. The term was initially used by Greek historian Polybius, who described his writings as "pragmatic," meaning that they were intended to be useful and instructive. Later, philosophers like Georg Wilhelm Friedrich Hegel referenced a "pragmatical" approach in reflective historiography.

In the context of the **philosophy of education**, **pragmatism** emphasizes the idea that learning occurs most effectively through active engagement and hands-on experiences. This approach suggests that children learn best when they are involved in real-world activities and problems, allowing them to make connections between theory and practice. Pragmatist educators like John Dewey argue that education should be centered around the needs and experiences of the learner, fostering critical thinking, problem-solving, and adaptability.

In **linguistics**, **pragmatics** refers to the study of how people use language in social contexts and how meaning is shaped by factors such as tone, intention, and the situation in which communication occurs. While **semantics** deals with the literal meanings of words and phrases, **pragmatics** is concerned with how speakers use language in real-life interactions, considering things like implied meaning, context, and the relationships between speakers. For instance, a statement like "Can you pass the salt?" is not just about the ability to pass the salt but is typically understood as a request based on the social context.

Both concepts, while emerging in different fields, share a focus on the practical and contextual aspects of human activity—whether in learning or communication.

Pragmatism –What?

Core Concepts of Pragmatism

- **Focus on Practical Consequences:** Pragmatism is centered around the practical consequences of ideas and actions. William James emphasized moving away from

abstract principles and instead focusing on real-world outcomes, suggesting that truth is not about static ideals but about what works in practical situations.

- **No Absolute Truths:** Pragmatism rejects fixed truths, as highlighted by Papini's metaphor of the corridor in a hotel. All theories must pass through pragmatism as a test for their effectiveness in the real world. This suggests a dynamic, fluid conception of truth and reality.
- **Humanistic and Biological Aspects:** Pragmatism is closely tied to human needs and biological adaptation. Ideas are considered valuable only insofar as they help individuals adjust and thrive in their environment. This ties into the concept of **Instrumentalism**, where ideas are tools used to solve problems and create knowledge.

Key Principles of Pragmatism

1. **Reality is in Flux:** Reality is not something fixed but a continuous process of change. This aligns with **Charles Darwin's** view that reality is found in **becoming**, not in static being.
2. **Truth is Functional:** Truth is not abstract but something that works in practical situations. The **principle of utility** stresses the importance of practical application and solving real-life problems.
3. **Active Engagement:** Human beings are active agents who engage with their environment and shape their knowledge and reality through action and experience.
4. **No Fixed Values:** There are no universal or absolute values. Instead, values are flexible and contingent on the context, needs, and circumstances.

Pragmatism in Education

Pragmatism greatly influences educational philosophy, emphasizing that **education should serve to solve real-life problems** and **prepare students for active engagement with the world**:

- **Active, Problem-Solving Focus:** Education is not about teaching abstract knowledge for its own sake but about preparing students to meet biological, social, and personal challenges.

- **Flexibility in Teaching Methods:** Teachers should adapt their methods to the needs of students, using flexible and varied approaches. A **project-based approach** is preferred, and the curriculum should focus on practical knowledge that equips students for real-world situations.
- **Child-Centered Approach:** The student's needs, interests, and experiences should be the focal point of education.

Pragmatism's Influence

- **Humanistic Pragmatism:** Truth is relative to human needs and satisfaction.
- **Experimental Pragmatism:** Truth is verified through experimentation and experience.
- **Biological Pragmatism:** Truth is what helps human beings adapt to their environment, emphasizing practicality.

Conclusion

Pragmatism is a dynamic, flexible philosophy that prioritizes the practical consequences of ideas and actions. It has significantly influenced various fields, especially education, by stressing real-world applicability, human needs, and the adaptability of knowledge. This approach encourages a focus on **problem-solving**, **action**, and **critical thinking** in response to changing realities.

Would you like to explore any specific part of pragmatism in more detail, such as its impact on modern education or its relationship with other philosophical schools?

Pragmatism in Education –Why?

Natural Necessity: The Importance of Education for Humans

fundamental requirement for human beings, serving as a cornerstone for survival and development. Unlike many other species, human offspring are reliant on adult members of society for an extended period of time to mature physically, mentally, and socially. This

prolonged period of dependency emphasizes the importance of education in shaping individuals.

Without education, humans would struggle to fully realize their potential. It provides the knowledge and skills necessary for adaptation and growth, ensuring that individuals are prepared to navigate the challenges of the world. Through education, humans are empowered to evolve, progress, and contribute meaningfully to society, fostering both personal fulfillment and collective advancement.

Social Necessity: Education is also crucial because it facilitates the socialization process. Through education, individuals learn how to interact with others, understand societal norms, and function within a community. Without education, society would struggle to maintain stability and continuity, as there would be no shared knowledge or framework for individuals to participate in and contribute to societal life.

Pragmatism in Education – What?

Education, according to the pragmatist is a direction for self-expression. Education is considered as growth. Since growth is the characteristic of life, education is life itself. Dewey saw self-expression as a prime goal of schooling, and knowledge as natural outcome of the search for self-realization. His thought of education as the process of living rather than preparation for future living. Dewey believed that the only way to prepare learners for future life is to give them command of themselves. Dewey regarded children's individual needs, interests, and social activities-rather than the subject-oriented structure of knowledge-as the true basis of learning.

Pragmatism and the Aims of Education

Pragmatism rejects the idea of fixed, predetermined, or ultimate goals for education. Since the aims of human life evolve based on time, place, and circumstances, no single, universal aim of education can be established. As philosopher W.D. Ross points out, "since life itself is experimental, there is no definite goal towards which the child must advance." In this view, educational aims should be flexible, tailored to individual children and responsive to the changing conditions of society and culture.

John Dewey, a leading figure in pragmatic philosophy, emphasizes this idea, arguing that "education, as such, has no aim; 'education' is an abstract idea. Only persons have aims. And the aims of persons are indefinitely varied, differing with different children, changing as children and their teachers grow." Dewey stresses that any stated educational aims should be seen only as guidelines or suggestions. They should not be rigid goals but instead serve as prompts to reflect on the outcomes of education, observe changing conditions, and choose appropriate methods to guide children's development.

To Cultivate a Dynamic and Adaptable Mind

The aim of education, according to pragmatism is to provide dynamic direction and guidance to the child. As a result he can develop according to his natural interests, aptitudes and capacities in the field of academic activities and face the changing problems and challenges of modern life successfully. For this education should develop "a dynamic, adaptable mind which will be resourceful and enterprising in all situations which will have power to create values in unknown future."

Education Must Create New Values

The pragmatists view the aim of education as the creation of new values, emphasizing that education should have a functional purpose rather than existing for its own sake. Unlike idealists, who focus on spiritual values, pragmatists believe that education helps children meet their biological and social needs by developing practical, adaptable values. These values evolve over time, shaped by changing societal circumstances and individual needs.

According to Ross, the main goal of education within the pragmatist framework is to empower individuals to create values that are meaningful and relevant to their personal needs and the environment around them. In this view, education is not about instilling a rigid or predetermined set of values. Instead, it focuses on helping children develop the ability to navigate and thrive in a world that is constantly changing. The educator's role is to guide children in a way that aligns with their interests, impulses, and abilities, enabling them to engage with the world dynamically

and adaptively. This approach emphasizes the importance of active, experiential learning in world experiences.

Education as Continuous Reconstruction of Experiences

Pragmatists argue that education is not just about acquiring theoretical or bookish knowledge. Instead, education is seen as a continuous process of growth and development. Knowledge is not fixed or predetermined but evolves over time and with varying circumstances. It is shaped by experiences and experiments, which lead to real knowledge. Each experience paves the way for the next, gradually expanding the learner's understanding. This process, known as the reconstruction of experiences, modifies the behavior patterns of the child. Through this continuous process, an individual's personality develops and adjusts to their environment. As John Dewey famously stated, "Education is a process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual that will enable him to control his environment and fulfill his potential .

Pragmatism and Curriculum

John Dewey's, emphasizing a child-centered approach that was a direct contrast to traditional education methods. Dewey's curriculum was shaped by pragmatism and instrumentalism, philosophies that prioritize practical experience and problem-solving. His essay "*The Child and the Curriculum*" offers a clear understanding of his educational philosophy. Dewey argued that education involves two key elements: the child, who is an immature being, and the social aims and values that reflect the mature experiences of adults. The interaction between these two factors—child and social values—creates the learning process.

In contrast, the conservative educational model focused heavily on subject matter division, with the curriculum structured around logical divisions of content. The curriculum was created by adults, designed with little regard for the child's stage of development, abilities, or interests. This model treated the child as a "little adult," expecting them to absorb the knowledge accumulated by mature minds, with little room for individual growth or creativity.

Dewey rejected this traditional approach, advocating for education that nurtures the child's latent potential. For Dewey, the child is central to the learning process: "The child is the starting

point, the center, and the end. His development and growth are the ideal. It also furnishes the standard.” In Dewey’s view, the child’s growth is the ultimate goal of education, and all studies should serve the child’s developmental needs. This child-centered perspective aligns with the educational ideas of thinkers like Rousseau and Froebel, who emphasized the importance of focusing on the child’s experience rather than imposing a rigid, adult-designed curriculum.

Learning, according to Dewey, is an active process, not a passive one. He believed that when education focuses on the mechanical memorization of facts, it becomes dull and disengaging for the child. Dewey proposed that the most crucial aspect of learning is the development of experience. He defined experience as the “interaction of the human being with its environment.” This interaction has two key components: the individual actively engages with elements of the environment, and this engagement leads to the formation of new experiences that can enrich the child’s learning and understanding.

Thus, Dewey’s curriculum was a dynamic, evolving process where education centered on the child’s active participation, growth, and interaction with the world around them, making the learning process both meaningful and engaging.

Methods of Teaching

The focus of pragmatic methods of teaching is on the ‘child-in-society’ and his activities therein rather than the book, the teacher, the subject or exclusively the child-of-nature. Learning always occurs as a result of movement and activity. The teacher has to capitalize upon the activities of children to direct the teaching-learning process. Activity is the basis of all teaching. The child should be enabled to find out by himself instead of pouring information on him. Children should be encouraged to discover and investigate the facts of life. Education must develop the laboratory habit of mind. The method of teaching should be experimental.

Dewey feels that methods of teaching should develop reflective thinking in children. They must ask the why of things and not merely the how of things. Method cannot be conceived in isolation from matter. Therefore, method should vary as matter varies.

If we study the educational philosophy of Dewey, we will find that there is no hard and fast line between his view about curriculum and those about methods of teaching. Hence the project method introduced by him is not only a method of teaching but also a device to cut

across the school curriculum for children. Project method is a direct outcome of his theory “Learning by Doing”, the problem of method of teaching and the curriculum is to be viewed from child’s point of view, of purpose, interest and usefulness. It shifts the emphasis from teaching to learning which can be only effective if it takes place not only through doing but also through living. Emphasis must be laid on enable the children to live an active life. They should set to themselves a problem or task and carry it out through their own planning and activity. Thus learning will be incidental and an outcome of purposeful activity. No formal learning is to be forced on the child. The child is to be prepared for life by making him live it in reality. The project method of Dewey aims at “Learning by Living.” According to this, things are learnt through carrying out certain projects as presented by real life.

Some educators have attempted to define the project more clearly. Stevenson in his book “The Project Method of Teaching” has described it as a problematic act carried to completion in its natural setting. A project, according to Kilpatrick “is a wholehearted purposeful activity proceeding on a social environment.” According to Ballard,” A project is a bit of real life that has been imparted into the schools.”

Procedure and Plan of the Method

Since the project method aims at teaching the students through the carrying out of some projects, a definite procedure has been laid for carrying it out. They are as follows:

i. **Providing a Situation:** A project is never to be forced upon the children. The teacher’s job is to provide such a situation wherein the children feel a spontaneous urge to carry out a particular project according to their needs and interest. Attempts should be made to provide situations by conversations on different topics, discussions on pictures, building of cities, by telling stories or taking out students on excursions and educational tours to different places.

ii. **Planning:**

Planning. Once the project decision is made, the next crucial step is to develop a clear and structured plan for its execution. This phase should be student-led, with guidance from their teachers. Encouraging open discussions and brainstorming sessions is essential, as it allows students to express their ideas, suggest solutions, and develop a deeper understanding of the project’s scope.

Teachers should guide the students in organizing their thoughts, prioritizing tasks, and setting realistic goals. After these discussions, students should document the plan in their project books, ensuring that it's clear and comprehensive. This written plan serves as the roadmap for the project's execution, providing direction and clarity for all involved.

By being actively engaged in the planning process, students not only learn project management skills but also gain ownership of the project, making the final outcome more meaningful and fulfilling.

iii. Executing: When the plan is ready, the teacher should encourage the students to put it into practice. He may advise the students to assign duties or distribute work among themselves according to their interest and capacity. For the successful completion of the project, each student must be given some duty. While executing the project, they can gain varied types of experience.

iv. Judging or Evaluating: No project is complete, unless it is critically reviewed by the students. This step gives an opportunity to the students to assess their activities. They should note down their mistakes, if any, and judge whether they have proceeded on the right lines. Thus they can evaluate their own activities.

v. Recording: For effective learning, students should maintain a project book to record key activities such as planning, research, discussions, and challenges faced. Dewey's project method encourages learning by doing, fostering active engagement rather than passive knowledge acquisition. This approach allows students to connect knowledge with real-life. As Thron suggests, we learn best by living and experimenting with life, not just.

Pragmatism and the Student

The child is also a social being. Unlike the previous conception of education as a bipolar process, the child and the educative process being the two poles, pragmatists think of it as a tri-polar process, the immediate society being the third pole. The child needs to be familiarized with the life – customs, traditions, folkways, mores, norms, values and behavior of the society or, rather socialized.

Position of the Teacher

In spite of the child being viewed as a central, positive factor in the educational process, a teacher's role is not undervalued in Dewey's ideal school. Dewey himself was a highly respected teacher. As a practical educator, he entrusted teachers with significant responsibility. The primary duty of a teacher, according to Dewey, is to guide children through the complexities of life. Teachers must observe, plan, and foster students' activities while providing the necessary environment and experiences. The teacher is not only a mentor but also a friend, philosopher, and guide. It is crucial for the teacher to not only encourage democratic cooperation among students but also to lead them toward the highest intellectual achievements and the richest aesthetic experiences. Above all, the teacher's responsibility is to facilitate the growth and development of students in a socially enriching atmosphere.

Teacher-Student Relation

We have already discussed in the first chapter of his book that according to Adams, Education is bi-polar process. While discussing about the bi-polar theory of education, he also regarded education as a unipolar process. Sir J. E. Adamson was not satisfied with the above views of Adams. Therefore, he proposed a tri-polar theory of Education. The Dewey School of thought seems approximately of the view of Sir J. E. Adamson, that education is a tri-polar process. Right education comprises the interplay among the students who receive education, the teacher who imparts it and the social milieu or the environment in which education is imparted. He adds the sociological side and opines that "all education proceeds by the participation of the individual in the social consciousness of race." Regarding student-teacher relation Dewey stated, "the school master comes to his own. This fact at once expresses its strength and its weakness. The conception that the mind consists of what has been taught, and that importance of what has been taught consists on its availability for further teaching, reflect the pedagogue's view of life. The philosophy is eloquent about the duty of the teacher instructing students; it is almost silent regarding his privilege of learning. It emphasizes the influence of the intellectual environment, and evolves a personal sharing of common, experience." On some other occasion, he further stated, "The educators part in the enterprise of education is to furnish the environment which stimulates, responds and directs the learners course. In the last analysis, all that the educator can do is modify stimuli so that response will as surely as is possible result in the formation of desirable intellectual and emotional dispositions." Thus the educator tries to modify the personality of child. Education "thus may be defined as planned interaction within an institution, devised specially for the purpose, based upon the belief

in the plasticity of a human being and resulting in the desired modification of behavior of individual involved.”

Self- Check Exercise(1)

1. Pragmatism as a philosophical tradition began in the United States around

(a)1870 (b) 1850 (c) 1837 (d) 1910

2. Pragmatism in education has much faith in:

(a) Universal Education (b) Compulsory Education

(c) Both (a) and (b) (d) None of the above

9.3.Comparison between the Idealistic View and the Pragmatic View about the Student-Teacher Relation

H. H. Home, while comparing idealistic with the pragmatic view about student-teacher relationship stated, “The role of the teacher in the one philosophy s to keep himself out of personal relations with the student as much as possible, substitute indirect for direct control, and so assist in handling the situation that students will respond to it and not to the teacher. In the other philosophy the role of the teacher is to establish personal relations with every students so far as possible to utilize direct control by personal suggestions as well as indirect, and to secure responses to the teachers idea and ideals as well as the situations. Teaching is a personal relation between teacher and student as well as impersonal relation between student and problem.” He further added, of course that the new type of teacher does conceive his role as that of modifying stimuli and providing suitable environment. And of course all teachers have always done this to some extent, even when writing was done on palm leaves and computation was done in the sand. But in a personalistic in distinction from a pragmatic philosophy of education, the teacher not only supplied the environment but is environment, not only modified, stimuli but is a stimulus. And the responses of the student are made only to the stimuli of an impersonal situation but to the stimulus of a personal guide and friend. As usual, the idealistic philosophy does not so much reject as supplement the pragmatic philosophy.

Thus in respect of student teacher relation, one point of view supplements the other though outwardly, it seems that they oppose each other.

Discipline

John Dewey's perspective on discipline in education centers on the idea of **self-discipline** and **free-discipline**—a concept where the child learns and grows through purposeful, creative activities, rather than through external control or punishment. Dewey argued that real discipline emerges from the child's involvement in activities that are both purposeful and socially constructive. Dewey's vision for discipline is rooted in a democratic society where students participate in **cooperative activities** within the school community. The goal is for students to gain an understanding of social norms, values, and responsibilities through interactions with others, rather than through punitive measures. Discipline, in Dewey's view, is not just about control—it is about the development of the **individual's ability to work within a community**, contributing to both personal and social efficiency.

For Dewey, **school is not separate from life; it is a miniature society** where the child learns how to interact, collaborate, and contribute to a larger social context. He argued that the curriculum and methods should reflect the social nature of learning, making the school environment a microcosm of the society at large. In this way, the distinction between learning and living dissolves, and the student's education becomes a continuous part of their social existence.

The ultimate aim of Dewey's educational philosophy is to create individuals who are both self-disciplined and socially responsible—able to move from thought to action in a purposeful, cooperative, and socially aware manner. In essence, discipline becomes a **positive force** for personal and collective growth, centered around democratic principles and active participation in society.

Pragmatism and the School

A progressive school classroom emphasizes student autonomy and active participation in their own learning. Unlike conventional classrooms, students in a progressive setting take on more responsibility and initiative, often engaging in hands-on activities like conducting science experiments. The instruction is personalized to cater to diverse interests, needs, and learning

speeds. Socialization is a key component, with a focus on discussions, drama, music, and collaborative group activities. The environment is more flexible and informal compared to traditional classrooms, encouraging freedom and activity. While fundamental skills are still taught, they are often introduced through discovery-based methods rather than rote memorization.

Relevance of Pragmatism in Education in the Emerging Indian Society

Relevance of Pragmatism in 21st-Century Indian Education:

Focus on Experiential Learning: Pragmatism encourages hands-on, experience-based learning rather than passive memorization. In India, where rote learning has often been the norm, moving toward experiential methods can foster critical thinking, creativity, and problem-solving skills. This would help students not only learn academic content but also apply that knowledge practically in everyday life, preparing them for future careers.

Emphasis on Adaptability: The rapid pace of technological change and globalization demands that students develop the ability to adapt to new situations and challenges. Pragmatism promotes flexibility in thinking and encourages students to experiment, learn from failures, and adjust their approaches accordingly. In a dynamic world, such a mindset is crucial for success.

Integration of Real-World Problems: In India, education often feels disconnected from real-world issues, especially in rural or underdeveloped areas. Pragmatism advocates for a curriculum that connects academic learning with the challenges students face in their communities, making education more relevant and engaging. This could involve local problems, such as environmental issues, health challenges, or socio-economic disparities, and encourage students to work on solutions.

Inclusive Education: Pragmatism's focus on diversity of thought and experience can be highly valuable in India, with its rich cultural and linguistic diversity. A pragmatic educational system would accommodate different learning styles, backgrounds, and needs, promoting inclusivity and equity in education. By encouraging critical thinking and respecting diverse perspectives, pragmatism could help bridge educational gaps.

Collaborative Learning: Pragmatism also promotes collaboration and teamwork. As India moves toward preparing students for an interconnected global economy, working with others—both within India and internationally—becomes essential. By emphasizing group work and interdisciplinary learning, pragmatism helps students develop skills necessary for teamwork, communication, and global cooperation.

Preparation for a Knowledge Economy: As India continues to evolve as a knowledge-driven economy, pragmatism can help align educational goals with the demands of the future workforce. The focus on practical skills, critical thinking, and real-world problem-solving would better prepare students for careers in science, technology, engineering, and business, among others.

i) Emphasis on Practical Utility

Pragmatism in education lays more emphasis on practical utility, not in any readymade principles. This philosophy holds that the value and truth of ideas are tested by their practical consequences. Since this philosophy of education lays emphasis on practical utility, it is considered as progressive education. Modern India needs such type of education for its present and future progress.

ii) Emphasis on Social Necessity

A democratic values. A democratic society pronounces values like stability and continuity for its progress. John Dewey therefore says “A government resting upon popular suffrage cannot be successful unless those who elect and obey their governors are educated.” Since India has adopted democratic form of government, pragmatism in education is quite relevant for the country.

iii Pragmatism in education, which lays emphasis on a truly progressive approach calls for “re-creating the curriculum” to develop new subject matter from human experience, which is spoken of as the “experience centered curriculum”. On “Learning by doing”, “the progressive educator believes that learning is better when learners are interested in what they are doing. Learning by doing emphasizes intelligent reflection upon what is being done and what can be learned from the experience of doing. Progressive educators regard this as the essence of reasoning, and they value it highly.

Dewey insisted that the process of education and the goal of education are the same. Although Dewey regarded education as the fundamental method of social progress and reform, he did not believe that the schools should be used to remake the social order.

iv) Emphasis Education of the Whole Child

The progressive educator values both affective development and cognitive development and insists that neither can be fully nurtured without the other. Thus progressive education emphasizes the round development of the whole child. Children's learning should be derived from their interests and needs. In the child-centered school, it is the teacher's responsibility to organize, select, and direct children's experience so that participation in activities will bring maximum understanding and knowledge to the students.

v) The Project Method of Teaching

Pragmatism advocates project method of teaching. It imparts education in the form of a purposeful task or socialized activity like play acting or canal digging, in carrying out which, certain skills and principles are acquired, not formally but incidentally. Unless a series of projects are well planned, the child's knowledge is bound to be unsystematic and incomplete. Pragmatism, according to Rusk, seeks to combine Naturalism and Idealism, typifying the contradiction inherent in American life, industrial efficiency and material success on the one hand, and idealistic tendencies on the other. Thus the methods of pragmatism are scientific. Hence it is relevant for education in the emerging Indian society.

vi) Emphasis on Universaval Education

Pragmatism in education emphasizes the importance of practical experience and problem-solving in the learning process. It believes that education should be relevant, adaptable, and focused on real-life situations. One of the key tenets of pragmatism is that every individual should be provided with the opportunity for education, as it is essential for personal growth and societal progress.

As India works towards the universalization of education, pragmatic educational practices become particularly relevant. They ensure that the educational system is not just theoretical but grounded in the realities of students' lives, equipping them with the skills necessary to thrive in a rapidly changing world. Moreover, pragmatism in education encourages the development of

the whole person, integrating academic knowledge with practical skills, and promoting lifelong learning.

Therefore, pragmatism aligns with the goals of inclusive and comprehensive education in contemporary India, advocating for education that is accessible, practical, and geared toward personal and societal development.

vii) Pragmatism does not Banish the Teacher

Idealism, truly speaking, exaggerates the place of the teacher in education. He is to influence the personality of the educand. Pragmatism regards the teacher only as a guide to provide the child with suitable environments to enable him to experience the truth. Like naturalism, pragmatism does not banish the teacher altogether.

Education, in India, is passing through a very critical but interesting phase. Now emphasis is laid on making education life centred. Under the circumstances, pragmatism is the only philosophy which can be applied to the present educational theory and practice of Indian education.

Self- Check Exercise(2)

1. Which one lays emphasis on a truly progressive approach calls for “re-creating the curriculum”

- (a) Realism in education (b) Naturalism in education
(c) Pragmatism in education (d) Idealism in education

2. Who believed in the theory of free-discipline and self-discipline.

- (a) Dewey (b) Friedrich Hegel
(c) Muller (d) William James

3. Pragmatism rejects the idea that the function of thought is to describe, represent, or mirror reality. True / false

9.4 Summary

Pragmatism contrasts with both Idealism and Naturalism, inspiring students to focus on creating new values that shape their future, leading to a richer, more fulfilling life. It stresses the

importance of providing students with a social environment that nurtures their ability to adapt and think dynamically.

Rusk's perspective, as quoted in the original text, emphasizes that pragmatism represents a new stage of idealism—one that balances practical and spiritual values and promotes a culture of efficiency, rather than rejecting it. Pragmatism is an approach that opposes tradition, fostering innovation, experimentation, and problem-solving both in life and education. It highlights the interconnectedness of philosophy and education, where each can shape and transform the other.

This philosophy is both a mindset and a way of life, urging individuals to think creatively, adapt, and engage with the world in a manner that is both practical and meaningful.

9.5 Glossary

Pragmatism is a philosophical approach that focuses on the practical aspects of ideas and their real-world applications. In this framework, an idea or theory is considered true if it leads to successful, beneficial outcomes when applied in practice. The meaning of a proposition is closely tied to the practical consequences of adopting it—essentially, an idea's value is determined by how well it works in solving problems or guiding action. In contrast, concepts or ideologies that don't yield practical results or contribute to real-world effectiveness are regarded as less valuable or unworthy of acceptance.

9.6 Answer to Self- Check Exercise(1)

1. (a) 2. (c)

Answer to Self- Check Exercise(2)

1. (c) 2. (a) 3. True

9.7 References /suggested readings

Macquarrie, J. (1968) : Existentialism, Pelican Book.

Chaube S.P. & Chaube A. (1996) : Foundations of Education, Publishing House, New Delhi.

Chandra S.S. & Sharma R.K. (2004) : Philosophy of Education, Atlantic Publishers.

William James (1909). *The Meaning of Truth*. Retrieved 5 March 2015.

9.8 Terminal Questions

- 1) Explain the basic principles and chief affirmations of Pragmatism.
- 2) Which are the forms of pragmatism.
- 3) Discuss the educational implications of pragmatism

UNIT – 10

Existentialism

Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications

Lesson Structure

10.0 Introduction

10.1 Learning Objectives

10.2 Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Self- Check Exercise(1)

10.3 Existentialism and Education

Self- Check Exercise(2)

10.4 Summary

10.5 Glossary

10.6 Answer to Self- Check Exercises

10.7 References /suggested readings

10.8 Terminal Questions

10.0 Introduction

Dear student,

Existentialism has many implications for teachers and student. It seeks to create a certain consciousness and attitude about learning. The Existentialists know that physical reality exists; they also know that science is a necessary and careful part of the curriculum. The major ideas to be learnt in this lesson are divided into two sections namely: Pragmatism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications. Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

10.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

10.2 Existentialism with special reference to the Concepts of Knowledge, Reality, Values and their Educational Implications.

Existentialism is a philosophical approach that emphasizes individual freedom, choice, and the responsibility that comes with authentic living. It challenges traditional ways of thinking and encourages a deeper understanding of the human condition. For educators and students, existentialism offers a framework that stresses the importance of personal experience, introspection, and the development of consciousness. While acknowledging the value of science and objective knowledge, existentialists argue that the most profound insights about life stem from understanding our subjective experiences and the choices we make.

Historically, existentialism arose in response to the dominant rational and scientific worldview that gained prominence during the 18th century. In this era, reason, nature, and objectivity were prioritized, leading to technological advancements and a mechanized society where humans were seen more as objects or machines. Existentialism, therefore, emerged as a counterpoint, asserting the importance of individual subjectivity and human freedom.

Existentialism is a way of philosophizing that may lead those who adopt it to a different conviction about the world and man's life in it.

Existentialism has many implications for teachers and student. It seeks to create a certain consciousness and attitude about learning. The Existentialists know that physical reality exists; they also know that science is a necessary and careful part of the curriculum.

However, many significant choices are personal and non-scientific. Existentialists contend that our most important knowledge is about the human condition, the freedom to choose, and the personal responsibilities that authenticity brings to persons who seek to be free. An existentialists education seeks to raise consciousness by examining choice-making in its many human dimensions.

Personalities Associated with the Origin of the Philosophy of Existentialism:

The personalities associated with the development of Existentialism are:

- i. Soren Kiergaard
- ii. Friedrich Nietzsche
- iii. Jean-Paul Sartre.

Besides these leading personalities, there are others like Karl Jaspers, Gabriel Marcel, Buber Tillich Neithhur and Hussrell. Kierkagaard. Marcel and Jaspers are theists whereas Sartre and Heidegger were agnostics. Jasper is a protestant whereas Marcel was a staunch Roman catholic. If we go on discussing the doctrines of all these philosophers who interpret existentialism in their own way, we will move towards more confusion because of diversities

Historical Development of Existentialism

If we look at Indian Philosophy we will find that it is either an extension, interpretation, criticism and corroboration of the Vedas or in the Upanishads or a revolt against these holy scriptures. In a similar way, western philosophy is either an interpretation, clarification and classification of Socrates or revolt against it or rejection of it. Thus the entire philosophical doctrine of western philosophy is an appendix on Socrates. The existentialist philosophers have considered Socrates to be the first existentialist because of his statement: "I am and always have been a man to obey nothing in my nature except the reasoning which upon reflection, appears to me to be the best. " But an analysis of Socratic method may be existentialistic by nature rather than Socrates thought, because the philosophy of existentialism is a negotiation of Socratic thought itself. The central idea of the western philosophers like Socrates, Plato, Aristotle, Spinoza etc, "Essence Precedes Existence." By essence they mean ides, values, ideals, thoughts etc. But the existentialists oppose this view.

Historically, the philosophy of existentialism originated out of the horrors of the two world wars. Some individuals started writing stories, novels and plays on despair, death, sufferings, anxiety, anguish, horror, dread, persecution and human sacrifice caused mainly by the two wars. In the words of Harper, "Tragedy, death, guilt, suffering all force one to appraise one's total situation much more than do happiness, joy, success, innocence, since it is in the former that momentous choices must be made." Such writings influenced a group of philosophers, who

spread all over Germany, France and Italy, which were the places of social crisis. Significant among them were Karl Jasper and Martin Heidegger from Germany, Gabriel Marcel and Jean-Paul Sartre from France.

Soren Kirkegaard, a Danish philosopher, who is considered as the founder of the philosophy of existence contradicted Hegel and advocated that "Existence precedes Essence". He raised his voice against all the schools of philosophy and his views were supported by all other existentialists. All the existentialists were against any kind of rationalization, universalization and generalities on philosophy.

Chief exponents of existentialism

- ✓ **Soren Kirkegaard (1813 – 1855)** is often regarded as the father of modern existentialism and the first European philosopher to be associated with the existentialist label. He emphasized that subjectivity and emotional intensity should be the primary criteria for truth and authenticity. For Kirkegaard, we truly engage with reality during intense, existential moments, particularly those involving difficult decisions. These moments are often marked by deep anxiety, and it is through these experiences that we truly understand life—not as a system of abstract ideas but as a lived reality.
- ✓ **Friedrich Nietzsche (1844 – 1900)** is another central figure in the development of existentialism. Nietzsche critiqued Christianity, arguing that it should be transcended and replaced with the concept of the "Übermensch" (Superman), an individual who surpasses conventional values and limitations. His philosophy emphasizes the idea of overcoming oneself to achieve a higher form of existence.
- ✓ **Martin Heidegger (1889 – 1976)**, in his seminal work *Being and Time*, provided a profound analysis of human existence. His exploration of existential themes such as care, anxiety, guilt, and—most notably—death, illustrates the central concerns of existential philosophy. Heidegger's work emphasizes that these existential dimensions are essential for understanding human being and its place in the world.

The Concept of Existentialist Philosophy

Like Idealism, Naturalism, Pragmatism and other schools of traditional philosophy, Existentialism cannot be considered as a school of philosophy, because the existentialists do not like it. For example, when Heidegger was addressed as an existentialist, he expressed his

anger. The whole philosophy of existentialism was a revolt against the system-building attitude of Plato, Descartes, Spinoza, Leibniz and Kant. Hence instead of interpreting existentialism in terms of metaphysics, epistemology, logic and axiology, it is better to discuss some of the concepts of existentialism and its educational implications.

1. Concept of Philosophy

The reflections touch on a fascinating connection between existentialism and ancient Indian philosophy. You're right in drawing parallels between the two, particularly in the way both approaches philosophy from the standpoint of lived experience rather than abstract theory.

Existentialism, as you mentioned, emphasizes the importance of not just knowing the truth but living it. The notion that life is meant to be experienced rather than solved resonates strongly with the existentialist idea that human existence precedes essence, meaning that our lives are defined not by predetermined essence but by how we live, choose, and act. This focus on personal experience, freedom, and the confrontation with life's inherent meaninglessness is central to existentialist thought.

The analysis highlights the deep philosophical connections between existentialism and classical Indian philosophy, particularly emphasizing the importance of existential crises in shaping an individual's philosophy of life.

Indeed, existentialism, as you rightly pointed out, is concerned with the lived experience of truth. It focuses not just on intellectual understanding, but on actively engaging with life's challenges and decisions. The existentialists argue that philosophical inquiry arises not from abstract speculation but from real, lived crises—moments of choice and conflict that demand a response, a decision that ultimately shapes one's existence. This emphasis on existential choice mirrors many teachings in ancient Indian philosophy, where life's practical and ethical problems are central to the philosophical investigation.

The Bhagavad Gita provides an excellent example of how existentialism is woven into the fabric of classical Indian thought. Arjuna's moral and existential dilemma at the start of the Gita mirrors the kind of crises that existentialism addresses. His internal struggle—whether to fight in the battle or retreat from it—raises the timeless question of how to confront the profound

challenges that life presents. This mirrors the way existentialism emphasizes the importance of confronting life's difficult choices head-on, often in the face of a moral or spiritual crisis.

Similarly, the example of Rama in the *Ramayana*, who must choose between his duty as a ruler and the personal loss of sending Sita into exile, presents a classic existential choice. Both in the Gita and the *Ramayana*, characters face pivotal moments that define their existence, reflecting the existentialist notion that the choices we make shape who we are.

In the *Kathopanishad*, Nachiketa's decision to refuse the worldly pleasures offered by Yama (the god of death) and his quest for the deeper understanding of life and death reflects another key existential theme: the search for meaning in the face of mortality and the practical consequences of that search. Similarly, Gautama's decision to leave his royal life to seek enlightenment embodies the existential choice to transcend the comforts and illusions of the world in pursuit of higher truths.

Your reference to Dr. Radhakrishnan's argument about Indian philosophy beginning with practical and tragic problems is insightful, as it shows that Indian philosophers were deeply concerned with human suffering, life's inherent challenges, and the quest for solutions to these crises. This focus on the lived experience of the individual resonates with existentialism's emphasis on the subjective experience and the need to make personal, authentic choices in response to life's inherent crises.

2. Etymological Meaning of Existentialism

Etymologically the term "Existence" comes from two German words 'ex-sister', which means that 'which stands out', that which emerges. From this etymological derivation

It is understood that existentialism' is a philosophy that emerges from problems of life. Marshall is right when he states that "Philosophy is a counselor in Crisis".

Not only is man what, he conceives himself to be but he is also what he wills himself to be after this thrust-towards his existence. Man is nothing other than what he makes himself. Such is the first principle of existentialism". The existentialists advocate that the individual alone creates values. Reality is state of becoming. In every moment of life existence increases and essence is a consequence of the perpetual becoming.

3. Existence- A period from birth to death

Existentialists advocate that existence of a person means his period from birth to death. "There was nothing before birth and would be nothing beyond death. In between we have been through into a social life are the contingent circumstances of our life. This contingency is often characterized by experiences of dread, horror, and anguish solitude, bewilderment, uncertainty and finally limited by death."

Alexander Koyre while discussing with Berdyaev, Gurvitch, Marcel, Jean Wahl and others provide us with a very simple idea of human life. In his words "We are there; I am there such as I am; and I neither know why nor how; the only thing I know, truly and inexorably"

Heidegger's "Being and Time" is an exposition of this thesis:

"That some day I am going to die. And that is what limits all my possibilities and my future. My future is limited, finite and I know it –that is my situation in the world. I know that my existence is precarious and short, and that I can lose it. This is the only thing that I have, and I can lose it at any moment; that is why there is the substratum of anxiety, Fear and anguish". Hence the sources, process and content of philosophizing must be the situation in which one is placed. Among all the living beings, man alone knows that some time he will die. Existence is throughout permeated by dread, anxiety and fear for the reasons stated above.

Such doctrine is never new for the Indian thinkers. We find such existential concepts like anguish, Dukka, dread and horror. But there is a difference in the basic concept. While existentialism advocated to live with these categories of contingency. Indian philosophy counsels us to transcend them.

Concept of Man

Sartre says, "there is no creator of man. Man exists, turns up, appears on the scene, and only after defines himself." His existence came first, he is now in the process of determining his essence.

This philosophy places immense responsibility on the individual, but also frees them from the constraints of external definitions, urging them to actively shape their life and identity. In existentialism, existence precedes essence, and it's through freedom, responsibility, and choice that a person becomes who they are meant to be. "

Sartre further adds that freedom is identical with existence. "Man is Free not only to choose what he will become, but also he is responsible. For what he chooses to become." Regarding the reality of existence Descartes states, "I think, therefore I am". Bergson, on the other hand says, "I do not think it thinks in me". There is transcendental, desperately deterministic note on man and his existence.

Self- Check Exercise(1)

1. Existentialism is an area in philosophy that deals with human freedom. True / false
2. Existentialism not emphasizes action, freedom, and decision as fundamental to human existence; and is fundamentally opposed to the rationalist tradition and to positivism.

True / false

10.3 Existentialism and Education

The new doctrine, existentialism has not developed any specific educational programme comparable to those of the traditional and contemporary educational theories. However, we cannot overlook some important aspects of its educational implications.

1. Meaning of Education

According to existentialists, education should not just be about the accumulation of knowledge or adapting to societal norms; it's about helping individuals confront the raw realities of existence.

The existentialists argue that happiness is not an end goal of life, nor is it something to be pursued without acknowledging the pain that accompanies it. The idea of "education for adjustment to human suffering" suggests that we should not seek a life free from hardship, but rather embrace and navigate it with strength and understanding. In this sense, education should help individuals embrace their freedom and the responsibility that comes with it, rather than offering comfort or evading life's harsh realities.

2. Role of the Teacher

A teacher in the existentialist system is required to authenticate his existence at every moment of his life. He should facilitate his students to think about life. The teacher in this

system should teach his students as free individuals. He should also enter into their emotional life.

This philosophy also advocates that the teacher-student relationship will be more personal and interactive. The teacher should initiate the act of education as an authentic man.

The philosophy of existentialism is a protest against mass society, mass religion, mass education and mass communication. It emphasizes on the individual but not his environment. Education of an individual can take place only his choosing. He can be educated even without a school. While concluding his discussion on existentialism Kheller stated, "The only safe conclusion to be drawn is that the last developments in this philosophic school are yet to be made and that all the avenues pursued by these men will be explored further and to some extent perhaps reconciled."

While other traditional and contemporary educational thoughts advocate education for complete living, education for life, for happiness and for freedom Existentialism advocates "education for the death". In the event of the two global wars this concept of education was very popular in the educational circles of United States, Germany, France and other European countries, when sacrifice of life for the country was the demand of the time. Their objective was to prepare the student to accept the value of sacrifice of life.

3. Aims of Education

The philosophy of existentialism believes in the concept of individual differences, from the point of view of psychology. Hence, it advocates that education should aims at the development of unique, quality to harness his potentialities and cultivate his individualities. Non-conformity is the only accepted goal of the educative process.

4. Character of Curriculum

On the character of curriculum, the existentialists advocate that to achieve the aims of education as stated above education must be conceived as liberal education. By liberal education they mean freeing the mind from ignorance and confusion.

The existentialist does not prescribe a curriculum. They allow the child to choose his own curriculum according to his abilities, needs and station of life. Though they aim at transmitting some fundamental knowledge about the universe, still they relate the curriculum to immediate

social, economic, political, and other group problems which an individual faces during his existence.

The following ideas about curriculum in existentialism have been advocated by Ralph Harper! They are; (1) everybody must be taught certain things- reading, arithmetic, writing, history and so forth.

(2) Pupil is not the one to decide what he should learn. This is the teacher's prerogative. It is not injurious to be made to learn arithmetic or read the Bible or the odyssey.

(3) The human mind always works in certain ways and therefore it is essential for man to learn logic, for it leads to truth.

5. Methods of Teaching

The method of teaching advocated by existentialism is of asking questions, refining answers, asking more questions and pursuing the issue until some acceptable conclusion is reached. Existentialists favored the Socratic approach to teaching, as it was inductive, proceeding from the immediate and particular to the abstract and universal. In this method, knowledge and wisdom are gained through personal relationship between the teacher and the pupil. They give emphasis on individual attention; they prefer home education to school education. "For existentialism what counts is personal contact not timetable". The ancient Indian educators advocated and experimented domestic system of education to give individual attention and treatment to the students. In this system the personal, the living relationship between the Acharya and Brahmachari makes education. In a modern school, a teacher teaches a class and not the individuals with their differences. But in ancient India, the Acharya taught the individuals with their differences, not the class. For this they developed gurukula system of education.

6. Role of the Teacher

A Teacher in the existentialist system is required to authenticate his existence at every moment of his life. He should facilitate his student to think about life. The teacher in this system should teach his students that they are free individuals. He should also touch their emotional life.

This philosophy also advocates that the teacher –student relationship will be more personal and interactive. The teacher should initiate the act of education as an authentic man.

Self- Check Exercise(2)

1. Existentialism is an area in philosophy that deals with human freedom. True / false
2. Existentialism not emphasizes action, freedom, and decision as fundamental to human existence; and is fundamentally opposed to the rationalist tradition and to positivism.
True / false

3. In the words of whom "Man is nothing else but what he makes of himself."

- | | |
|---------------|---------------------|
| (a) Heidegger | (b) Alexander Koyre |
| (c) Sartre | (d) Jean Wahl |

10.4 Summary

This philosophy inspires learners to look ahead, create new values, and strive for a better and more fulfilling life. The emphasis on education as a social environment that fosters this adaptability aligns with the view that pragmatism is a dynamic form of idealism, focused on achieving balance between practical realities and spiritual values.

Existentialism, on the other hand, is portrayed as revolutionary, passionate, and individualistic. It critiques traditional, rigid educational systems and advocates for the importance of personal choice and emotional subjectivity. Existentialism focuses on the uniqueness of the individual and emphasizes that education is a deeply personal journey of self-discovery, often independent of institutional constraints like schools. This philosophy advocates for the development of the self through individual choices, with less concern for societal norms and mass education.

Together, these two philosophies present differing approaches to education:

- **Pragmatism** focuses on practical problem-solving, adaptability, and continuous growth, encouraging education that prepares individuals for an evolving world.
- **Existentialism** emphasizes personal freedom, choice, and individuality, advocating for education that is deeply personal and focused on self-actualization, even if it means rejecting societal or institutional expectations.

Each philosophy has its strengths and critiques, and in modern educational settings, elements of both might be integrated to provide a balanced approach that fosters both individual creativity and practical skills for dealing with real-world challenges.

10.5 Glossary

1. Pragmatism: Pragmatism asserts that the truth of an idea or proposition is determined by its practical effects and outcomes. According to this view, an idea is true if it works effectively in practice and leads to satisfactory results. Pragmatists argue that meaning is derived from the practical consequences of believing or acting upon a proposition, and they tend to reject ideas that are considered impractical or disconnected from real-world applications.

2. Existentialism: Existentialism emphasizes individual existence, freedom, and choice. It asserts that people are not defined by any predetermined essence or nature, but rather, they create their own meaning and identity through their actions and decisions. The phrase "**existence precedes essence**" is a core principle in existentialism, famously articulated by Jean-Paul Sartre

10.6 Answer to Self- Check Exercise(1)

1. (a) 2. (c) 3. True

Answer to Self- Check Exercise(2)

1. True 2. False 3. (c)

10.7 References /suggested readings

Macquarrie, J. (1968) : Existentialism, Pelican Book.

Chaube S.P. & Chaube A. (1996) : Foundations of Education, Publishing House, New Delhi.

Chandra S.S. & Sharma R.K. (2004) : Philosophy of Education, Atlantic Publishers.

William James (1909). The Meaning of Truth. Retrieved 5 March 2015.

10.8 Terminal Questions

- 1) Explain the basic principles and chief affirmations of Pragmatism.
- 2) Which are the forms of pragmatism.
- 3) Discuss the educational implications of pragmatism
- 4) What is meant by existentialism?
- 5) Bring out existentialist's criticism against idealism and naturalism.
- 6) Discuss importance of subjectivity and human freedom in terms of existentialism.
- 7) Name some of the existentialists.
- 8) Write 10 sentences about the philosophy of existentialism in your words.

UNIT – 11

Plato

Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State

Lesson Structure

11.0 Introduction

11.1 Learning Objectives

11.2 Plato: Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State.

Self- Check Exercise(1)

11.3 Plato's metaphysics; epistemology; Objectives and functions of education ; Evaluation of Plato's philosophy of education

Self- Check Exercise(2)

11.4 Summary

11.5 Glossary

11.6 Answer to Self- Check Exercises

11.7 References /suggested readings

11.8 Terminal Questions

11.0 Introduction

Dear student,

Plato's middle to later works, most notably the *Republic*, present his own philosophical views in a more direct form, as these works contain the voice of Plato himself, not just his teacher Socrates. These works explore a range of philosophical areas, including ethics, political theory, moral psychology, epistemology, and metaphysics, and they are interconnected into a comprehensive system of thought.

One of Plato's most famous contributions is his Theory of Forms. According to this theory, the physical world that we experience through our senses is merely a shadow or imitation of a higher, unchanging reality—the realm of the Forms. The Forms are perfect, abstract ideals, and the material world is just a reflection of these perfect entities.

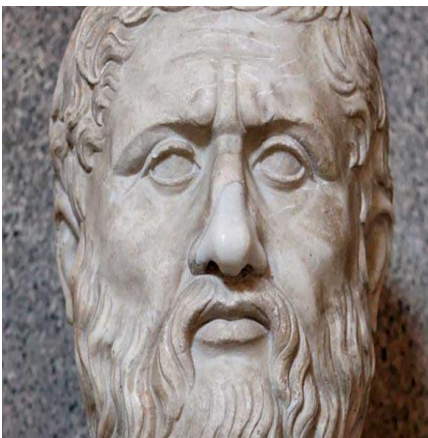
Additionally, in his writings, Plato touches on the nature of art and its role in human life. He often critiques the arts for stirring emotions and offering illusions, which he believed could distract people from pursuing higher truths. He also introduced the concept of "Platonic love," which emphasizes love as a force that drives us toward the highest Form of beauty—the Beautiful Itself. Plato regarded love as a powerful motivator for personal and intellectual growth, but he was wary of its physical expressions, as he believed they might lead people away from their true potential.

11.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Plato: Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State.
- ✓ Explain the Evaluation of Plato's philosophy of education

11.2 Plato: Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State.



Plato was born into an aristocratic family in Athens, where he initially pursued a career in politics. However, after the death of his teacher Socrates, Plato turned to philosophy, dedicating his life to preserving and advancing Socratic thought. His intellectual journey took him to Egypt and Italy, where he studied mathematics, which influenced his later philosophical work.

Upon returning to Athens, Plato founded the Academy, a prestigious educational institution aimed at shaping the future leaders of society by teaching them moral values and philosophical principles. Through

this endeavor, Plato sought to cultivate a more just and enlightened society by educating the elite youth of Athens.

Plato believed in the harmony between a strong body and a sound mind, advocating for physical exercise and sports to strengthen the body, while music was to cultivate the mind.

Plato also believed in the responsibility of parents to provide proper education for their children, stating, "No man should bring children into the world who is unwilling to persevere to the end in their nature and education." This reflects his deep commitment to the importance of education for both individuals and society as a whole.

Although the idea of educating children existed before Plato, he revolutionized the concept by advocating for education to be accessible to all children, regardless of their social status. Before Plato, education was primarily reserved for the sons of noble families, and it was often conducted informally, through private tutoring by parents or relatives. Plato, however, argued that education should be a universal right, available to both boys and girls. He believed that the state should play an active role in the educational development of its citizens, thus laying the groundwork for the modern idea of free public education.

This shift in thinking was groundbreaking. Plato's approach to education was not just about imparting knowledge but about shaping individuals who could contribute to the well-being of the society. His influence can still be felt in contemporary educational systems, where the idea of universal education and the state's role in facilitating it remain central.

What was Plato's philosophy of education?

According to Plato's philosophy, education was the key to a functional society. He outlined this in his 380BC dialogue entitled *Republic*.

Plato also believed that talent wasn't genetic or in-born, and that the state should be responsible for seeking out and developing the intellect of children, regardless of their socio-economic backgrounds.

He also stressed the importance of learning different subjects and believed that all children should learn maths and physics, appreciate music, and participate in gymnastics or sports.

Educational theories of Plato

1. Education for All

Plato want every boy and girl educated to it limit.

Plato, Quotations on Education

'And once we have given our community a good start,' I pointed out, ' the process will be cumulative. By maintaining a sound system of education you produce citizens of good character, and citizens of sound character, with the advantage of a good education, produce in turn children better than themselves and better able to produce still better children in their turn, as can be seen with animals.' (**Plato**)

2. State Education

Education should be provided by the state not by parents.

3. Organization and Curriculum

Plato curriculum was consist of gymnastic and music, where in gymnastic include physical training and music used in broad term for dram, history, oratory and music in real term, he define different stages for the organization and curriculum;

1. Elementary School

Co-education at the elementary level can have numerous benefits, fostering a more inclusive and collaborative learning environment. In such a setup, students, regardless of gender, learn together and develop interpersonal skills from a young age. Teaching subjects like mathematics, poetry, music, and literature until the age of eighteen helps nurture a well-rounded individual. Here's a refreshed view on how such an approach can shape education.

2. Military Training

After elementary education two years of Physical education should be given to them and select best of them for higher education; to prepare for the future guardians of the state.

3. Higher Education

Higher education should be given from twenty to thirty-five years of age, he well study the subjects at this stage mathematics, literature and philosophy. Later on he would be opponent at

a minor administrative position to get experience for the future more important governing positions.

Nothing was more important to Plato in human life as education. He considers education the greatest thing in human life as he mention in his book "the one great thing".

Plato's Theory of education was an indispensable necessity for mankind. It was a positive remedy for the problems and operation of justice in an ideal state.

4. Women Education

Plato emphasized the importance of education for both men and women in his work *The Republic*. He argued that women should receive the same kind of education as men, including physical and intellectual training. According to Plato, women, like men, should be capable of engaging in the arts, philosophy, and even the art of war if necessary, as they were equally capable of achieving excellence in these areas.

5. Teaching Methods

Plato wants motivation and interest in learning. He is against the use of force in education. "Knowledge which is acquired under compulsion obtains no hold on the mind."

In another place he writes "Do not then train youths by force and harshness, but direct them to it by what amuses their minds so that you may be better able to discover with accuracy the peculiar bent of the genius of each." – Plato

6. Plato writes in his Republic

"Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind"

Plato "The most effective kind of education is that a child should play amongst lovely things."

Plato wants a place where children love to go and stay there and they play with things which enhance their education by playing.

Plato gives importance to nursery education, he thinks nursery education plays a vital role in the education of man, it help to build his moral character and state of mind "The most important part of education is proper training in the nursery." –Plato

The above quotation of Plato show, how he sees education, he wants the total development of a man, mind body and soul by using every possible mean. That why in another place Plato writes;

"But then, if I am right, certain professors of education must be wrong when they say that they can put aknowledge into the soul which was not there before, like sight into blind eyes. They undoubtably say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good." -Plato's Allegory of the Cave & Exploring Plato's

7. Plato Aims of Education

- * To develop leader among the future rulers.
- * To develop hard and competent workers.
- * To produce leaders with military skill among the warriors.
- * To produce future Civil Servants of the state.

8. Stages of Education

In Plato's *Republic*, education is outlined in stages, with each stage aimed at developing different aspects of a person's character and intellect. According to Plato, the process of education should begin at the age of seven. Before this age, children should remain with their mothers or caretakers, learning moral values and lessons from them.

At the age of seven, education becomes more formal. Plato divides the education of boys and girls into separate paths, where boys and girls should play and learn with their respective gender groups. During this period, which lasts until they are around seventeen years old, children are taught practical skills, including the use of arms for both boys and girls. They also receive music education and basic moral and intellectual training.

After the age of seventeen, young people are expected to gain practical life experiences, such as participating in battlefields. This allows them to understand the realities of life and gain firsthand experience, which will later inform their decisions as rulers or philosophers.

The fourth stage of education, starting from around the ages of twenty-five to thirty, involves training in advanced subjects like mathematics. This stage lasts for about ten years, after which a select few are admitted to study dialectics—the art of reasoning and philosophical debate.

The fifth stage focuses on dialectic studies, lasting an additional five years. This stage further refines their intellectual and philosophical abilities, preparing them for the final stage of education.

In the sixth and final stage, individuals are ready to become rulers or philosophers, taking on practical responsibilities and leading society with the wisdom and understanding gained from their years of study and experience.

Thus, Plato's education system is comprehensive, designed to mold individuals into wise and just rulers through a balance of moral development, practical experience, and intellectual growth.

9. Plato's View on Moral Ethics

Ethics is the most important branch of philosophy. Plato especially gives attention to the moral and ethical education of the men, later on Plato gradually widened the scope of his investigations by reflecting not only on the social and political conditions of morality, but also on the logical and metaphysical presuppositions of a successful moral theory.

PLATONIC SYSTEM OF SCHOOLS	AGE	SCHOOL	SPECIAL DEVELOPMENT OR STUDIES
Birth to 3 year		Infancy	Bodily growth sensory life,no fear,child reacts to pleasure and pain.
4 to 6 years		Nursery	Play, fairy tales, nursery rhymes, myths, get

		rid of self-will
6 to 13 years	Elementary school	Play, poetry, reading, writing ,singing, dancing, religion, manners, numbers, geometry
13 to 16 years	Instrumental Music	Play the cithara, religious hymns, memorize poetry (esp religious and patriotic), arithmetic (theory)
16 to 20 years	Gymnastics and the military	Formal gymnastics and military training. No intellectual training.
20 TO 30 years	Sciences	Coordination of reason and habits; interrelating the physical sciences
30 to 35 years	Dialectic	Philosophy, Psychology, Sociology, government, law , education
35 to 50 years	Service to State	
50 to end	Philosophers	Higher Philosophy

Self- Check Exercise(1)

1. Who Said, "Everything is good as it comes from the hands of author of Nature, but everything degenerates in the hands of man. God makes all things good. Man meddles with them and they become evil"?

(a) Wordsworth (b) T.P. Nunn (c) Rousseau (d) Pt. JawaharLal Nehru

2. Who said, "Give your scholar no verbal lesson? He should be taught by experience alone"?

(a) Dewey (b) Rousseau (c) Tagore (d) Vivekananda

3. The author of 'Republic' and 'Laws' is;

(a) Socrates (b) Plato (c) Dewey (d) Montessori

4. Jean Jacques Rousseau was born in the year;

(a) 1592 (b) 1671 (c) 1712 (d) 1820

11.3 Plato's metaphysics These Forms are abstract, unchanging, and eternal truths that represent the essence of concepts like beauty, goodness, justice, and truth itself. According to Plato, our senses can deceive us, and thus, the material world cannot provide us with true knowledge.

The true reality, for Plato, lies in this realm of Forms, which can only be grasped by the intellect and the mind, not through sensory perception. For instance, while we may encounter instances of beauty in the world, they are all imperfect and fleeting; the true Form of Beauty exists independently and is eternal. The same applies to other moral and philosophical concepts, such as Goodness or Justice, which are idealized in this higher realm.

Plato's epistemology

Plato made a clear distinction between the changing reality we experience through our senses and the unchanging essence or "Forms" that lie beyond sensory perception. According to him, our sensory experiences, such as sight, touch, taste, sound, and smell, provide us with knowledge that is always fluctuating, individual, and subjective. This kind of knowledge is particular to each individual and does not capture the universal truths that Plato believed were essential to true understanding.

Plato identified three sources of knowledge:

1. **Opinion (Doxa):** This type of knowledge is based on personal perception or belief. It can vary from person to person and is unreliable because people's views on the same object or event can differ significantly. It is subjective and changeable.
2. **The Knowledge of the Good:** For Plato, the ultimate goal of education is the pursuit of the knowledge of the Good. This transcends mere awareness of specific benefits or pleasures. Education, in Plato's view, should nurture individuals to become better human beings by understanding the highest, most universal truths, especially those related to morality and the ideal forms of truth, beauty, and goodness.

Plato's philosophy emphasizes the importance of moving beyond the realm of sensory perception and subjective experience to attain the higher, more universal knowledge that exists in the world of the Forms, especially the Form of the Good.

Formation of Society and Specialization of Labor

Plato argued that societies are formed because individuals are not self-sufficient. People rely on each other for their needs, and through the division of labor, they can specialize in different crafts. This specialization creates harmony and justice in society, as each class performs its role without interfering with others. These specialized functions lead to the creation of an ideal state, where roles are assigned based on the individual's abilities and skills.

Plato's View on the Guardians

Plato introduced the idea of a "guardian" class responsible for managing and ruling society. The role of the guardians is to ensure that the city runs smoothly, and this class must be educated properly to perform their duties. The education of these guardians is central to Plato's vision of an ideal state. He advocated for a meritocratic system, where individuals are chosen for their talents, regardless of their social background.

The Education System

Plato's educational philosophy is divided into distinct stages, each designed to prepare individuals for their societal roles:

1. Elementary Education:

- All children, regardless of gender, are educated together from ages 7 to 20. The curriculum includes mathematics, literature, poetry, and music, which are essential for developing a well-rounded mind.

2. Military Training:

- At age 18, the youth undergo physical training, and those who excel are selected for further training to become soldiers or future guardians.

3. Higher Education (Philosophical Training):

- Between ages 20 and 35, those chosen for governance receive higher education in subjects like philosophy, mathematics, and science. The goal is to develop wisdom and maturity so that they can govern the state effectively.

4. **Philosopher-Kings:**

- The highest educational goal is to cultivate philosopher-kings, individuals who are wise and capable of ruling with justice and wisdom. These individuals would possess a deep understanding of philosophy and would lead based on reason and virtue.

Teaching Methods and the Socratic Method

Plato emphasized the importance of **play-based learning** at an early age. Children should learn through play, as it helps in developing their interests and talents naturally. Plato opposed the use of force in education, asserting that knowledge acquired through compulsion does not stay in the mind.

He also introduced the **Socratic Method**, where teachers engage students with questions that challenge them to think critically and reflect on their own knowledge. This method encourages active learning and helps students develop reasoning skills.

The Role of Music and Physical Education

Plato viewed **music** and **gymnastics** as central to education. Music cultivates the soul and instills harmony and rhythm, while physical education develops the body. Both are necessary for creating a balanced, virtuous person. Plato believed that education should aim at the total development of mind, body, and soul.

The Role of Storytelling

Plato argued that **storytelling** and **literature** play a significant role in shaping the character of children. Stories should promote virtuous models for children to imitate, and mothers and caregivers should be careful about the types of stories they tell to avoid instilling fear or cowardice.

Education for Women

Plato also advocated for the education of women. He believed that women should have the same physical and intellectual training as men and that both genders should contribute equally to society, including in military and governance roles.

Education as a State Function

In Plato's vision, education is primarily a **state function**, controlled by the state to ensure that all citizens are properly trained for their roles. The state would provide teachers, manage the curriculum, and regulate education to ensure that citizens are dedicated to the welfare of the state above personal interests.

Evaluation of Plato's Educational Philosophy

While Plato's ideas were revolutionary, some criticisms can be made:

1. Limited Education for the Productive Classes:

- The productive classes (laborers and craftsmen) receive only basic education, limiting their ability to improve and innovate.

2. Lack of Individual Differences:

- Plato's uniform educational system does not account for individual differences, potentially leading to a lack of diversity in society and stifling personal development.

3. Overemphasis on Philosophy:

- Some argue that Plato places too much emphasis on philosophy at the expense of practical education, potentially producing contemplative individuals who are disconnected from the realities of everyday life.

Self- Check Exercise(2)

1. Pestalozzi declares, "Man is born free, and everywhere he is in chains". True / false
2. Rousseau is deadly against 'Didacticism'. True / false
3. According to Plato which one is not the sources of knowledge
(a) Experiences (b) Senses (c) Mind or Wisdom (d) God

11.4 Summary

Plato also contributed to the idea of structured stages of education (for example, having an elementary school, and then a higher school). He also considered different teaching methods and questioned what should be included in a curriculum.

The idea of women being trained to become philosopher-kings (or queens) was quite radical for his time, considering that ancient Greek society was largely patriarchal. By advocating for this, Plato was emphasizing that those with the greatest wisdom, regardless of gender, should lead the society for the common good.

In summary, Plato was ahead of his time in advocating for gender equality in education and leadership, as he saw the potential in both men and women to contribute to society in meaningful ways. This vision of equality is part of what makes his work so influential.

11.5 Glossary

1. Sense training: 'Since everything that comes into the human mind enters through the gates of senses, man's first reason is a reason -of sense experience.'

2. Play-way in education: 'Work or play are all one to him, his games are his work, he knows no differences.'

3. Heuristic method: 'Let him not be taught science, let him dis-cover it.'

11.6 Answer to Self- Check Exercise(1)

1. (c) 2.(b) 3.(b) 4.(c)

Answer to Self- Check Exercise(2)

1. False 2. True 3. (a)

11.7 References /suggested readings

Plato. 1941 [385 B.C.E.]. The Republic of Plato. Trans. Francis Macdonald Cornford. New York: Oxford University Press.

Plato. 1970 [348 B.C.E.]. The Laws. Trans. Trevor J. Saunders. Harmondsworth, UK: Penguin.

Eby F., Arnowood C.F, 1940, The History and Philosophy of Education Ancient and Medieval Prentice - Hall, INC. N.J.

Sharma R. 2000, Textbook of Educational Philosophy Kanishka Publishers, New Delhi.

11.8 Terminal Questions

1. Plato's was that the family training cannot be trusted.'- Evaluate and justify your answer.
2. Explain Plato's Educational Philosophy.
3. Explain Plato: Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State.

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UNIT – 12

Jean Jacques Rousseau

Aims of Education, Curriculum, Methods and Child-centric Education

Lesson Structure

12.0 Introduction

12.1 Learning Objectives

12.2 Jean Jacques Rousseau: Aims of Education, Curriculum, Methods and Child-centric Education.

Self- Check Exercise-1

12.3 Reasoning on the Part of the Child in Place of Authority of the Teacher ; Objects and not Words ; Hatred for Books; True Balance between the Exercises of the Body and Mind

Self- Check Exercise-2

12.4 Summary

12.5 Glossary

12.6 Answer to Self- Check Exercises

12.7 References /suggested readings

12.8 Terminal Questions

12.0 Introduction

Dear student,

In summary, both Plato and Rousseau considered education essential for shaping individuals and society, but their philosophies differed significantly in approach and purpose. Plato's educational system, detailed in works like *The Republic*, was highly structured and aimed at creating citizens who would fulfill specific roles within a well-ordered state. His focus was on achieving societal harmony through education that aligned with the needs of the state. In

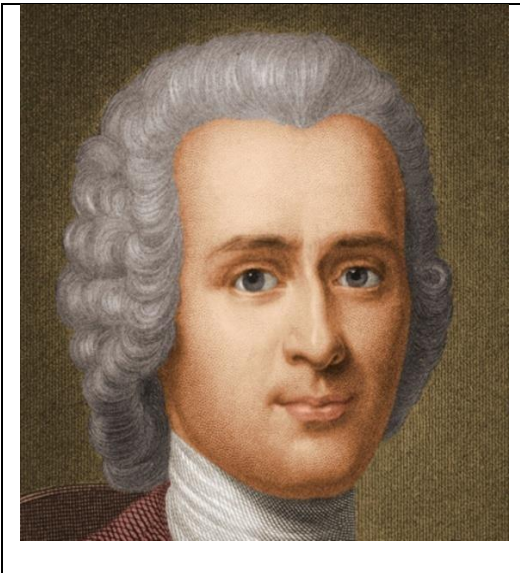
contrast, Rousseau, in *Emile* and *The Social Contract*, placed a stronger emphasis on individual freedom, natural development, and morality. Rousseau believed humans were inherently good but corrupted by societal influences. His educational philosophy advocated for a child-centered approach, where education allowed children to develop naturally, free from societal constraints, with a focus on moral and individual .

12.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Jean Jacques Rousseau: Aims of Education, Methods and Child-centric Education.

12.2 Jean Jacques Rousseau: Aims of Education, Curriculum, Methods and Child-centric Education.



Rousseau's philosophy of education is rooted in his belief in "Naturalism," which emphasizes returning to a simpler, more organic way of life, untainted by the corruption of modern civilization. He argues that the natural state of man is free from the ills of society, and thus education should focus on preserving and fostering that natural goodness.

Key Aspects of Rousseau's Educational Philosophy

1. State of Nature and Natural Man:

- Rousseau's philosophy centers around the idea of the "State of Nature," where humans lived in harmony with their surroundings, free from the social constraints that later became the source of inequality, greed, and suffering. In this natural state, man was not corrupted by civilization and led a simpler, more authentic life.
- Rousseau's concept of the "Natural Man" is one who is untainted by society's influence, and his ideal of "Natural Civilization" refers to a society that mirrors the simple, just, and harmonious structure of early human life.

2. Education Sources:

- **Education of Nature:** The natural development of one's faculties without interference from social structures.
- **Education given by Men:** The knowledge passed down through society, which includes both positive and negative aspects.
- **Education from Circumstances:** Learning that arises from a child's interaction with their environment.

Rousseau believes that education should follow the natural order of development, fostering an individual's natural abilities rather than imposing a rigid, societal framework of learning.

3. Negative Education: Rousseau is highly critical of formal schooling, believing that it should not impose knowledge through books or strict lessons. His idea of **Negative Education** is to remove societal influences that corrupt the child's natural instincts. The focus should be on protecting the child's innate purity and encouraging free exploration.

- **No Book Learning:** Rousseau believes books limit the child's ability to think independently. Learning should be experiential.
- **No Formal Lessons:** Formal education systems focus on rote learning, which Rousseau sees as harmful to true intellectual development. Instead, education should be self-driven and hands-on.

- **No Habit Formation:** Rousseau rejects forcing children into societal norms and behaviors, arguing that habitual actions restrict the child's natural growth.
- **Non-Moral Education:** Since children are naturally pure and uncorrupted, Rousseau believes they should not be taught morality directly but instead should learn from natural consequences.

4. **Methods of Teaching:**

- **Individual Instruction:** Rousseau advocates for teaching tailored to the individual child, respecting their unique pace and learning style. This approach focuses on personal growth and self-discovery.
- **Learning by Doing:** The principle of hands-on learning is central to Rousseau's approach. He believes children should engage directly with their environment, learning through experience rather than theoretical instruction.
- **Direct Experiences:** Knowledge gained from real-life experiences has a deeper impact on a child, shaping their character and understanding in a lasting way.
- **Heuristic Method:** This approach encourages children to discover knowledge for themselves, as if they were original creators. Rousseau advocates for science and other subjects to be taught through self-experimentation and discovery.
- **Example over Precept:** Instead of lecturing about virtue or morality, Rousseau stresses the importance of demonstrating virtuous behavior. Children learn best by observing and practicing moral behavior themselves.

5. **Freedom and Discipline:** Rousseau is a strong proponent of the child's **freedom**. He argues that children must be free to explore and experience the natural world, as it is only in such an environment that they can develop their innate abilities.

- **Discipline by Natural Consequences:** Rather than punishing children for wrongdoing, Rousseau believes they should experience the natural consequences of their actions. If they make a mistake, they will learn from the consequences, as nature itself teaches the child right from wrong.

6. **Art of Observing Children:** Rousseau stresses the importance of **observing children** carefully to understand their needs and developmental stages. Teachers and caregivers should not impose their views but should instead be facilitators who observe and guide children as they develop naturally.

7. **Teacher's Role:**

- The teacher's primary role is not to impart knowledge directly but to **stimulate** the child's love for learning. The art of teaching is not in giving answers, but in **suggesting** and guiding the child to discover knowledge for themselves.

Rousseau's Legacy in Education

Rousseau's ideas about education were revolutionary, challenging the traditional, authoritarian models of teaching prevalent in his time. His focus on individual growth, experiential learning, and respect for the child's autonomy laid the groundwork for modern educational practices that prioritize the child's development and natural curiosity over rigid instruction. His emphasis on freedom, the importance of natural consequences, and hands-on learning continue to influence educational theory today.

In summary, Rousseau's educational philosophy seeks to return to a simpler, more natural way of learning and living, emphasizing that children should grow and learn according to their own innate abilities and the natural order, free from the constraints of societal norms and formal schooling systems.

Self- Check Exercise(1)

1. Who Said, "Everything is good as it comes from the hands of author of Nature, but everything degenerates in the hands of man. God makes all things good. Man meddles with them and they become evil"?

(a) Wordsworth (b) T.P. Nunn (c) Rousseau (d) Pt. Jawahar Lal Nehru

2. Who said, "Give your scholar no verbal lesson? He should be taught by experience alone"?

(a) Dewey (b) Rousseau (c) Tagore (d) Vivekananda

3. The author of 'Republic' and 'Laws' is;

(a) Socrates (b) Plato (c) Dewey (d) Montessori

12.3 Reasoning on the Part of the Child in Place of Authority of the Teacher

"Direct the attention of your pupil to the phenomena of nature, and you will soon awaken his curiosity, but to keep that curiosity Alive, you must be in no haste to satisfy it. Put questions to him adapted to his capacity, and leave him to resolve them. Let him take nothing on trust

from his preceptor, but on his own comprehension and conviction, he should not learn, but invent the sciences. If ever you substitute authority in the place of argument, he will reason no longer, he will be ever afterwards handed like a shuttle cock between the opinions of other."

Objects and not Words

"...Talk not to children in a language they do not comprehend, make use of no pompous descriptions, no flowers of speech, no tropes and figures, no poetry, taste and sentiment are at present quite out of question. Simplicity, gravity, and precision are all that are yet required; the time will come but too soon when we must assume a different style."

Hatred for Books

This passage is a quote from *Emile, or On Education* by Jean-Jacques Rousseau. In it, Rousseau expresses his disdain for traditional books and formal education. He believes that books often lead people to talk about things they don't truly understand, which can hinder the development of real knowledge. Instead, Rousseau advocates for a more natural, experiential form of learning—one that allows the learner to explore the world directly, using real-life situations as a guide for understanding and growth.

Rousseau suggests that the book *Robinson Crusoe* by Daniel Defoe would be the perfect text for his pupil, Emile, to read. He views it as an ideal source of practical education, where the young learner can simulate the experiences of the protagonist and learn through reflection on what the character does in the story. By focusing on self-sufficiency, survival skills, and resourcefulness, Emile would gain lessons not from abstract concepts or scholarly discussions, but from the character's lived experience.

The key idea here is that *Robinson Crusoe* serves as a model for Rousseau's vision of education: one grounded in real-world application and critical thinking, rather than in rote memorization or the passive absorption of traditional academic texts. Through this approach, Rousseau hopes to guide Emile toward self-reliance, practical knowledge, and the development of reason.

True Balance between the Exercises of the Body and Mind

Rousseau's ideas on education, gender roles, and the influence of society on human nature are complex and thought-provoking, often sparking debate due to their perceived contradictions and provocations. Below, I've broken down and reflected on the various aspects mentioned in your passage:

1. The Relationship Between Body and Mind in Education:

Rousseau sees the ideal education as one where physical and intellectual development complement each other. By making exercises for both body and mind serve as relaxation for the other, education can be more holistic and balanced. This holistic approach is intended to allow the child to learn in a way that isn't overly rigid or purely academic, but integrated with physical activity that brings mental relaxation.

2. Religious Education:

Rousseau is cautious when it comes to religious education. He warns against imparting religious truths to those who are not ready to understand them, arguing that it can lead to misguided or shallow conceptions of the divine. He contends that it might be better to remain ignorant of God than to have a flawed or incomplete understanding. This view underscores his belief that knowledge should be age-appropriate and that deeper truths should be revealed when one is ready to grasp them.

3. Nature and Society:

Rousseau is famous for his belief that civilization corrupts human beings. He claims that the natural state of man is pure, and that society, with its inequalities and artificial structures, corrupts the inherent goodness of individuals. While this perspective might seem one-sided, his view resonates in modern times, especially in debates about how society shapes human behavior. There is a certain truth in Rousseau's argument that, if left to develop naturally, individuals might flourish in a more morally sound and untainted way. Today's educational reforms often echo Rousseau's belief in the importance of a natural and less structured environment for learning.

4. Education of Women:

Rousseau's views on women's education are controversial. He asserts that women's primary role is to serve and please men, particularly through charm and beauty. He goes on to argue that women should be educated in a way that emphasizes their role in relation to men—developing qualities that are seen as both virtuous and pleasing in the eyes of men. This view has sparked criticism, as it reinforces traditional gender roles that limit the potential of women. However, it's important to note that while Rousseau elevates the role of women through charm and influence, his perspective still confines women to a secondary position relative to men in terms of education and societal function.

5. Moral Education Through Experience:

Rousseau's emphasis on learning through experience rather than abstract teaching is one of his key educational principles. He argues that children should learn morality by seeing virtues enacted in real-life scenarios, especially through role models. By engaging directly with the world and observing virtuous behavior, individuals internalize moral values. This experiential learning method underscores Rousseau's belief in the importance of practical engagement with the world in developing character, rather than relying solely on theoretical instruction.

6. Education Through Rural or Natural Environments:

Rousseau's critique of urban life is encapsulated in his statement that "cities are the graves of human species." This reflects his belief in the corrupting influence of urban environments, which he sees as artificial and detrimental to the natural development of human beings. Instead, he advocates for an education that takes place in natural or rural environments, where individuals can live more authentically and in closer connection with the natural world. This perspective is aligned with his overall belief in the inherent goodness of nature and the negative impact of societal structures on individual development.

Self- Check Exercise-II

1. Who Said, "Everything is good as it comes from the hands of author of Nature, but everything degenerates in the hands of man. God makes all things good. Man meddles with them and they become evil"?

(a) Wordsworth (b) T.P. Nunn (c) Rousseau (d) Pt. Jawahar Lal Nehru

2. Who said, "Give your scholar no verbal lesson? He should be taught by experience alone"?

(a) Dewey (b) Rousseau (c) Tagore (d) Vivekananda

True / false

12.4 Summary

Development is best nurtured through lived experiences rather than abstract moral theories. His argument is that children should not be simply told what is right or wrong but should be allowed to observe and engage with virtuous behavior in a natural and immersive way. Through interaction with their environment and the people around them, they internalize moral values and learn how these virtues manifest in the world.

The importance of role models in Rousseau's educational philosophy cannot be overstated. He suggests that children learn best when they see virtues embodied in real-life examples, whether in the actions of parents, teachers, or others in their community. In this way, they develop a deeper, more authentic understanding of morality, as they can observe the consequences of virtuous actions and apply these lessons to their own lives.

Rousseau's focus on experience over theoretical instruction is indeed a central theme. He believes that true moral understanding emerges from participation and experience, shaping individuals into people who can act virtuously not because they have memorized rules, but because they have witnessed and practiced virtue firsthand. It's a highly experiential and transformative approach to moral education that emphasizes learning through action, observation, and reflection.

12.5 Glossary

1. **Sense training:** All knowledge that enters the human mind originates through the senses. Therefore, our reasoning begins with the experience of the world around us."
2. **Play-way in education:** 'Work or play are all one to him, his games are his work, he knows no differences.'
3. **Heuristic method:** 'Let him not be taught science, let him dis-cover it.'

12.6 Answer to Self- Check Exercise(1)

1. (c) 2.(b) 3.(b)

Answer to Self- Check Exercise(2)

- 1.(c) 2. False

12.7 References /suggested readings

Plato. 1941 [385 B.C.E.]. The Republic of Plato. Trans. Francis Macdonald Cornford. New York: Oxford University Press.

Plato. 1970 [348 B.C.E.]. The Laws. Trans. Trevor J. Saunders. Harmondsworth, UK: Penguin.

Eby F., Arnwood C.F, 1940, The History and Philosophy of Education Ancient and Medieval Prentice - Hall, INC. N.J.

Sharma R. 2000, Textbook of Educational Philosophy Kanishka Publishers, New Delhi.

12.8 Terminal Questions

1. Explain Rousseau's Educational Philosophy.
2. Explain Rousseau's : Education System, Organization and Curriculum, Teaching Methods, Objectives and Functions of Education and Education as a Function of the State.
3. Explain Jean Jacques Rousseau: Aims of Education, Methods and Child-centric Education.

UNIT – 13

Jean Jacques Rousseau

Curriculum and contribution to Education

Lesson Structure

13.0 Introduction

13.1 Learning Objectives

13.2 Rousseau's Views on Curriculum; 'EMILE'; Limitations of Rousseau's philosophy
Evaluation of Rousseau; Basic ideas of Rousseau's philosophy in his own words;
Contribution of Rousseau

Self- Check Exercise

13.3 Summary

13.4 Glossary

13.5 Answer to Self- Check Exercise

13.6 References /suggested readings

13.7 Terminal Questions

13.0 Introduction

Dear student,

Rousseau's contributions to education were groundbreaking. His ideas on the natural development of the child, the importance of experiential learning, and the moral purpose of education continue to influence modern educational philosophy. He argued for an education system that prioritizes the well-being and freedom of the child while still preparing them to contribute positively to society. His views have had a lasting impact on progressive educational movements and continue to shape how educators think about the role of education in shaping individuals and societies.

These works caused great controversy in France and were immediately banned by Paris authorities. Rousseau fled France and settled in Switzerland, but he continued to find difficulties with authorities and quarrel with friends. The major ideas to be learnt in this lesson are divided into two sections namely: The ideas to be learnt are as under: Understand Plato: Education System, Organization and Curriculum, Teaching Methods, Objectives and and Education as a Function of the State and Explain Jean Jacques Rousseau: Curriculum and Contribution to Education.

13.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Jean Jacques Rousseau: Curriculum and Education.
- ✓ Explain Contribution of Rousseau in the field of philosophy of Education.

13.2 Rousseau's Views on Curriculum

Jean-Jacques Rousseau's educational philosophy in *Emile* is grounded in a developmental approach to learning, emphasizing that the curriculum should align with the child's stage of growth. Below is a summary of the four stages he outlines in *Emile*:

1. First Stage (Ages 1-5):

This stage focuses on developing the child's physical strength. Rousseau advocates for freedom in the child's environment, allowing them to roam the countryside and engage with simple, natural objects like branches, fruits, and flowers. The emphasis is on physical development rather than on material possessions, such as expensive toys. Rousseau stresses that the child should not be pampered or subdued, and the curriculum should be centered on fostering physical growth and exploration.

2. Second Stage (Ages 5-12):

In this stage, the focus shifts to the development of the senses. Rousseau believes that if the senses are not properly trained, the ability for independent reasoning and judgment will be compromised. There are no formal lessons in language, history, or geography. Instead, the child learns from direct experience. Rousseau rejects moral instruction in this stage and insists on the exercise of the body and senses through play and active

learning. This stage encourages a hands-on approach to learning, allowing the child to develop judgment and reasoning through sensory experiences, rather than memorization or structured teaching.

3. Third Stage (Ages 12-15):

This stage emphasizes the development of the intellect, fueled by curiosity. Rousseau introduces the study of nature, astronomy, science, and manual arts. Learning in this period is practical and hands-on, with the child experiencing different trades and crafts. Rousseau's goal is to make the child independent and challenge the social prejudices against manual labor. The curriculum avoids traditional book studies, except for the reading of *Robinson Crusoe*, which Rousseau sees as a model of natural living. The focus is on learning by doing, with a strong emphasis on developing practical knowledge and skills.

4. Fourth Stage (Ages 15-20):

During adolescence, the focus shifts to training the heart and understanding complex social relationships. Rousseau believes that the individual must now become socially aware and adapt to the needs of others.. Moral education, which includes qualities like kindness, service, and sympathy, is introduced through practical activities and real-life experiences rather than lectures. Rousseau also emphasizes travel as a way to understand different cultures and institutions.

Education of Sophy

Rousseau's views on women, as expressed in his writings, were grounded in a deeply gendered perspective that contrasted the roles and educations of men and women. He believed women played a crucial role in shaping men, but in a subordinate and supportive capacity. His assertion that women were "the makers of men" aligns with his belief that women were the "chaste guardians of our morals" and the "sweet security of our place," suggesting that their primary function was to support and nurture men.

Rousseau maintained that women's education should be fundamentally different from that of men. His reasoning was that women's role was primarily to please and serve men, which shaped his views on their education. According to Rousseau, women needed to be trained to be "soft and sweet" and to endure the injustices or suffering

imposed by their husbands without complaint. He argued that women's intellectual development would interfere with their true nature, which he saw as nurturing and subservient.

His belief in the difference between male and female roles was so extreme that he preferred the idea of a "simple girl, rudely brought up" over a "girl of learning." For Rousseau, the ideal woman was not intellectual or independent but instead practical, focused on domestic roles and moral guidance.

Rousseau's perspective on women has been widely criticized in modern times for its reinforcement of gender inequality and its dismissal of women's intellectual capabilities and autonomy. However, it also reflects the broader Enlightenment thinking of his time, which was often based on rigid gender norms.

‘EMILE’

Emile as the journey of a man—Jean-Jacques—who, dissatisfied with the course his life has taken due to societal influences and personal failings, attempts to rectify his own shortcomings by raising a child (Emile) who embodies the ideals he himself never realized. This process of creating an "ideal self" in Emile is, in essence, a way for the tutor (Jean-Jacques) to correct his past mistakes and offer a more authentic path to future generations.

The comparison to the Pygmalion myth is apt. Just as Pygmalion creates a statue that comes to life, Jean-Jacques attempts to mold Emile into the ideal version of himself—a person who represents the virtues, knowledge, and life that society failed to nurture in him. In this way, Jean-Jacques's effort to raise Emile is both a personal attempt to rectify his own life's perceived failures and a broader commentary on how education could potentially shape individuals who are free from societal corruption.

By focusing on the "past recaptured" motif, the treatise highlights the transformative potential of education. It suggests that, by educating Emile in an entirely different way than Jean-Jacques himself was raised, there is a possibility not only to shape Emile into a virtuous man but also to "rescue" Jean-Jacques's own life and legacy. Through Emile, the tutor hopes to pass on an

idealized version of humanity that counters the flaws of his own existence, leaving a legacy that transcends his personal imperfections.

'Book I deals with the infant, Book II with childhood; Book III with the preadolescent between the ages of twelve and fifteen; Book.IV with adolescence; and Book V with the education of girls.

The Parliament of Paris criticized Emile very severely. It was ordered to be burnt publicly. Orders for the arrest of Rousseau were issued and he had to fly away from France to Switzerland. The reading of Emile was forbidden by the Archbishop of Paris. The book was condemned on account of 'Containing an abominable doctrine, ready to subvert natural law and to destroy the foundations of the Christian religion ...tending to trouble the peace of States, to cause subjects to revolts against their sovereigns; as containing a large number of propositions false, scandalous, full of hate against the Church derogatory to the respect of holy scriptures.erroneous, impious, blasphemous and heretical."

Emile had a great effect on thought and action of education in the 18th century. It was immediately translated into several languages as it aroused a deep interest in the problems of childhood and youth. In the words of William Boyd "Society women began to nurse their own babies, mothers and fathers attempted to bring up their children as Emiles and Sophies, some more enthusiastic than the rest kept diaries in which they recorded their observations of their little ones, many of the nobles installed workshops in their homes to give their sons a training in some craft, writers produced a new literature for the youngThere was general agreement that no form of education could be regarded as satisfactory which did not account of the nature of the child."

Limitations of Rousseau's philosophy

Rousseau's rejection of books in the educational process stems from his belief that they often do not align with the natural development of a child. He saw books as a source of unnecessary intellectualization and believed that they could corrupt the child's innate curiosity and natural instincts. However, it's undeniable that books play an important role in the learning process, helping children to store and organize ideas in their minds. While Rousseau might have critiqued books for not being tailored to the child's developmental stage, they remain an essential tool for education and intellectual growth.

Moreover, the idea that discipline can be based solely on natural consequences is also flawed. Young children, due to their limited reasoning abilities and lack of foresight, are not equipped to understand the long-term effects of their actions. Relying entirely on natural consequences might lead to confusion or even harm. Instead, adult guidance, especially from parents and teachers, is necessary to offer the wisdom and foresight that children cannot yet develop on their own. Such guidance helps to ensure that children not only learn the right behaviors but also understand the reasons behind them, aiding their emotional and cognitive development.

Evaluation of Rousseau

Herbert Spencer in England, along with Pestalozzi and Froebel on the continent, drew significant inspiration from the revolutionary ideas of Rousseau. Rousseau viewed education as the driving force in a revolution that could eliminate oppression and bring about true freedom for humanity.

His concept of "Return to Nature" became central to his educational philosophy, particularly expressed in his two educational novels: *The New Heloise* (1761) and *Emile* (1762). These works emphasized the importance of natural development and the idea that education should be in harmony with the individual's natural growth.

Charles W. Coulter and Richard S. Write:

"It is singular that this depraved, neurotic, immoral Frenchman should have exercised the influence in politics and education that he did.

Opportunistic, unreliable, unscrupulous though he was in his private life, his writings had such an influence on the temper of his time that they must be considered as a turning point in education.

At times a gigolo, kept by a woman of rank, at other times a liar, a thief, and the unacknowledged father of several illegitimate children by his non-confession, he had the flash of genius that seemed to attract friends and followers despite his personal shortcomings."

Rousseau was the arch enemy of child neglect. His *Emile* made Europe child conscious as no writing had done for centuries and became an inspiring source of the 18th century reforms.

P.P. Graves observes in *A Student's History of Educations*: "Disregarding the weak and offensive personality of the author, and for-getting the inconsistencies and the contradictions of the work itself, the '*Emile*' has always been accounted a work of great richness, power and underlying wisdom and each of its defects is more than balanced by a corresponding merit."

In *History of Western Educations* William Boyd makes these observations: " In spite of an element of paradox and extravagance that -occasionally disfigured it, the '*Emile*' was by far the most considerable book written on education in the eighteenth century. Judged by effects on thought and action indeed perhaps the most considerable book ever written on education."

Basic ideas of Rousseau's philosophy in his own words

Rousseau's philosophy of education revolves around the natural development of the child, focusing on the idea that children should be nurtured in a way that aligns with their inherent qualities and capacities. Here's a breakdown of his views based on the key points you provided:

Philosophy of Rousseau: "God makes all things good."

Rousseau believed in the inherent goodness of nature and humanity. He argued that humans are born good, but society corrupts them. By returning to nature, we can restore that natural goodness.

Functions of Education: "Plants are fashioned by cultivation, man by education."

Education, like cultivation, shapes individuals. Rousseau emphasized that humans are not born as finished products; their character and abilities develop through education, which should align with natural growth processes.

Aims of Education: "Teach him to live rather than to avoid death" and "The attainment of fullest natural growth."

The goal of education should be to help individuals live fully and meaningfully. It should foster the development of natural capacities, rather than simply teaching people to avoid failure or death.

Sources of Education: "Education comes to us from nature, from men or from things."

Rousseau identified three key sources of education: nature (which provides the foundation for human development), other people (who guide and interact with the individual), and things (the physical world, through which experience and learning occur).

Child-Centered Education: "Begin by making a more careful study of your scholars."
"Love childhood, indulge its sports, its pleasures, its delightful instinct."

Education should be centered on the child's needs and development. Rousseau advocated for a deep understanding of children and their nature, suggesting that childhood should be cherished and its natural instincts respected.

Education Through Doing: "Teach by doing whenever you can, and fall back upon words when doing is out of question."

Learning should be based on practical experience. Rousseau believed that hands-on learning is the most effective form of education, with words being secondary when actions can teach the lesson.

Teaching Through Things: "Never substitute the symbol for the thing unless it is impossible to show the thing itself."

Rousseau argued for direct engagement with the real world. He believed that learning should involve interacting with real objects and experiences, rather than abstract representations or symbols.

Very Little of Books: "I hate books. They only teach us to talk about things we know nothing about. 'Words, words, words...' To conceal their deficiencies, teachers choose the dead languages."

Rousseau was critical of book-based education, which he believed often distanced children from reality and practical experience. He thought that books could be full of empty knowledge, disconnected from the actual world.

Sense Training: "Since everything that comes into the human mind enters through the gates of senses, man's first reason is a reason of sense experience."

Rousseau believed that sensory experience was the first way in which knowledge enters the mind. Education should thus engage the senses and promote experiential learning, as the senses are foundational to all further understanding.

Play-way in Education: "Work or play are all one to him, his games are his work, he knows no differences."

Rousseau saw play and work as interconnected. For children, play is a natural form of learning, helping them develop skills and understanding in a joyful, stress-free environment.

Heuristic Method: "Let him not be taught science, let him discover it."

Rousseau advocated for a learner-centered approach, where children discover knowledge themselves rather than having it directly taught to them. This method encourages curiosity and independent thinking.

Role of the Teacher: "Study the subject you have to act upon."

Teachers must understand their subject deeply in order to guide children effectively. Rousseau stressed that a teacher's role is not to impose knowledge but to help the child discover and experience it on their own.

Discipline: "Leave him (child) alone." "Childhood has ways of seeing, thinking, and feeling peculiar to himself; nothing can be more foolish than to substitute our ways for them."

Rousseau was a proponent of natural freedom for children. He believed that discipline should not involve rigid control or imposition of adult values, but rather respect for the child's unique ways of understanding the world.

Vocational Education: "It is clear (the art of carpenter) and useful; it may be carried on at home; it gives enough exercises; it calls for skill and industry, and while fashioning articles for everyday use, there is scope for elegance and taste." "To live in the trade I want to teach him."

Rousseau saw vocational education as important, particularly in practical fields like carpentry. He believed such trades were not only useful but could also foster skills, creativity, and a sense of craftsmanship that would benefit individuals and society.

Physical Education: "All wickedness comes from weakness. The child is only taught, because he is weak; make him strong and he will be good."

Rousseau believed that physical education was essential for moral development. A strong, healthy body promotes good character and reduces the likelihood of moral corruption.

Women's Education: "A woman's education must, therefore, be planned in relation to man." "Women is especially made for man's delight."

Rousseau held traditional views on gender roles. He believed that women's education should focus on preparing them to be supportive companions to men, and he viewed women's roles largely in terms of their relationships with men.

Education Through Rural or Natural Environment: "Cities are the graves of human species."

Rousseau had a preference for rural and natural environments for education. He believed that cities and modern society corrupted individuals, while nature provided a pure and healthy context for learning and development.

Contribution of Rousseau Rousseau, though lacking formal literary training and social standing, has had an immense impact on educational philosophy. His revolutionary ideas shifted the course of education in profound ways, influencing the modern approach to teaching and learning. Here is a summary of his chief contributions:

1. **Discovery and Recognition of Childhood Traits:** Rousseau emphasized understanding the innate qualities of children, which sparked a shift in how educators viewed child development and pedagogy. He believed that education should be tailored to the natural growth and abilities of the child.
2. **Learning by Doing:** By stressing the importance of practical, hands-on learning, Rousseau championed experiential education. This approach influenced the movement toward active learning, where children learn by engaging with real-world activities and experiences.
3. **Heuristic Method:** Rousseau anticipated what we now call the heuristic method—learning through discovery. He viewed children as active participants in their own education, discovering knowledge for themselves rather than passively receiving it.
4. **Study of the Child:** Rousseau underscored the importance of teachers studying and understanding the child's individual development. He believed that teaching should be based on the unique needs and characteristics of each child, not just a generic curriculum.
5. **Faith in Nature:** Rousseau proposed a new educational paradigm based on faith in nature rather than rigid societal rules. He believed that nature, rather than artificial constructs, should guide a child's growth and learning.
6. **Motivation through Problems and Senses:** Rousseau recognized the importance of engaging children's senses and activities to create motivation. He believed education should stimulate curiosity through problem-solving and exploration.
7. **Vocational Education:** Rousseau's ideas contributed to the modern emphasis on vocational education. He argued that education should prepare children for real-life work, giving them practical skills and a sense of purpose.
8. **Freedom, Growth, Interest, and Activity:** His conceptions of freedom in learning, the natural growth process, and the importance of the child's interests and active involvement in their own education continue to be foundational in educational theory.
9. **Sense Training and Physical Activity:** Rousseau highlighted the importance of sensory development and physical activity, especially in the early years of a child's life. His influence helped shape the modern emphasis on physical education and sensory experiences in childhood development.

10. **Value of Craft:** Rousseau advocated for manual work and crafts, recognizing the educational value of engaging children in practical tasks. This idea has contributed to the modern view of the value of craftsmanship and hands-on learning.
11. **Scientific Inquiry and Nature's Laws:** By encouraging observation and inquiry into nature's laws, Rousseau laid the groundwork for the scientific approach to education. His emphasis on the importance of facts, observation, and critical thinking shaped modern educational methods.

Self- Check Exercise

1. The author of 'Republic' and 'Laws' is;
(a) Socrates (b) Plato (c) Dewey (d) Montessori
2. Jean Jacques Rousseau's 'Emile' work was published in the year;
(a) 1792 (b) 1771 (c) 1762 (d) 1720
3. Pestalozzi declares, "Man is born free, and everywhere he is in chains". True / false
4. Rousseau is deadly against 'Didacticism'. True / false

13.3 Summary

Plato's influence can also be seen in his educational structure. He proposed a staged approach to education, where children first receive basic education and later progress to higher forms of learning. This structure is reflected in the educational systems many societies use today. Plato also questioned the content of education, considering what subjects should be taught to prepare individuals for their roles in society.

This was a radical notion for his time, emphasizing that women, though potentially smaller or weaker in terms of physical strength, should be given equal opportunities if they demonstrated the necessary abilities. Plato's idea was that the leaders of an ideal society would be philosophers, individuals who understand the nature of goodness and truth, and who could make decisions based on this knowledge for the welfare of society.

Rousseau, too, contributed to educational thought in a unique way, as seen in his idea that education should focus on developing the whole person, not just preparing someone for a

specific career or role. As he wrote, a well-rounded individual could adapt to various professions, but first and foremost, they must be a well-formed human being. Rousseau's belief that education should allow for this adaptability reflects a more holistic view of human development.

13.4 Glossary

Emile: Emile, or On Education by Jean-Jacques Rousseau is a seminal work on educational philosophy. The treatise explores the education and development of an ideal individual, Emile, who is taught and guided by a tutor. Through this work, Rousseau outlines his views on natural education, the importance of individual freedom, and the development of a child's moral and intellectual capacities.

In the structure of the book, Rousseau imagines Emile's life in stages, with the tutor providing guidance appropriate to each stage of development. The three key characters are:

Emile - A young boy who symbolizes Rousseau's ideal of a person educated in harmony with nature, free from the corrupting influences of society.

The Tutor - A figure who represents Rousseau's philosophy and ideals, and who educates Emile through methods based on natural principles. This tutor is essentially a stand-in for Rousseau himself, embodying the educational values that Rousseau advocates.

Sophie - The eventual partner of Emile. Her role in the narrative emphasizes the importance of emotional and social development and is central to the discussions about marriage, love, and gender roles.

13.5 Answer to Self- Check Exercise(1)

1.(b) 2. (c) 3. True 4. False

13.6 References /suggested readings

Plato. 1941 [385 B.C.E.]. The Republic of Plato. Trans. Francis Macdonald Cornford. New York: Oxford University Press.

Plato. 1970 [348 B.C.E.]. The Laws. Trans. Trevor J. Saunders. Harmondsworth, UK: Penguin.

Eby F., Arnwood C.F, 1940, The History and Philosophy of Education Ancient and Medieval
Prentice - Hall, INC. N.J.

Sharma R. 2000, Textbook of Educational Philosophy Kanishka Publishers, New Delhi.

13.7 Terminal Questions

1. Explain Rousseau's contributions to Educational Philosophy.
2. Explain Rousseau's : Education System, Organization and Curriculum and Functions of Education and Education as a Function of the State.
3. Explain Jean Jacques Rousseau:, Curriculum of education.

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UNIT – 14

John Dewey

Aims of Education, Curriculum, Methods and Activity-Centred Education

Lesson Structure

14.0 Introduction

14.1 Learning Objectives

14.2 John Dewey: Aims of Education, Curriculum, Methods and Activity-Centred Education

Self- Check Exercise(1)

14.3 Dewey's Contribution to Educational, Thought and Practice

Self- Check Exercise(2)

14.4 Summary

14.5 Glossary

14.6 Answer to Self- Check Exercises

14.7 References /suggested readings

14.8 Terminal Questions

14.0 Introduction

Dear student,

John Dewey (1859–1952) was an influential figure in multiple domains, including psychology, philosophy, education, social criticism, and political activism. Born in Burlington, Vermont, on October 20, 1859, Dewey made significant contributions to educational reform and progressive social thought. From 1905 to 1929, Dewey was a professor at Columbia University, where he became a prominent voice in educational theory and social reform. After his formal retirement, Dewey continued teaching occasionally as a professor emeritus until 1939. His reach was global—he lectured in Japan and China between 1919 and 1921, visited Turkey in 1924 to

propose educational policies, and toured the USSR in 1928 to study its schools. These international engagements reflected his deep commitment to global educational reform.

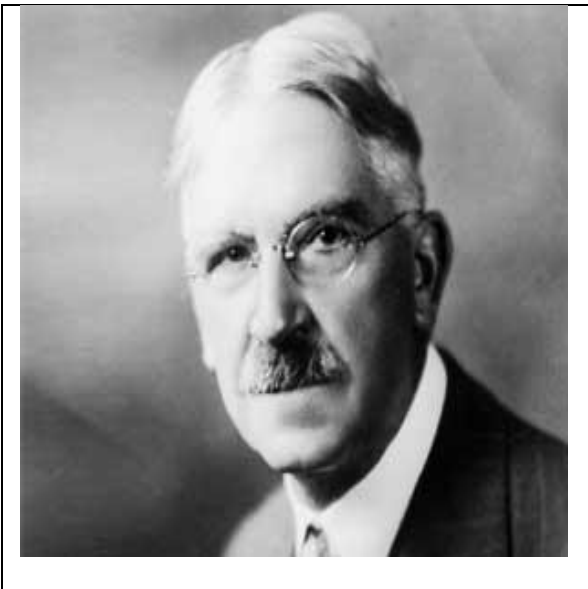
Beyond his work in education, Dewey was a strong advocate for social causes such as women's suffrage, progressive education, the rights of educators, the Humanistic movement, and world peace. Throughout his life, he was dedicated to addressing societal challenges both within the United States and globally. John Dewey passed away in New York City on June 1, 1952, leaving behind a lasting legacy in both educational theory and social activism.

14.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand John Dewey's : Aims of Education, Curriculum, Methods of Teaching.
- ✓ Explain Dewey's Contribution to Educational, Thought and Practice.

14.2 John Dewey: Aims of Education, Curriculum, Methods and Activity-Centred Education



John Dewey's life and work were instrumental in shaping modern education and philosophy. His ideas about "learning by doing" and the importance of experiential education have influenced teaching methods worldwide. Dewey's belief in democracy as a way of life extended beyond politics, affecting his views on education and social reform. His legacy is evident in the development of progressive education systems that focus on critical thinking, problem-solving, and collaboration rather than rote memorization.

Is there a particular aspect of Dewey's life or ideas that you'd like to explore further?

Dewey's philosophy

Dewey's philosophy and programme has been variously termed as 'Experimentalism', 'Functionalism', 'Instrumentalism', 'Operationalism', 'Progressivism', 'Practicalism' and above all 'Pragmatism'. All these indicate his emphasis on the dynamic and ever changing character of life. Dewey tests every hypothesis or belief or principle by, the way it works or by its consequences. He does not believe in the existence of any absolute values or ultimate moral principles which, are at once 'unassailable and unimprovable'. He said that there are no fixed beliefs. He also insisted that the intellect was subordinate to practical ends. 'Utility' was the touchstone of every value. Pragmatism teaches that which is useful, what works in a practical situation is true; what does not work is false. Truth thus becomes not a 'fixed', 'eternal' thing, but something that is subject to change. According to pragmatism what is true to-day may be false tomorrow.

Five Values Stressed by Dewey

1. Aesthetic taste or capacity.
2. Conscientiousness.
3. Efficiency.
4. Scientific spirit.
5. Sociability and social efficiency.

Experience and Experimental Method

Dewey's philosophy of education revolves around the idea of **experiential learning**, where not all experiences are educative. He suggests that educators must choose experiences that will have a lasting, beneficial impact on future experiences. The educator's role is to set up experiences that promote growth and development, guiding students toward a future where their successive experiences are integrated in a way that fosters a cohesive and evolving personality.

The **experimental method** that Dewey advocates for has several merits:

1. **Against Habits and Ready-Made Systems:** It challenges the idea that habits and fixed beliefs should govern the process of learning. Instead, the experimental approach favors constant revision based on new experiences and facts, encouraging invention and discovery.
2. **Against Dogmatism:** The experimental method encourages a provisional attitude toward knowledge. Ideas and theories are not considered absolute or final; instead, they are tested through experience and revised based on the results of actions.
3. **Not Random or Haphazard:** Dewey clarifies that the experimental method is not a disorganized or aimless process. Like in the physical sciences, it requires a coherent body of ideas or a theory that provides direction and focus to the inquiry.

Selectivity in experience. Mere activity is not experience. A stream of meaningful experiences be provided. That kind of present experience should be selected and emphasized which lives fruitfully and creatively in the course of future experiences.

Education in growth.

John Dewey, a pivotal figure in educational philosophy, emphasized the importance of *education as growth* rather than merely as preparation for a future goal. For Dewey, education is a dynamic, ongoing process tied to the present life of the student, focusing on growth and development in real-time. Rather than seeing education solely as a means to prepare for some distant future, Dewey advocated for an approach where the present moment and the immediate environment are seen as crucial for learning. He believed that the experiences and challenges students encounter now should be interpreted meaningfully, providing the best opportunities for them to actively engage, collaborate, and grow.

Dewey criticized the traditional view of education that treats it as simply a stepping stone toward some future achievement. For Dewey, the significance of education lies in its ability to connect with the present life of the individual, to energize and stimulate learners, and to encourage a participatory role in shaping their own growth. The key idea is that education should not be about merely storing knowledge for a distant future but rather about fostering an active, responsive, and ongoing process of learning that develops within the context of the student's life and their engagement with the world around them.

This view of education as growth and direction places an emphasis on the continuous development of students, where they are active participants in their learning, constantly growing and evolving. The focus is on creating a learning environment that encourages collaboration, exploration, and the thoughtful utilization of their energies to make the most of the present moment.

John Dewey, in his philosophical approach to education, suggests that education is deeply intertwined with morality and personal growth. His view is that education is not just a tool for acquiring knowledge or skills, but a process through which individuals continuously develop and refine their capacity to live ethically and responsibly within a social context.

The passage you provided highlights Dewey's belief that education is an ongoing, dynamic process that shapes individuals' character and their ability to contribute meaningfully to society. For Dewey, terms like discipline, culture, social efficiency, personal refinement, and character improvement are not separate goals; rather, they are aspects of the broader growth of an individual's capacity to engage in balanced and thoughtful experiences. This continuous learning and growth are at the heart of moral development.

Education—A Process of Readjustment

John Dewey's philosophy of education places a strong emphasis on the idea that learning is a dynamic, interactive process. He argued that education should go beyond the mere transfer of knowledge from teacher to student. Instead, it should actively engage students in their own learning experiences. Dewey viewed the classroom as a space where students not only absorb information but also interact with their environment, collaborate with others, and tackle real-world challenges. This approach helps students draw meaningful connections between what they learn and how they can apply it in their everyday lives. Dewey's concept of "learning by doing" has greatly influenced contemporary education, promoting hands-on, experiential learning that encourages deeper understanding and practical application of knowledge.

Education proceeds by the participation of the individual in the social consciousness of the race. John Dewey's perspective on education emphasizes the importance of social interaction in the development of an individual's intellectual, emotional, and moral growth.

According to Dewey, education is not merely the transmission of knowledge in a formal sense but is a continuous, dynamic process that begins at birth.

Through early and unconscious education, individuals develop habits, ideas, and feelings, which gradually align them with the intellectual and moral resources of their society.

School a social institution

"I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends." "I believe that the school must represent present life--life as real and vital to the child as that which he carries on in the home, in the neighborhood, or on the playground."

The moral training given by the school community. Dewey's perspective here emphasizes the idea that ethical principles should be consistent and unified, regardless of whether one is within the school environment or outside of it. He argues that conduct—how people behave—should not change based on the setting, as it is grounded in universal principles. Dewey highlights the problematic tendency to treat the morals within schools as separate from broader societal morals, stating that this distinction is not only unnecessary but harmful.

According to Dewey, schools are not isolated institutions but are part of society, created to fulfill a specific role in supporting and advancing the collective well-being. Therefore, schools must adhere to ethical standards that are aligned with the larger societal context. The moral responsibility of educators and the educational system, in Dewey's view, is to society at large, and any failure to recognize this responsibility is a failure of the system itself. In other words, the ethical duty of schools is not only to educate but to do so in a way that promotes the broader goals of societal advancement and welfare.

Functions of the school

The first office of the school is to provide a simplified environment. It should select the features which are fairly fundamental and capable of being responded to by the young. Then it

should establish a progressive order, using the factors first acquired as means of gaining insight into what is more complicated.

In the second place, it should be the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment. It should establish a purified medium of action. Selection should aim not only at simplifying but at weeding out what is undesirable. The school has the duty of omitting trivial things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it should strive to reinforce the power of this best. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievement, but only such as make for a better future society. The school is its chief agency for the accomplishment of this end.

In the third place, it is the office of the school environment to balance the various elements in the social environment, and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born, and to come into living contact with a broader environment.

Laboratory School

The problems Dewey sought to address reflect his belief that education should not be confined to the rote memorization of isolated facts but should focus on fostering critical thinking, creativity, and real-world problem-solving. Here's a breakdown of the key issues Dewey aimed to solve:

1. **Connecting School with Home and Community Life:** Dewey wanted to bridge the gap between school and the broader social context. He believed that learning shouldn't happen in isolation, and that school should be an extension of the child's life in their community. This would make education more meaningful, helping students connect what they learned in school to their own lives and experiences outside the classroom.
2. **Introducing History, Science, and Art in a Meaningful Way:** Dewey sought to make the study of subjects like history, science, and art valuable to children's personal development. Rather than teaching these subjects as abstract, disconnected disciplines, Dewey aimed to show how they could have a direct, positive impact on a child's life, helping students understand their relevance and significance.

3. **Correlating Instruction with Everyday Experience:** Dewey was a strong proponent of experiential learning—learning through doing. He argued that instruction should be linked to real-life experiences, where students could apply what they learned to everyday activities and occupations. This helped students understand the practical utility of their education and fostered skills that were directly relevant to their future.
4. **Catering to Individual Needs and Abilities:** Dewey believed that education should not be one-size-fits-all. He recognized that each student has unique strengths, interests, and needs, and he advocated for an educational system that could accommodate these differences. His approach aimed to tailor learning experiences to the individual, fostering a more personalized and engaging educational journey.

Manual Occupations in the School

It sounds like you're referring to Dewey's ideas about integrating hands-on work and practical skills into education. John Dewey believed that students learn best through experience, and these activities—such as woodwork, cooking, and textile work—are excellent examples of his approach. They allow students to apply theoretical knowledge to real-world tasks, promoting critical thinking, problem-solving, and creativity.

By introducing such occupations into the school curriculum, Dewey argued that students could gain a deeper understanding of both the practical and intellectual aspects of their work, developing skills that are useful in daily life and future careers. These activities also encourage collaboration, patience, and attention to detail, all of which are valuable life skills.

A central place was given to occupations and other subjects were treated incidentally as ancillary to practical activities. In the Laboratory School, "science is required in the study of the fibers, of geographical features, the conditions under which raw materials are' grown, the great centres of manufacture and distribution, the physics involved in the machinery of production." "You can concentrate the history of all mankind in the evolution of flax cotton and wool fibres into clothing," The children can get a good deal of chemistry in connection with cooking, of number work and geometrical principles in carpentry, and a good deal of geography in connection with their theoretical work in weaving and spinning. And history comes in with the origin and growth of various inventions and their effects on social life."

Child as the Core of the Educative Process

Dewey observes, "Education must begin with a psychological insight into the child's capacities, interests, and habits... These powers, interests, and habits must be continually interpreted, we must know what they mean. They must be translated into terms of their social equivalents—into terms of what they are capable of in the way of social service."

(My Pedagogic Creed)

Observation of Child's Interests. *How We Think*, John Dewey emphasizes the importance of understanding a child's past experiences, hopes, desires, and interests to effectively guide their learning. He argues that a teacher can only truly connect with a child by observing these aspects of their life, as it allows the teacher to understand what the child is ready for and what material would be most engaging and productive. By being attuned to the forces at work within the child, the teacher can direct these forces in a way that encourages the development of reflective, thoughtful habits. This approach underscores the idea that education is not a one-size-fits-all process but a dynamic and responsive interaction between teacher and student.

Dewey on School Curriculum.

The development of social insight and interest is central to educating children from diverse backgrounds with varying needs and abilities. John Dewey emphasizes that teaching a large and varied student body requires a fundamentally different approach. As educational populations become more diverse, Dewey argues for broader, more inclusive curricula that go beyond just academic achievement.

This expanded curriculum should focus not only on intellectual growth but also on the holistic development of the individual. Dewey suggests that social responsibility is a critical component of education and should be integrated into the learning process. Education should create real-life situations that allow students to engage with relevant social issues, helping them develop the skills necessary for living together harmoniously. This approach also aims to foster social insight and a deepened interest in the problems of society. In this way, Dewey advocates for an

education that nurtures both intellectual and social growth, preparing students to contribute meaningfully to their communities.

Development of social insight and interest. The task of educating so many children at so many different educational levels with such a variety of abilities, needs and goods requires a completely different approach. With this increase in a diversified school population, Dewey advocates that broader curricular programmes are needed and emphasis should be placed on the total development of the person as being equally important as the intellectual and the academic. Such a curriculum acknowledges that the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest.

According to Dewey This idea emphasizes that social life cannot be divided into isolated pieces of knowledge. The traditional approach of departmentalizing subjects and following a rigid, sequential curriculum should be replaced with a flexible, activity-based program. In this approach, subjects like geography, arithmetic, and grammar would emerge from real-life school situations, addressing the immediate needs of society. **Teacher—a guide and director.** Dewey compares teaching to steering a boat, where the teacher provides direction and support, but the motivation and energy to move forward must come from the students themselves.

Dewey emphasizes that for effective teaching, a teacher needs to understand the individual experiences, interests, and aspirations of the students. This awareness helps the teacher tap into the existing forces within the students, directing them in ways that nurture critical thinking and reflective habits. The deeper the teacher's understanding of their students, the more effectively they can cultivate an environment that encourages thoughtful engagement with the material.

This perspective highlights the active, student-centered nature of learning, where the teacher is not just a source of information, but a guide who helps students connect their own interests and experiences to their learning journey.

Pragmatic attitude in methods of teaching

The pragmatic attitude consists in looking away from first things, principles, and of looking towards last things, fruits, consequences, facts. It is, therefore, in submitting conceptions to the control of experience, in the process of verifying them, that one finds examples of what is called truth. Truth means verification.

Dewey's Concept of Discipline

Dewey would like to develop discipline by engaging the pupils performing their part of work faithfully. This implies the solicitation of the active co-operation of the pupils in the work of the school in terms of the participation of the learners in educational activities that are pregnant with relevant aim capable of immediate realization and full of deep significance.

Self- Check Exercise(1)

1. The idea of School and Society was given by;

- | | |
|------------|----------------|
| (a) Frobel | (b) John Dewey |
| (c) Tagore | (d) Montessori |

2. Dewey's philosophy and programme has been variously termed as

- | | |
|---------------------|----------------------|
| (a) Instrumentalism | (b) Progressivism |
| (c) Operationalism | (d) All of the above |

3. Dewey's philosophy grew out of his experiments to establish an ideal school—the University Laboratory School, founded in.....

- | | |
|----------|----------|
| (a) 1890 | (b) 1894 |
| (c) 1896 | (d) 1895 |

14.3 Dewey's Contribution to Educational, Thought and Practice

1. The most significant shift has been the recognition of the child's experiences as valuable. Children are no longer seen as passive recipients of imposed knowledge but as active

beings whose interests need to be engaged through participation in socially relevant experiences. When approached thoughtfully and with dedication, such participation becomes a moral experience. Therefore, rather than focusing on rote memorization of content, the emphasis must shift to the meaningful dimensions of the learning process.

2. He has greatly influenced the interpretation of schools as communities that help children realize the importance of their immediate experiences and the opportunities at hand, so they can contribute meaningfully to the progression of society.
3. Another vital aspect of Dewey's social theory of education is his emphasis on the inclusion of diverse activities within schools.
4. His pragmatic method of instrumental experimentation stands in contrast to mysticism, transcendentalism, and absolutism.
5. The core contribution Dewey made to educational philosophy is his theory of scientific democratic humanism.
6. Dewey is right to advocate for the broad application of experimental scientific methods in education.

Demerits of Dewey's Philosophy

Dewey's educational writings is their close association with the rise of "progressive education." Over time, the name "John Dewey" has become synonymous with the progressive education movement, especially in popular or professional circles. However, this connection can sometimes obscure the broader and more nuanced aspects of his ideas.

Another area of critique is the tension between Dewey's emphasis on scientific objectivity and the practice of democracy, which often operates on the basis of numerical majority. Dewey advocates for democratic education, but this raises questions about how democratic ideals can be balanced with scientific rigor, particularly in decision-making processes where the majority might not always align with objective truths.

Finally, Dewey's relative neglect of religious education has been noted as a concern. Some argue that this omission could lead to a weakening of the foundation of humanistic values and social ethics, which are often nurtured by religious teachings. In this context, Dewey's approach

to education, while focused on growth and social improvement, may fall short in addressing the deeper, more spiritual dimensions of human development.

Evaluation of Dewey's contribution to Educational Thought and Practices

Dewey's unique position in the realm of education and philosophy. Dewey's focus on the *scientific method*, *humanistic ethics*, and *democratic theory* forms the backbone of his educational philosophy, social engagement, and the development of critical thinking skills.

1. **Scientific Method:** Dewey emphasized inquiry-based learning, where students are encouraged to investigate, experiment, and problem-solve—mirroring the scientific method itself. His idea was that education should not merely transmit knowledge, but also encourage active exploration and critical thinking, preparing students to adapt to changing circumstances and solve real-world problems.

Humanistic Ethics. John Dewey's humanistic approach to ethics emphasizes that education should be centered on the development of moral and ethical values that grow out of real-world, lived experiences. He rejected abstract or rigid moral systems that exist independently of human context, advocating instead for an ethics that is grounded in human interaction and dialogue. According to Dewey, moral values should emerge naturally from the dynamic relationships between individuals and the communities they inhabit. In this way, ethics are not just learned through theoretical study, but are shaped by the practical experiences, challenges, and collaborations people encounter in their everyday lives.

Dewey believed that education should help individuals develop the ability to critically engage with their environment, make thoughtful decisions, and reflect on the consequences of their actions within a broader social context. Ethical development, for Dewey, is thus an ongoing process of learning from one's experiences and interactions, rather than following predefined moral rules.

2. **Democratic Theory:** Dewey's democratic ideals focused on the idea that education should be a means to prepare individuals for active participation in democratic society. In his book "American Ideas and Education", Fredrik Mayor observes, "In Dewey the voice of the pioneer, the stirring energies of the reformer, the patient method

of the scientist and the faith of the teacher are united in a search for a new education through which man can survive in a chaotic age."

Rusk thinks, "In education we cannot but be grateful to Dewey for his great services in challenging the old 'static storage ideas of knowledge' and in bringing education more into accord with the actualities of the present day life."

Irwin Edman regards John Dewey as 'one of the makers of American Tradition'.

F.G. Garforth writes in John Dewey, Selected Educational Writings,

'Edman, Irwin (Ed.), John Dewey, His Contributions to American Tradition, New York, the Hobbs-Merrill Company, Inc., 1955.

Prof. Ulich states in History of Educational Thought, "Through placing the ideas of action and interest in the character of his educational philosophy Dewey has decisively challenged the handling of the method and subject-matter in American schools."

Joe Park observes in the Philosophy of Education: "As a pragmatist, Dewey rejected the authoritarian and classical approach to education, which he thought stressed the ability to talk about things rather than the ability to do things. He built his philosophy on a biological base, pointing out that man is an organism living in an environment, an environment which helps to shape man, but which, in turn, can be modified by man. Dewey thought things were to be understood through their origin and function. To him the only reality for man was experience; the business of education was to improve the quality of experience that human beings had. This he hoped to accomplish by carefully defining the nature of experience and establishing criteria for judging its value."

Dewey's philosophy as a programme of action

Dewey's philosophy is indeed deeply rooted in action and practicality, which is central to his approach to education. His focus on *pragmatism* means that he believed philosophical concepts should be judged by their practical consequences and how they improve human life in the real world. Dewey's philosophy is not about abstract theorizing, but rather about solving real-world problems.

In the context of education, Dewey argued that learning should not be just about memorizing facts or abstract reasoning. Instead, education should be about engaging students in practical, hands-on experiences that help them solve problems, think critically, and connect their learning to the world around them. He believed that schools should be dynamic environments where students actively participate in their learning process.

Dewey's problem-solving approach is also evident in his emphasis on *experiential learning*. He argued that education should be based on the principle that students learn best when they are involved in experiences that require active participation. In this way, education becomes a process of inquiry, exploration, and the application of knowledge to real-world challenges.

A Great Teacher and an Encyclopaedia Reader

Charles W. Coulter and Richerd S. Rimanoczy describe his contributions, "John Dewey, a great teacher, an encyclopaedia reader, thoroughly familiar with the American as well as the European background of pedagogy, dedicated himself to sparking a revolution in the theory and practice of education, not only in America but throughout the world.

"The newness of Deweyism lies mainly in the regrouping, reorganizing, and integrating ' of selected previously postulated ideas and methods (particularly of Rousseau, Pestalozzi and Froebel) into, an educational system to meet the social and economic needs of 20th century America."

Left his Mark All over the World

Robert S. Brumbaugh and Nathanul M. Lawrence in their book, *Philosophers on Education*, evaluate the work of Dewey as, "Dewey is the one philosopher in whom philosophy and educational theory are virtually indistinguishable. No philosopher has written so extensively on education.

Self- Check Exercise(2)

1. Dewey's social theory of education coupled with the logic of

- | | |
|-------------------------|-----------------------|
| (a) Experimental Method | (b) Projective Method |
| (c) Laboratory Method | (d) Heuristic Method |

2. Experimental method is not the foe of every belief that permits habits and wants to dominate invention and discovery, and ready-made system to override verifiable fact.

True / false

3. Aesthetic taste or capacity is one of the five values suggested by Dewey.

True / false

14.4 Summary

John Dewey's educational philosophy emphasizes **learning by doing**, which means that students actively engage in experiences rather than passively receiving information. This approach encourages hands-on learning, critical thinking, and problem-solving. Dewey believed that education should reflect real-life experiences and that students learn best when they are involved in activities that are meaningful and relevant to them. He also advocated for **democratic classrooms**, where students have a say in their learning process, promoting collaboration and personal growth.

Dewey's thoughts helped shape the progressive education movement in the United States, which aimed to make education more student-centered and responsive to societal needs. His influence extended beyond the classroom, impacting social, political, and philosophical aspects of American life during the early 20th century.

14.5 Glossary

1. Experimental method : Experimental method is the foe of every belief that permits habits and wants to dominate invention and discovery, and ready-made system to override verifiable fact.

14.6 Answer to Self- Check Exercise(1)

1.(b) 2.(d) 3. (c)

Answer to Self- Check Exercise(2)

1. (a) 2. False 3.True

14.7 References /suggested readings

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14.8 Terminal Questions

1. Discuss John Dewey's : Aims of Education, Curriculum, Methods of Teaching.
2. Explain Dewey's philosophy as a programme of action.
3. Write short notes on the following :
 - (i) Functions of the school
 - (ii) Dewey's school curriculum

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UNIT – 15

Friedrich Froebel

Aims of Education, Curriculum, Methods of Teaching

Lesson Structure

15.0 Introduction

15.1 Learning Objectives

15.2 Friedrich Froebel : Aims of Education, Curriculum, Methods of Teaching.

Self- Check Exercise(1)

15.3 Kindergarten; Main Features of Kindergarten; Merits of Froebel's Kindergarten

Froebel's influence on modern education

Self- Check Exercise(2)

15.4 Summary

15.5 Glossary

15.6 Answer to Self- Check Exercises

15.7 References /suggested readings

15.8 Terminal Questions

15.0 Introduction

Dear student,

Froebel's educational theory emphasized the unity of all things, and he believed that education's purpose was to guide individuals toward becoming conscious, thinking, and perceiving beings, ultimately helping them achieve a state of purity and perfection aligned with a divine inner law. He viewed humans as inherently productive and creative, and his educational framework sought to nurture these traits in harmony with God and the natural world.

One of Froebel's most significant contributions was his focus on **play** as an essential aspect of children's learning. He recognized that play is not only a form of creative expression but also a way for children to understand their place in the world. He developed special educational materials, such as wooden blocks, balls, and other "gifts," which were meant to engage children in practical, hands-on learning. Froebel also proposed activities—called "occupations"—that fostered creativity and learning through direct interaction with materials. He emphasized that through engaging with the world, children would develop a deeper understanding.

Froebel initially focused on teaching young children through educational games within the family setting, but later in life, he advocated for the establishment of special centers (or kindergartens) where children could receive care and education outside the home. His ideas have had a lasting influence, particularly through the work of followers like Bertha von Marenholtz-Bülow and other thinkers such as Diesterweg. Froebel's impact on early childhood education can be seen in the widespread establishment of kindergartens and the Froebel movement.

For **informal educators**, Froebel's continuing relevance lies in his emphasis on **learning through activity**, **social learning**, and the **unification of life**. His theories focus on the holistic development of children, emphasizing the importance of hands-on, meaningful experiences for learning.

15.1 Learning Objectives

After reading this lesson students will be able to:

- ✓ Understand Friedrich Froebel : Aims of Education, Curriculum, Methods of Teaching.
- ✓ Explain the concept of Kindergarten.

15.2 Friedrich Froebel: Aims of Education, Curriculum, Methods of Teaching.



Friedrich August Froebel, born on April 21, 1782, in Oberweisbach, South Germany, faced a challenging childhood that profoundly influenced his later work in education. He lost his mother at just nine months old, and his father, a clergyman, remarried soon after. Unfortunately, his father was emotionally distant, and his stepmother treated him harshly, adding to the difficulties Froebel endured during his early years. Despite the lack of parental care, Froebel sought solace in nature, spending time in the hills, among the trees, flowers, and clouds, where he found companionship.

Although Froebel's childhood was marked by emotional neglect, his father's role as a clergyman had a significant, though indirect, impact on shaping his worldview. This early experience cultivated in Froebel a deep empathy for children, a feeling that would later drive his educational philosophy, which emphasized children's happiness and well-being.

Froebel's early academic life did not show much promise. He struggled with formal education and was often labeled a "dunce" at school. At the age of 15, he became an apprentice to a forester, spending two years in the profession. This time spent in nature was pivotal for Froebel, as it helped him establish a profound connection with the natural world and sparked his interest in the natural sciences.

The combination of his father's religious influence and his immersion in nature fostered a spirit of mysticism and idealism in Froebel. He began to understand the interconnectedness of nature's laws, which would later influence his educational theories. Eager to learn more, Froebel enrolled at the University of Jena, where he studied under the influence of the idealistic philosophies of Johann Gottlieb Fichte and

Friedrich Wilhelm Joseph Schelling. However, due to financial difficulties, Froebel's time at the university was cut short, lasting only about two years.

In the years that followed, Froebel wandered from place to place, attempting various professions but facing failure in each. Despite these setbacks, his passion for children's development and education continued to grow. These formative years, filled with hardship and struggle, were crucial in shaping Froebel's later contributions to education, especially his ideas around play and learning, which led to the creation of the first kindergarten.

Turning Point in Froebel's Life

At Frankfurt, Froebel began studying architecture, but it was there that he developed a close relationship with Dr. Gruner, the Director of a model school. Recognizing Froebel's potential as an excellent teacher, Dr. Gruner encouraged him to join the school. This decision proved to be a pivotal moment in Froebel's life. He found a deep sense of fulfillment and described his newfound purpose as feeling like he had finally discovered the "long-missed life element" he had been searching for. He expressed his joy, saying, "From the first, I found something I had always longed for, but always missed, as if my life had at last discovered its native element. I felt as happy as a fish in the water or a bird in the air . ***Froebel in Yverdum.*** Froebel, after spending time at Pestalozzi's institute in Yverdun, did indeed learn much about Pestalozzi's educational methods. However, he also had some disagreements with Pestalozzi's approach and found certain defects in the school that was established under Pestalozzi's guidance.

1. The school lacked organization.
2. There was no unity in the whole work.
3. The subject of studies lacked integration.
4. In the early education of children, co-operation of mothers was not forthcoming.

However, it must be admitted that this contact with Pestalozzi prepared him for his own educational reforms.

His desire for knowledge, of Natural Sciences carried him in 1811 to University where he studied and spent some time at Gottingen and then at Berlin. Two years later he left his studies

and joined military against the aggression of Napoleon. Froebel spent about three years in military and this service gave him an understanding in the true spirit of discipline and, united action. After returning from military he was appointed as a curator in a Berlin Museum. But he had no liking for this profession as he was interested in education.

Publication of the Education of Man

Froebel, the founder of the kindergarten movement, faced numerous challenges throughout his life but made lasting contributions to the field of early childhood education. His journey began in 1816 when he established a small school in Griesheim, which he later moved to Keilhau. This school became a successful institution over the course of ten years, with Froebel focusing on the principle of "expression" through play and art, as opposed to mere "impression."

He went on to establish more schools in Germany, and although his revolutionary ideas were met with skepticism by the government, an inquiry was conducted. Despite the success of his schools, financial struggles led Froebel to relocate to Switzerland in 1830, where his work was appreciated, and teachers were sent to him for training. Froebel returned to Germany in 1836, and in 1849, he founded his first kindergarten in the village of Blankenburg. He devoted his time to developing materials and methods for kindergartens, which were based on play, creativity, and self-expression. However, despite his dedication, the German government rejected his educational philosophy, forbidding him from establishing more schools. This rejection deeply affected Froebel, and he passed away in 1852 in poverty and misery.

Main Principles of his Philosophy

His ideas were deeply rooted in the belief that the individual and the world are interconnected through a divine unity. Here are the central principles:

1. The Law of Unity:

- Froebel believed that everything in the universe, including nature and mankind, is connected by a divine law of unity. He saw God as the source of this unity, and everything originates from this divine essence.
- There are three dimensions to this unity:
 - **Unity of Origin:** God is the origin of all things.

- **Unity of Purpose:** Everything strives towards perfection, which Froebel equated with God.

- In essence, all things, whether animate or inanimate, are expressions of God's unity, with diversity existing within that unity.

2. The Principle of Development:

- Froebel's view of development is based on the idea that everything is continually evolving toward unity.
- He believed that development is an inward process—growth originates from within the individual, especially in children.
- He outlined development as involving physical growth, complexity in structure, and an improvement in skills and natural abilities.
- Froebel emphasized that the child's potential can only be realized through this process of inner development.

3. The Principle of Self-Activity:

- Froebel argued that genuine growth occurs only through self-activity, which means learning and developing through one's own actions rather than through external impositions.
- He rejected forced or artificial activity as unnatural, believing that each child's development is intrinsic and unfolds from within.
- Through self-activity, children are able to explore, understand, and grow naturally.

4. Development Through Social Institutions:

- Froebel viewed the school as a microcosm of society. He believed that individual progress cannot occur in isolation from the collective progress of society.
- The school, as a community, helps children learn how to live and work within society.
- Froebel emphasized that no community can progress if the individual remains behind, highlighting the importance of both personal and social development.

In sum, Froebel's philosophy integrates individual growth with a higher divine unity, stressing the importance of natural development, self-directed learning, and social engagement in shaping both the individual and society.

Froebel's philosophy of- education .

Creativeness of Childhood: Froebel challenges the traditional notion that childhood is simply a period of preparation for adulthood. He emphasizes that childhood has its own intrinsic worth and creativity. A phase to be passed through on the way to maturity, childhood is a unique stage that deserves to be respected in its own right. Froebel advocates for an approach where educators do not dominate or override the child's natural processes.

1. **Inner Relatedness of All Education:** Froebel's second major idea stems from the concept of unity. He emphasizes that all educational experiences should be interconnected. The child's experiences must be woven together in a way that helps them realize their personal unity and the unity of life. The child should not learn isolated facts or skills but should experience a holistic education that connects their knowledge and experiences organically.
2. **Totality of Educational Endeavour:** Froebel's educational philosophy underscores the holistic nature of learning, emphasizing the integration of sensory experiences, emotions, and intellectual development. His approach calls for education that nurtures the whole child, fostering growth not just in intellect but in emotional and sensory realms as well. By linking this idea to religious education, Froebel stresses the importance of a deep, living connection between parents and children, which fosters a unity of soul. This unity, in turn, provides a strong foundation for a more profound understanding of the world, where the material and spiritual realms are not seen as distinct entities but as interconnected parts of a unified existence. This interconnectedness, central to Froebel's beliefs, shapes his holistic approach to education, encouraging an environment where every aspect of the child's development is valued and cultivated.

Concept of Play: Play, for Froebel, is not merely an idle distraction but a vital part of the child's development. Through play, children harmoniously integrate their physical, emotional, and intellectual capabilities. Play is where attention and relaxation, purpose and freedom, and rules and independence come together.

Education of the Pre-School Child: Froebel's belief in the critical nature of early childhood experiences shaped much of his educational philosophy. He argued that the experiences

children have during their formative years lay the groundwork for their future personality, intellect, and social skills. alization.

Froebel's Educational Principles

Aim of Education: Froebel believed that education should aim to reveal the unity in diversity, rather than simply focusing on rote memorization or the transmission of facts. His approach emphasizes helping children grasp the interconnectedness of various elements like religion, nature, and language, which together form a harmonious whole. He argued that without recognizing these connections, education would become fragmented, disconnected from real-life experiences, and fail to foster holistic development in children. The ultimate goal, according to Froebel, is for children to understand how everything is interrelated, which enhances both their cognitive and emotional growth.

1. **Role of Play:** According to Froebel, a child's own activity is central to education. He strongly believed in the importance of play, which allows for the natural and free development of the child. Through play, children explore and engage with the world, developing key cognitive, emotional, and social skills.
2. **Education in Accordance with Nature:** Education should align with the child's inherent nature and needs. It should respect the child's developmental stages and personal growth, ensuring that learning is both meaningful and appropriate for their stage in life.
3. **Social Aspect of Education:** Froebel recognized that social institutions such as the home, school, church, and state all play crucial roles in a child's education. These institutions help shape the individual by guiding them to understand the unity in diversity in their community and society at large.
4. **Stimulating Imagination:** To foster creativity and imagination, Froebel introduced tools like songs, gestures, and construction. These methods serve as ways to engage the child's imagination and creativity, allowing them to better connect with the world around them.
5. **Overall Function of Education:** Froebel believed that education's ultimate purpose was to guide individuals toward self-awareness, peace with nature, and unity with God. He aimed to lift children toward understanding themselves, humanity, and the natural world, cultivating a life of purity, holiness, and enlightenment.

Self- Check Exercise(1)

1. According to Froebel the teacher is like a;

- (a) Guide
- (b) Gardener
- (c) Director
- (d) Supervisor

2. Froebel mainly emphasized ;

- (a) Primary education
- (b) Pre-school education
- (c) Secondary Education
- (d) All the three

3. In which book, Froebel says, "The true method of education consists in considering the mind of the child as a whole in which all the parts work together to produce harmonious unity."

- (a) Man Making Education
- (b) Education For Men
- (c) Basic Education
- (d) The School and Society

15.3 Kindergarten

Froebel's concept of Kindergarten indeed revolutionized early childhood education by emphasizing the importance of creating a supportive and stimulating environment for young children. He recognized that play, exploration, and creativity were central to children's natural development, allowing them to learn in a more organic and individualized way. Unlike traditional educational methods, which focused heavily on memorization and discipline, Froebel believed that education should nurture curiosity and enable children to develop a love for learning. His approach promoted hands-on activities, social interaction, and the use of materials like building blocks, all designed to encourage self-expression and problem-solving. This philosophy laid the groundwork for modern early childhood education and continues to influence educational practices today.

In Froebel's Kindergarten, the teacher was not the sole source of knowledge but instead acted as a guide and facilitator, much like a gardener tending to plants. The teacher's role was to create an environment that encouraged discovery, interaction, and personal growth, allowing children to develop at their own pace. This approach valued not only cognitive development but also emotional and physical growth, recognizing the interconnectedness of these aspects of a child's development.

Froebel's metaphor of children as plants growing from within reflects his belief that education should support and nurture the child's natural development rather than impose external standards. His vision for play-based, child-centered learning laid the groundwork for modern early childhood education, where the focus is on fostering a child's innate curiosity and active participation in their learning journey.

Object of Kindergarten

In his words, Froebel envisioned the Kindergarten as a place where children could engage with nature, develop their senses, and form meaningful connections with others. He believed that these experiences were essential for children to cultivate a deep understanding of life, unity, and themselves.

The Kindergarten, as Froebel described, isn't merely a space for academic instruction. It's a holistic environment where children could grow into well-rounded individuals who are grounded in both their emotional and intellectual development. This view highlights the importance of play, creativity, and exploration in early childhood education.

Main Features of Kindergarten

- **1. Self-activity.** Froebel believed that children should have the freedom to follow their own impulses and decisions, without being dictated by parents or teachers.
- He considered self-activity as essential for a child's growth, where they realize their own nature and gradually build and harmonize their world.

- A report on Froebel's educational institution highlights how self-activity involves a gradual process, moving from the simple to the complex, from the concrete to the abstract, making learning enjoyable and aligned with the child's natural development.
- Key points about self-activity:
 - It should be clear and meaningful.
 - It should be controlled or sublimated.
 - A social atmosphere is needed to make activities more meaningful.
 - It can take the form of work or play.

Play

- Froebel considered play as the most spiritual and pure activity for children, giving them joy, freedom, contentment, and inner peace.
- Play should be organized and controlled with specific materials, ensuring it remains purposeful and doesn't degenerate into aimlessness.
- Froebel designed seven gifts for children to engage with during play.

Songs, Gestures, and Construction

- Froebel saw an interrelationship between songs, gestures, and construction, viewing them as forms of expression that promote balanced development in the child.
- Through songs, gestures, and constructive work (like paper or clay work), children develop their minds, speech organs, and hands.
- Songs are used to introduce the child to their surroundings, and each song is associated with a game (e.g., "Hide and Seek").
- A song for drill might include lyrics like: "Let us have a drill today, March along grand array, And whoever steps the best Shall be captain over the rest, And lead us on our way."

Gifts and Occupations

- Froebel created gifts—specific materials that guide children's activities and learning.
- These gifts are designed in stages, allowing children to gradually progress in their understanding of concepts like color, motion, and basic math.

- **First Gift:** Six colored balls that teach children about colors, materials, motion, and direction.
- **Second Gift:** A sphere, cube, and cylinder made of wood, which help children explore stability, mobility, and the combination of both.
- **Third Gift:** A large cube subdivided into smaller cubes, which introduces basic concepts of addition and subtraction.

Role of the Teacher

- Teachers are not passive but play an active role in guiding the child's learning.
- Teachers suggest and demonstrate activities, sing songs, and help form the child's ideas through interaction.
- The teacher also encourages values such as love, sympathy, humility, cooperation, and obedience to elders, without using external discipline like punishment.

Discipline . Friedrich Froebel's educational philosophy centers around the idea that children learn most effectively through play, exploration, and active engagement with their environment. As the founder of the kindergarten movement, Froebel emphasized a child-centered approach to education, where the teacher's role is to guide, support, and encourage rather than to control or impose rigid instructions.

At the heart of Froebel's discipline is the belief that learning should be an organic process, one that allows children to explore and express themselves freely. His approach nurtures both cognitive and social development, creating a balanced environment where children can learn at their own pace and according to their own interests.

One of the key elements of Froebel's philosophy is the use of educational toys, known as "Froebel's Gifts," which are designed to stimulate learning through hands-on experiences. These toys, such as blocks and geometric shapes, help children develop problem-solving skills, creativity, and spatial awareness. Froebel also emphasized the importance of cooperative learning, where children work together, sharing ideas and solving problems as a group.

Ultimately, Froebel's discipline fosters a deep sense of creativity, self-expression, and community, providing children with the foundational skills they need for lifelong learning and personal growth.

Curriculum

The curriculum in Froebel's system is divided into:

1. **Manual of work**
Religion and religious instruction
2. **Natural science and mathematics**
3. **Language**
4. **Arts and objects of art**

In summary, Froebel's educational system focuses on fostering natural development through self-activity, guided play, and creative expression. Teachers play an active role in guiding and facilitating this process, ensuring that discipline, learning, and emotional development are aligned with the child's natural growth.

Merits of Froebel's Kindergarten

1. **Importance of Play:** He highlighted play as a crucial part of early education, believing it helped children develop cognitively, emotionally, and socially.

Broadened Concept of School: Froebel believed that the school should serve as a vital space for developing not just intellectual abilities, but also social and emotional skills. By viewing the school as a "miniature society," he emphasized the importance of interpersonal relationships and community dynamics in a child's education. Through structured activities and group interactions, children could develop crucial life skills such as cooperation, empathy, and responsibility—qualities that are just as important as academic knowledge. Froebel's approach highlighted the idea that education is not just about mastering subjects, but also about preparing children for their role in society. **Gifts and Occupations:** Froebel introduced the idea of "gifts" (educational toys or materials)

and "occupations" (activities) to teach children in a hands-on, creative manner, fostering a new method of learning.

1. **Productive Work:** He believed including productive work in school activities helped children develop as productive workers, encouraging their creativity and work ethic.
2. **Scope for Activity:** Froebel emphasized the need for active participation in the learning process, allowing children plenty of opportunities for physical and mental engagement.
3. **Sensory Training:** The various gifts provided sensory training to children, enhancing their perception and understanding of the world around them.
4. **Nature Study:** He also integrated nature study into the curriculum, aiming to foster a deep appreciation and love for nature in the minds of young children.

Limitations

1. **Overestimation of the Child's Capacity:** Froebel's emphasis on abstract concepts, like organic unity, might be too advanced for young children, who are still in the early stages of cognitive development. His approach could be seen as asking too much from children in terms of understanding these complex ideas during play.
2. **Formal Nature of Gifts:** The gifts Froebel designed, which are structured learning tools (like blocks), might be too rigid or formal in their presentation. The sequence in which they are introduced may not have a clear, educational purpose, and may not effectively support sensory or practical learning.
3. **Lack of Focus on the Individual Child:** Froebel's system may not sufficiently cater to the unique needs and individual differences of each child. It might be too generalized, without enough attention to personal learning styles or developmental paces.
4. **Lack of Interdisciplinary Teaching:** Froebel's method might not emphasize enough the interconnectedness of different subjects or areas of learning. More correlation between subjects could enrich the curriculum and provide a more holistic educational experience.

Froebel's influence on modern education

1. **Emphasis on Pre-primary Education:** Froebel understood the critical importance of the early years in shaping a child's development. His advocacy for pre-primary education

paved the way for the widespread recognition of its importance today. This has led to a significant rise in schools dedicated to the education of young children, as we understand that early education sets the stage for all future learning.

2. **New Conception of School:** Froebel's vision of the kindergarten as a "little world" was revolutionary. He believed that responsibility, individual rights, sympathy, and voluntary cooperation should be practiced by all within the school. This concept mirrored his broader educational philosophy, and today, many educators, including John Dewey, see schools as social institutions where collaboration, responsibility, and community are central.
3. **Respect for the Child's Individuality:** Froebel's deep love and respect for children were central to his educational philosophy. This philosophy laid the foundation for the modern understanding that education should respect and support children's individuality, creating environments where they can grow and learn at their own pace. Today, Froebel's ideas continue to influence educational practices that focus on the holistic development of children. **Study of the Child:** He focused on studying children's instincts, impulses, and developmental needs. This idea has evolved in modern education into a more formal emphasis on child development, ensuring that teaching is aligned with the children's psychological and emotional growth.
4. **Education Through Play:** Perhaps one of Froebel's most lasting legacies is his emphasis on play as a central part of learning. He saw play as the highest form of self-development. Today, the principle of "learning through play" is a cornerstone of early childhood education, with activities such as songs, movement, dramatization, and hands-on work being widely used in classrooms to foster engagement and learning.
5. **Sense Training:** Froebel's use of "gifts" (educational tools) to train children's senses was a revolutionary approach. By focusing on shape, form, color, size, and number, Froebel introduced the idea that sensory development should be central to early education. **Nature Study:** Froebel believed that connecting children with nature was a means of drawing them closer to God and understanding the world. His approach to nature study emphasized careful observation and appreciation of the natural world. Modern education continues to value nature study, with many schools incorporating environmental education as an essential part of the curriculum.

6. **Women Teachers at the Nursery Stage:** Froebel's influence significantly impacted the role of women in early childhood education. He believed that women were uniquely qualified to teach young children, which led to the establishment of a trend where women were predominantly hired as nursery teachers. This belief was rooted in his view that women's nurturing qualities were essential to creating a supportive and caring environment for young learners. This trend continues today, with women making up the majority of the early childhood education workforce. Through Froebel's ideas, women were recognized not just as caregivers but as educators who could deeply influence a child's early development. In summary, Froebel's educational principles have deeply influenced modern teaching methods and the structure of early childhood education. His ideas about play, respect for individuality, activity-based learning, and nature study continue to shape how we educate and care for young children, ensuring that education is both a joyful and meaningful experience for them.

Self- Check Exercise-II

1. The idea of gifts and occupation was given by;

- | | |
|------------|----------------|
| (a) Frobel | (b) Gandhi |
| (c) Tagore | (d) Montessori |

2. Kindergarten means;

- | | |
|------------------------|---------------------|
| (a) Garden of boys | (b) Garden of Girls |
| (c) Garden of Children | (d) Garden of Roses |

3. Frobel has given important gifts for teaching which are numbering ;

- | | |
|------------|------------|
| (a) Seven | (b) Ten |
| (c) Twenty | (d) Thirty |

15.4 Summary

Froebel's perspective on nature study highlights his deep belief in connecting the child to the natural world as a means of fostering both intellectual and spiritual growth. By encouraging children to study nature, Froebel sought to cultivate an appreciation for the interconnectedness of all things, helping them understand not just the world around them, but also their place within it. The idea that nature study brings a child "nearer to God" reflects Froebel's view that education should be holistic, encompassing not only intellectual development but also moral and spiritual growth.

Froebel's emphasis on careful observation, rather than the mere memorization of facts, suggests an educational approach that encourages mindfulness and reflection. Froebel also suggests that human education must involve a harmonious integration of religion, nature, and language, showing the importance of cultivating a deep connection between the child's inner life and the outer world.

15.5 Glossary

1. kindergarten: Kindergarten is an early education approach focused on play, singing, and creative activities. It helps children develop social skills and ease the transition from home to school. Activities like drawing and games promote learning through interaction. It's a foundation for building both academic and social abilities.

15.6 Answer to Self- Check Exercise(1)

1.(a) 2.(c) 3. (b)

Answer to Self- Check Exercise(2)

1. (b) 2.(b) 3. (a)

15.7 References /suggested readings

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William James (1909). *The Meaning of Truth*. Retrieved 5 March 2015.

15.8 Terminal Questions

1. Discuss Friedrich Froebel : Aims of Education, Curriculum, Methods of Teaching.
2. Explain Froebel's influence on modern education
3. Write the Merits of Froebel's Kindergarten.
4. Write short notes on the following :
 - (i) Functions of the school
 - (ii) Concept of play
 - (iii) Kindergarten

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UNIT – 16

Behaviorism and their Implications for Education

Lesson Structure

- 16.0 Introduction
- 16.1 Learning Objectives
- 16.2 Behaviorism Implications for Education
 - Self- Check Exercise
- 16.3 Summary
- 16.4 Glossary
- 16.5 Answer to Self- Check Exercise
- 16.6 References /suggested readings
- 16.7 Terminal Questions

16.0 Introduction

Dear student,

- Key figures: **Ivan Pavlov** (classical conditioning), **Edward Thorndike** (operant behavior), and **John B. Watson** were key players in developing behaviorist ideas.
- **B. F. Skinner** proposed radical behaviorism, which expanded the scope of behaviorism to include private events (e.g., emotions and thoughts), asserting that they too are influenced by external factors like reinforcement and punishment.
- **Focus:** While behaviorists acknowledge that genetics play a role, they primarily focus on environmental stimuli and experiences in shaping behavior.
- **Application:** Behaviorism is often applied in areas like education, therapy (e.g., CBT), and animal training.

Marxism:

- **Definition:** Marxism is a philosophical and political theory based on the ideas of Karl Marx. It emphasizes materialism (the view that physical material conditions are the basis for all reality) and class struggle.
- **Key Ideas:**
 - **Materialism:** Marxism argues that the material world is the primary determinant of reality and that all forms of thought and society are shaped by material conditions.
 - **Class Struggle:** The history of society is seen as the history of class struggles, particularly between the working class (proletariat) and the ruling class (bourgeoisie).
 - **Political Practice:** Marxism stresses that philosophy should lead to political change, with an emphasis on overthrowing capitalist structures and establishing a classless society.
- **Influences:** There are different strands of Marxism, including **Western Marxism** (focused on culture, ideology, and humanism) and **Dialectical Materialism** (emphasized in the Soviet Union and focused on the development of the material world through contradictions and change).
- **Key Figures:** **Louis Althusser**, a Marxist philosopher, described philosophy as "class struggle in theory," emphasizing that philosophy cannot be neutral but must serve the interests of the working class.

16.1 Learning Objectives.

After reading this lesson students will be able to:

- ✓ Explain Implications of Behaviorism for Education
- ✓ Explain Implications of Marxism for Education

16.2 Behaviorism Implications for Education.

Key Assumptions and Tenets of Behaviorism

1. Observable Behavior:

- Behaviorists believe psychology should be concerned with **observable behavior** only, rather than internal mental processes like thinking and emotions. Internal states should either be explained in behavioral terms or eliminated from consideration entirely.

2. **Environmental Determinism:**

- According to behaviorism, people have **no free will**. Behavior is shaped entirely by environmental stimuli and conditioning. The individual's environment dictates their responses to external events.

3. **Tabula Rasa:**

- Behaviorism asserts that individuals are born as a **blank slate** ("tabula rasa"), with no inherent traits or predispositions. All behaviors are learned through interactions with the environment.

4. **Generalization Across Species:**

- Behaviorism assumes there is **little difference between the learning processes** in humans and animals. As a result, animal research is considered valid for understanding human behavior, as behavioral mechanisms are thought to be universal across species.

5. **Stimulus-Response Associations:**

- A central tenet of behaviorism is the idea that all behavior can be explained through simple **stimulus-response** relationships. The goal of behaviorist psychology is to predict and control responses based on specific stimuli. Watson (1930) emphasized that psychology's purpose is to understand the relationship between stimuli and the resulting behavior.

6. **Learning through Conditioning:**

- Behaviorism posits that all behavior is learned through **conditioning** processes—either **classical conditioning** (associative learning, as demonstrated by Pavlov) or **operant conditioning** (learning through consequences, as shown by Skinner).

7. **Commitment to External Explanations:**

- Behaviorists hold that **behavior can be explained without reference to mental states** or internal psychological processes. Instead, behavior is understood as a direct response to external environmental factors. If mental terms are used, they should be **translated into behavioral concepts** or eliminated entirely.

Behaviorism's Core Claims:

- **Psychology is the science of behavior**, not the science of the mind. This strict behaviorist view separates psychology from philosophical or introspective methods, emphasizing observable behavior as the sole subject of study.
- **Behavior is driven by external causes**, not internal cognitive processes. There's no need to reference thoughts, feelings, or other internal mental states when explaining why an individual behaves in a certain way.
- **Eliminate mentalistic explanations**: If terms like "thoughts," "desires," or "consciousness" are used in explanations, they are redefined in terms of observable behavior (e.g., behaviors associated with thinking or desiring).

✓ behavioral concepts.

1. **Watson (1913)** - Launched the behavioral school of psychology by publishing *"Psychology as the Behaviorist Views It"*, where he argued that psychology should focus on observable behavior, not internal mental states.
2. **Thorndike (1905)** - Formulated the *Law of Effect*, which stated that behaviors followed by satisfying consequences are more likely to recur, while behaviors followed by unpleasant consequences are less likely to recur.
3. **Skinner (1948)** - Published *Walden Two*, where he described a utopian society that applied behaviorist principles, emphasizing reinforcement and behavioral control in shaping social structure.

This progression highlights the key figures and concepts that helped form modern behaviorist theory, influencing not only psychology but also education, therapy, and behavioral science.

Thorndike (1905) formalized the "*Law of Effect*".

Skinner (1936) wrote "The Behavior of Organisms" and introduced the concepts of operant conditioning and shaping.

B.F. Skinner (1948) published *Walden Two*, in which he described a utopian society founded upon behaviorist principles.

Bandura (1963) publishes a book called the "*Social Learning Theory and Personality development*" which combines both cognitive and behavioral frameworks.

Journal of the *Experimental Analysis of Behavior* (begun in 1958).

B.F. Skinner (1971) published his book, *Beyond Freedom and Dignity*, where he argues that free will is an illusion.

Three Types of Behaviorism

□ **Methodological Behaviorism.** According to this view, referencing mental states like beliefs or desires does not contribute meaningfully to understanding the causes of behavior. Mental states are considered private, internal phenomena that, due to the public nature of science, cannot be empirically studied. John Watson (1878–1958) strongly advocated for methodological behaviorism in his work.

□ **Psychological Behaviorism**

Psychological behaviorism is a research framework within psychology that seeks to explain behavior in terms of external stimuli, responses, learning histories, and, in certain cases, reinforcements. However, its most comprehensive and influential form is found in the work of B. F. Skinner, particularly his research on reinforcement schedules.

For instance, consider a food-deprived rat in an experimental setup. If pressing a lever while a light is on results in food being presented, the likelihood that the rat will press the lever again when hungry and the light is on increases. In this example, food serves as a reinforcement, the light functions as a discriminative stimulus, the lever press is a response, and the series of trials constitute the rat's learning history.

□ **Analytical (Logical) Behaviorism**

Analytical or logical behaviorism is a philosophical theory that addresses the meaning or semantics of mental terms and concepts. It posits that the concept of a mental state is equivalent to a behavioral disposition or a pattern of behaviors that can be observed in different situations. For example, when we attribute a belief to someone, we are not referring to a specific internal mental state but rather describing what actions the person would likely take in various contexts.

This form of behaviorism is found in the work of philosophers like Gilbert Ryle (1900–76) and, in

later years, Ludwig Wittgenstein (1889–1951), though there is some debate around Wittgenstein's interpretation. U. T. Place (1924–2000) also championed a version of analytical behaviorism focused on representational mental states, such as beliefs, which he argued are a distinct but not the only form of mentality. More recently, philosopher-psychologist Daniel Dennett has proposed a form of behaviorism in his theory of 'heterophenomenology,' which aims to ascribe states of consciousness based on behavioral evidence.

Self- Check Exercise

1. Behaviorism (also called the behaviorist approach) was the primary paradigm in psychology between :

- (a) 1920 to 1950 b) 1930 to 1960 c) 1940 to 1950 d) 1950 to 1960

2. Behaviorism is primarily concerned with observable behavior, as opposed to internal events like thinking and emotion.

True / false

3. Which is a normative theory about the scientific conduct of psychology?

- a) Psychological behaviorism b) Methodological behaviorism
c) Analytical or logical behaviorism d) none of these

16.3 Summary

The behaviorist perspective on psychology views it as a purely objective experimental branch of the natural sciences. The primary goal of behaviorism is to predict and control behavior, focusing on observable actions rather than internal mental processes. Introspection, which involves reflecting on one's thoughts and feelings, does not play a crucial role in this approach. Instead, behaviorists rely on objective data that can be measured and observed.

The behaviorist approach also dismisses the need to interpret behavior through concepts of consciousness or subjective experience. In their view, the study of behavior is not dependent on understanding an individual's internal state but rather on the observable external actions that to be studied scientifically.

Additionally, behaviorists do not draw a sharp distinction between human behavior and animal behavior. Both are considered part of a broader scheme of responses that can be studied, analyzed, and understood in the same way. Even the most complex and refined human behaviors are just another aspect of the total pattern of behavior that behaviorists investigate.

16.4 Glossary

1.Behaviorism:Behaviorism is a worldview that assumes a learner is essentially passive, responding to environmental stimuli. The learner starts off as a clean slate (i.e. tabula rasa) and behavior is shaped through positive reinforcement or negative reinforcement.

16.5 Answer to Self- Check Exercise

1.(a) 2. True 3. (b)

16.6 References /suggested readings

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16.7 Terminal Questions

1. Explain Behaviorism for Education.
2. Explain Behaviorism's Implications for Education

UNIT – 17

Marxism and their Implications for Education

Lesson Structure

- 17.0 Introduction
- 17.1 Learning Objectives
- 17.2 Marxism Implications for Education
- Self- Check Exercise
- 17.3 Summary
- 17.4 Glossary
- 17.5 Answer to Self- Check Exercise
- 17.6 References /suggested readings
- 17.7 Terminal Questions

17.0 Introduction

Dear student,

- **Focus:** Human and animal behavior as influenced by history, reinforcement, punishment, motivation, and environmental factors.
- **Key Idea:** Behavior is largely shaped by external stimuli and not necessarily by internal thoughts or emotions.
- **Influential Figures:**
 - **Ivan Pavlov:** Classical conditioning (reflexes).
 - **Edward Thorndike:** Operant conditioning (instrumental behavior).
 - **John B. Watson:** Promoted behaviorism, rejecting introspective methods in favor of observable behavior.
 - **B.F. Skinner:** Radical behaviorism, acknowledging private events (like thoughts and emotions), but suggesting they too are influenced by environmental factors.
- **Key Focus:** Observable behavior and its relationship to the environment.

Marxism:

- **Focus:** A materialist approach to understanding society and history, emphasizing the role of class struggle and the socio-economic factors that shape human behavior.
- **Key Ideas:**
 - **Materialism:** The belief that material conditions (such as economic factors) drive societal structures and behaviors.
 - **Political Practice:** Marxism is not just a theoretical framework but emphasizes the importance of action aimed at changing the world.
 - **Louis Althusser:** Argued that philosophy is a form of class struggle, and thinkers cannot be purely neutral.
 - **Dialectical Materialism:** A Marxist method of understanding history and social change through the lens of contradictions and their resolution, particularly in terms of class conflict.
- **Key Areas of Influence:** Politics, history, ethics, aesthetics, epistemology, and even psychology.

Both fields emphasize external influences on human and animal behavior, though they do so from different perspectives: Behaviorism is more focused on individual and environmental factors, while Marxism emphasizes the larger societal structures and class-based influences.

17.1 Learning Objectives.

After reading this lesson students will be able to:

- ✓ Explain Implications of Behaviorism for Education
- ✓ Explain Implications of Marxism for Education

17.2 Marxism Implications for Education

Marxism is a particular political philosophy, with economical and sociological worldview based upon a materialist interpretation of history. An analysis of capitalism, a theory of social change, and an atheist view of human liberation is the result of the work of Karl Marx and Friedrich Engels. The three primary aspects of Marxism are:

1. Dialectical and materialist concept of history – Humankind's history is fundamentally that of the struggle between social classes. The productive capacity of society is the foundation of society, and as this capacity increases over time the social relations of production, class relations, evolve through this struggle of the classes and pass through definite stages (Primitive communism, slavery, feudalism, capitalism). The legal, political,, Ideological and other aspects (e.g. art) of society are derived from these production relations as is the consciousness of the individuals of which the society is composed.

2. The critique of capitalism – Marx argues that in capitalist society, an economic minority dominates and exploits the working class majority. Marx attempted to argue that capitalism was exploitative, specifically the way in which unpaid labor is extracted from the working class, extending and critiquing the work of earlier political economists on value. This forms the fundamental contradiction of capitalist society. Without the elimination of the fetter of the private ownership of the means of production, human society is unable to achieve further development.

3. Advocacy of proletarian revolution – In order to overcome the fetters of private property the working class must seize political power internationally through a social revolution and expropriate the capitalist classes around the world and place the productive capacities of society into collective ownership. Upon this,, material foundation classes would be abolished and the material basis for all forms of inequality between humankind would dissolve.

Contemporarily, innovative analytical methods of Karl Marx

1. **Communism and Marxism:** Communism, as envisioned by Karl Marx, aims to create a classless, stateless society where the means of production are collectively owned. Marx believed this would result from a proletarian revolution that overthrows capitalist systems, eventually leading to a society where goods are shared equally.
2. **Marxism-Leninism:** This adaptation of Marxism, developed by Vladimir Lenin, emphasized the role of a vanguard party to lead the revolution on behalf of the working class, especially in conditions where the proletariat might not yet be ready for revolution. It formed the basis for the communist states of the Soviet Union, China, and others.
3. **Communism as a System:** In practice, communist states, particularly in the 20th century, have been associated with highly centralized political and economic control by a

single authoritarian party. While the ideal of communism is equality and communal ownership, the real-world application often involved significant state power and control over both society and economy.

These concepts, though originally part of Marxist theory, have influenced a wide range of disciplines, from cultural studies to economics, and have been key to shaping political movements throughout the 20th century.

Materialist Conception of History: Marxism posits that history progresses through a series of stages based on the economic systems in place: slavery, feudalism, capitalism, and ultimately communism. These stages are driven by class struggles, as each stage involves a conflict between different social classes with opposing interests. This process is dialectical, meaning it advances through contradictions and their resolution.

Economic Determinism: Marx believed that the formation of social classes and their conflicts is driven by economic factors, particularly the way people interact with the means of production. Human nature is shaped by these economic systems, leading to the development of different social structures.

Primitive Communism: Before the advent of agriculture and private property, humans lived in a classless society, which Marx refers to as "primitive communism." This system was egalitarian and lacked social divisions. However, with the rise of agriculture and the concept of private ownership, society began to divide into different classes, leading to systems such as slavery, feudalism, and eventually capitalism.

Transition to Communism: Marxism argues that capitalism will eventually lead to the overthrow of the bourgeoisie by the proletariat. This revolution will establish socialism, where the means of production are collectively owned, and social classes begin to fade. Over time, as the state and class distinctions wither away, society will reach its final form: communism.

Final Stage – Communism: Unlike other systems, communism is a classless society where there is no need for a state to enforce class divisions. Since class struggle, the

driving force behind historical change, no longer exists, communism is seen as a stable and ultimate stage in human society.

Marxist values

1. **Patriotism:** Marxist education seeks to cultivate unwavering devotion to one's country, starting with love for family, extending to the community, and culminating in love for the state and its leaders. This patriotism is seen as foundational to a moral character.
2. **Love and Respect for Parents, Elders, and Workers:** Respect for people, especially elders, teachers, and workers, is seen as vital. This is taught through good examples, literature, and proper manners. Children should develop a sense of politeness, respect, and obedience, while avoiding rudeness and disobedience.
3. **Respect for Truth:** Integrity is emphasized, teaching children to value truthfulness and avoid lying, as dishonesty not only harms others but also destroys a person's character.
4. **The Common Good:** Central to Marxist philosophy, the common good involves public ownership, cooperation, and sharing in various forms such as school property, group activities, and co-ed projects. These are all seen as contributing to the collective welfare.
5. **Discipline:** Discipline is a core value in the Marxist educational system. It is not only necessary for daily life but must be internalized by the child so that self-discipline becomes a permanent trait.

These principles are aimed at fostering a cohesive, disciplined, and morally guided individual who contributes to the well-being of the state and society. They reflect a worldview where education plays a crucial role in shaping character and ensuring that individuals understand their responsibilities to both their community and the state.

Objectives and aims of Marxism

Under Marxism, the ultimate purpose of education is to strengthen the State and building up of a classless society. This central aim provides the rationale for the curricula and the teaching methods in the schools – while teaching, the teacher must have the following goals in mind: (1) The development of knowledge in the academic area such as mathematics, science, foreign languages and history, knowledge is not to be imparted or acquired for its own sake, it has a social purpose- namely the service of the state. (2) Encouraging competence in vocational

fields, specially in scientific technology and in agriculture and technical trades. (3) Development of good health habits. (4) Respect for Public Property. (5) Development of habits of Industriousness and persistence in learning. (6) Development of initiative and courage.

Curriculum and Marxism

The system of education described in your text appears to align with a highly centralized, state-controlled approach, rooted in Marxist principles. Here's a breakdown of the key elements and ideas from the description:

1. Ideological Foundation:

- **Marxism** is studied at all levels of education, with an emphasis on political economy, political education, and understanding the history of the party and contributions of state leaders. This underlines the importance of ideological education in shaping citizens who are aligned with the state's principles and goals.

2. Scientific and Technical Education:

- **Science, Technology, and Mathematics** are introduced early in school, reflecting the value placed on technological advancement and material progress as a cornerstone of the state's development. This approach aims to foster a scientifically informed population that can contribute to the nation's development.

3. Comprehensive Curriculum:

- A well-rounded education is provided, with a mix of **Geography, Biology, Geology, Astronomy, Languages, and Literature** taught in the first ten years of school. This diverse curriculum suggests an aim to create well-rounded individuals who are informed about the world from multiple angles.

4. Youth Organizations and Life Education:

- Youth education goes beyond academics, including **life adjustment training and experience**, potentially preparing students for practical roles in society. The **state-sponsored youth organizations** are likely designed to foster loyalty and active participation in the state's political and social systems.

5. Arts and Humanities:

- The arts are taught but within a **cooperative rather than competitive** framework. This suggests that the state encourages collective rather than individual

achievement in cultural and artistic fields. Emphasizing the **performing arts**, including drama, music, and sports, may be seen as part of the state's larger effort to integrate cultural expression into daily life.

6. **State-Sponsored Education:**

- The **state** is the sole provider and controller of education at all levels, ensuring that there is no decentralization. This suggests a tightly regulated educational system where the government dictates everything from curricula to textbooks and evaluation systems. It's a **monistic state** model, where the state not only manages the education system but also exercises significant control over the social and cultural framework in which education takes place.

7. **Inclusive and Accessible Education:**

- **Free and compulsory education** ensures that every citizen has access to schooling. Depending on their ability, students can pursue either university education or more technical and vocational training. This flexible approach ensures that individuals are placed into educational pathways that match their skills and potential contribution to society.

8. **Role of Mothers and Family:**

- The role of **mothers** is emphasized in the workforce and in political life, which reflects a desire to integrate women fully into society. State-run **nursery schools** assume the responsibility of early childhood care, providing a state-managed environment for children. This highlights the state's role not only in formal education but also in social welfare and the family structure.

9. **Separation of Church and Education:**

- The **separation of church and education** reflects a Marxist stance that seeks to minimize religious influence on public life and education, emphasizing scientific and rational thought instead.

10. **Constructivist Approach:**

- The educational philosophy is **constructivist**, with an emphasis on **activity, collaboration, and critique**. This suggests an interactive and student-centered learning environment where students engage with knowledge actively, critique ideas, and collaborate with peers. However, it also recognizes that education must be grounded in the **social and material realities** of the society, meaning that the

state's educational goals are aligned with the broader political and economic system.

Self- Check Exercise

1. Which one is not the primary aspects of Marxism are

- (a) Dialectical and materialist concept of history
- (b) Concept of Large communist societies
- (c) The critique of capitalism
- (d) Advocacy of proletarian revolution

2. The best-known form of communism is.....

- a) Marxism
- b) Behaviorism
- c) Analytical or logical behaviorism
- d) none of these

3. Communism is a term that can refer to one of several things: a social and economic system, an ideology which supports that system, or a political movement that wishes to implement that system.

True / false

17.3 Summary

This approach rejects introspection and the interpretation of data in terms of consciousness. According to behaviorists, the study of behavior doesn't require subjective experiences or mental states to be understood. This view emphasizes observable behaviors rather than internal processes, positioning humans and animals as subjects within the same framework for understanding actions.

The absence of a dividing line between human and animal behavior in behaviorism highlights the belief that all organisms operate on similar principles. This viewpoint was famously advocated by psychologists such as John B. Watson and B.F. Skinner. They argued that behavior is shaped entirely by environmental stimuli and learning experiences.

2. Louis Althusser's Views on Education (Marxist Perspective)

Louis Althusser, a Marxist philosopher, argued that the primary role of education in a capitalist society is to reproduce the labor force needed for economic efficiency. His theory suggests that schools function to transmit the ideology that capitalism is natural, just, and necessary. By teaching students to compete and accept authority, education prepares individuals to fit into predefined roles in the workforce.

- **Competing with peers:** This refers to how schools teach students to focus on individual success rather than collaboration. In a capitalist society, this competitive mentality prepares them for a workforce where individual achievement is often valued.
- **Submission to authority:** Althusser noted that schools also socialize students into accepting hierarchical structures and authority, which mirrors the power dynamics found in the workplace. Teachers enforce discipline and order, and students learn to accept this structure as normal.

3. Logical Analysis in Philosophy

Logical analysis emerged as a dominant philosophical approach in the early 20th century, particularly through figures like the Vienna Circle, Ludwig Wittgenstein, and others associated with analytic philosophy. Logical analysis emphasized clarity in language and the use of formal logic to address philosophical problems. This movement aimed to strip away metaphysical speculation in favor of analyzing language and meaning in a rigorous, systematic way.

Interconnections:

- **Behaviorism and Althusser's Marxist View:** Both the behaviorist approach to psychology and Althusser's view of education share an emphasis on external influences shaping individuals. Behaviorism focuses on external stimuli as the primary force shaping behavior, while Althusser emphasizes how societal structures (like schools) shape individuals' beliefs and actions to fit the capitalist system.
- **Philosophical Underpinnings:** The ideas in both behaviorism and Althusser's theory might be analyzed or critiqued through the lens of logical analysis. Logical analysis, with its emphasis on clarity and precision, could be used to examine the underlying

assumptions in the behaviorist or Marxist views, such as how terms like "control" and "reproduction of labor" are defined and understood.

17.4 Glossary

1. Behaviorism: Behaviorism is a worldview that assumes a learner is essentially passive, responding to environmental stimuli. The learner starts off as a clean slate (i.e. tabula rasa) and behavior is shaped through positive reinforcement or negative reinforcement.

2. Marxism: Marxism posits that economic structures and material conditions are the foundation of society, influencing culture, politics, and ideology.

The theory employs a dialectical method to understand social change, arguing that societal development is driven by the conflict between opposing forces, especially between different social classes, such as the bourgeoisie (capitalists) and the proletariat (working class).

17.5 Answer to Self- Check Exercise

1.(b) 2. (a) 3. True

17.6 References /suggested readings

Aggarwal, S. (2007). *Philosophical Foundations of Education*, Authors Press, Delhi.

Watson, J. B. (1930). *Behaviorism* (revised edition). University of Chicago Press.

Dr. Y.K. Singh. (2008). *Philosophical Foundations of Education*, APH, Publishing coop, pvt. Ltd.

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Watson, J. B. (1930). *Behaviorism* (revised edition). University of Chicago Press.

17.7 Terminal Questions

1. Explain Marxism Implications for Education
2. How has Marxism contributed in introducing radical philosophies and state the educational implications of Marxism.
3. Explain Axiological Position of Analytic Philosophies
4. Write short notes on the following :
 - Curriculum and Marxism
 - Marxist values

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UNIT – 18

Logical Analysis and their Implications for Education

Lesson Structure

18.0 Introduction

18.1 Learning Objectives

18.2 Logical analysis Implications for Education

Self- Check Exercise(1)

18.3 Metaphysical Position of Analytic Philosophies; Epistemological Position of Analytic Philosophies; Logic in Analytical philosophies; Axiological Position of Analytic Philosophies

Self- Check Exercise(2)

18.4 Summary

18.5 Glossary

18.6 Answer to Self- Check Exercises

18.7 References /suggested readings

18.8 Terminal Questions

18.0 Introduction

Dear student,

The aim isn't just to interpret a text but to reconstruct the theory within it in a systematic way, which might offer new insights or even create novel philosophical questions. This shifts the focus from purely exegetical (interpretative) approaches to a more analytical or structural engagement with the text. It allows for deeper engagement with classical texts, enriching their relevance for contemporary philosophy. The reference to the **analytic philosophy of education** suggests that the tools of analytic philosophy, like precision in language and logical

structure, they used to address and resolve issues in the philosophy of education. Philosophers in this area might be concerned with the conceptual clarity of educational theories and policies, helping to ensure that discussions about education are rigorous and based on clear reasoning.

Analytic philosophy emerged as the dominant approach to philosophy in English-speaking countries during the 20th century, significantly influencing various areas such as theoretical philosophy, ethics, political theory, and the philosophy of science. This tradition placed a strong emphasis on language, meaning, and logic, contributing to the development of modern discussions and debates in these fields. Through its systematic analysis of concepts, arguments, and the structure of language, analytic philosophy helped shape the way philosophical problems are approached and addressed, leading to clearer, more precise formulations of issues across a range of disciplines.

18.1 Learning Objectives.

After reading this lesson students will be able to:

- ✓ Logical analysis Implications for Education.

18.2 Logical analysis Implications for Education

Logical analysis of the purpose of teaching--to bring about appropriate changes in learners should result in identification of the elements of teaching

Analytical Philosophy

1.

- educational discourse.
- It addresses how we think about education, focusing on improving clarity, precision, and argumentation in educational debates.

2. Tools and Methods:

- Analytical philosophy uses tools from logic, linguistics, and various methods of analysis. This includes examining educational concepts and ideas in great detail, evaluating arguments, and considering models used to think about education.

- Its findings can be valuable both as ends in themselves and as tools to aid those who seek to make more informed and well-reasoned empirical or normative claims about education.

3. **Analytic Philosophy in General:**

- Influential figures in this tradition include Bertrand Russell, Ludwig Wittgenstein, G. E. Moore, and the logical positivists.

4. **Specific Historical Antecedents:**

- Early analytic philosophy, especially the work of logical positivists, held that philosophy should clarify concepts and ideas rather than propose substantive metaphysical truths. It often embraced a close relationship between philosophy and the natural sciences.

5. **Philosophical Commitments of Analytic Philosophy:**

- **Rejection of Philosophical Systems:** Analytical philosophers tend to avoid overarching metaphysical systems. They focus on detail and clarity, often in everyday language.
- **Emphasis on Logical Form:** There's a belief in the power of logical analysis to clarify the structure of thoughts and propositions. Philosophers in this tradition strive to show how different propositions share logical forms and how analysis can help understand these relationships.
- **Rejection of Foundationalism:** Analytical philosophy traditionally resists the notion of a special, foundational science (like traditional metaphysics) that investigates the ultimate principles of reality. Instead, it often seeks to align with empirical sciences and views philosophical problems as part of the general intellectual inquiry.

Relevance to Education:

- The analytical philosophy of education helps to refine and critique educational concepts, ensuring that the discussions and debates in the field are precise and based on sound logical reasoning.

- It also contributes to refining educational policies and practices by providing clarity on the definitions and uses of key educational terms, making it an essential tool for educators, administrators, and philosophers of education.

According to a characteristic paragraph by Bertrand Russell:

"Modern analytical empiricism [...] differs from that of Locke, Berkeley, and Hume by its incorporation of mathematics and its development of a powerful logical technique. It is thus able, in regard to certain problems, to achieve definite answers, which have the quality of science rather than of philosophy. It has the advantage, in comparison with the philosophies of the system-builders, of being able to tackle its problems one at a time, instead of having to invent at one stroke a block theory of the whole universe. Its methods, in this respect, resemble those of science. I have no doubt that, in so far as philosophical knowledge is possible, it is by such methods that it must be sought; I have also no doubt that, by these methods, many ancient problems are completely soluble.

Those schools of thought who agree that careful attention to language is highly valuable in philosophy are variously called "Linguistic Analysis" "Analytical Philosophy" and "Linguistic empiricism".

The systems of philosophy like Naturalism, Idealism and the other great metaphysical foundations can be used only with some awkwardness as we turn towards the relatively new mode of philosophizing some time called Linguistic analysis. This is partly because the analysts do not take any positions as a group on most of these issues and partly because the issues themselves are called under suspicion.

Basically, the analytic view is that philosophy is a sickness which arose because we were sometimes heedless of the pitfalls of language, and which can be healed by translating abstruse questions into simple, testable ones.

Historical Retrospect of Analytic Philosophies

Logical positivism can be looked as the direct ancestor of Analytic philosophy. August Comte's statements have meaning become the rallying cry among the scientists and former scientists who were interested in philosophy. The group grew out of a seminar conducted by Moritz Schlick in 1923 Vienna. They often criticized philosophy of few like David Hume, were treated

with scorn. Even the fundamental laws of Physics were rejected as meaningless by some, but Carnap insisted these laws were related to experience, albeit in a suitable way.

Philosophical rationale of Analytic Philosophy

Comte created a kind of attitude which regards Laws and relation as fundamental rather than physical or spiritual substance of any kind. He holds that man pass through three levels of intellectual insight (Three stages of Progress) as their thinking develops and become more refined. These stages in the order of progression are the theological the metaphysical and the positive. In the theological stage man believes in supernatural powers as the foundation of existence. In the metaphysical, the next higher stage, he believe in some substances or power as root of existence, but does not think of these as supernatural. In the third and most refined phase of development he recognizes the Laws revealed by the exact science as constituting the final and ultimate structure of things. This level of intellectual insight proposed as the highest and most refined, it should be observed, is both against supernatural, it is also no substantial.

All the existence there is, is laws or relations such as are revealed by science.

Self- Check Exercise(1)

1. Analytical philosophy of education is.....to the discipline of education

- | | |
|-------------|---------------|
| (a) Meta | (b) Normative |
| (c) Factual | (d) Thinking |

2. Logical positivism can be looked as the direct ancestor of

18.3 Metaphysical Position of Analytic Philosophies

The metaphysical stage is not as well defined as the theological, because its function was less definite. Infected it was a transition between the theological and the Analytics, and as such provided not far reaching beliefs nor did it determine any social structures. It was a period whose coming and going were both gradual. The attempt in the metaphysical stage to provide substantial substitutes for the belief in the supernatural cushioned the shock of the conflict

between the theological and the analytical a provided an intellectual medium in which positive philosophy gradually gained the ascendance and theological philosophy gradually declined.

Again, there is no formal “analytic position” although hardcore empiricism and supernaturalism are hard to reconcile. The analysis’s seems to take their naturalism for granted as much as their empiricism.

The philosophies of Analytics focus on means rather than on ends. Their designation covers a variety of different but related positions. What is common to all of them is their concern with questions of meaning in preference of question of truth. The total concern of this group is epistemological. The analytic philosophies generally reject ontology and axiology except in so far as they were analyse statements which may be viewed as either ontological or axiological in nature.

The Analytic philosopher points out that they are not concerned with questions inside a frame of reference as in traditional philosophy, but rather with questions about the frame of reference. Many of this group of philosophers deal with this problem of the nature of the frame of reference through an analysis of language and its meanings.

Epistemological Position of Analytic Philosophies

The connotations of analytic epistemology vary from one philosopher to another. A significant divergence is found in Karl Poper, who holds that in empirical matters, a judgment must be falsifiable, but is never, in the last analysis verifiable. That is, it is always possible that something will happen which will require abandonment of an idea found tenable until then, but it is never possible that “the last fact is in” so that a proposition has passed beyond question. Popper also finds other categories of judgments besides empirical one acceptable, but holds that they have a different type of meaning.

Analytic philosophy is, then, before all else, a theory of knowledge. While some analysis today denies a bit heatedly that they are positivists, the system is certainly competent in the repudiation of metaphysics. Ryle deals with the question what knowing is by asking what it is to. Know a tune. It is not, says he, being able to tell its name, nor describing it in words, now symbolizing it in musical notation, not being able to sing it, which presupposes talent one knows the tune holds Ryly, if he recognizes it when he hears it. Carnep says that animals that had sense-organs of a type we lack might provide us with new knowledge. Ayer says it is fruitless to

try to transcend the limits of possible sense-experience. In short, the theory of knowledge is empiricism knowledge begins at and never transcends the sensory level. As a rule, the analysis philosophers do not argue their empiricism. They take it for granted as part of the Zeitgeist.

Contemporary analytic philosophy differs from the classical empiricism of Hobbes, Locke and Hume chiefly in its focus on language. Bertrand Russell himself give to analytical learning complains that the traditional analysis's take a proposition and "worry it like a dog with a bone". Here we encounter an important point. The linguistic analysts work with sentences, propositions, premisses, statements. They typically ask what this or that declarative sentence might "mean". But 'sentences' don't 'mean' things, 'people' means things which they try to express in sentences on way to find out what a man means is to ask him.

Logic in Analytical philosophies

It considered most exclusively, the logic of analytic philosophy, as anticipated by the foregoing discussion of its epistemology, is the logic of science. Accordingly they makes critical use of both induction and deduction and goes beyond them to a language of mathematical and near mathematical symbols in an attempts at precision and exactness in making meanings explicit.

The another important pattern of Logic which the Analytic philosophers agree is REASONING. They believe that all of life saturations are filled full of meanings, and meanings commonly have symbols by which they are communicated from one person to another. These symbols also serve a single individual in a solitary way, by providing a means by which he can effectively transfer meanings from one situation to another. Now, in coming to the solution of a problematic situation, possible solutions will often come to mind from similar or comparable situation, of which the present situation as through readymade for it. They must be modified and adopted to meet the peculiar factors comprising the present situation. Even if they do happen to fit without any modification, and understanding of the relation of solution and problem will not result of the solution is applied blindly.

Axiological Position of Analytic Philosophies

1. Ethics in Analytic Philosophies

The analysts, like the positivists before them, stress that religion and logical deduction cannot under write moral or aesthetic values. This can only be done by experience. Such concepts as beauty and goodness are urgently in need of reformulation. Values are not necessarily

subjective, but they need to be brought into the sphere of the observable. Some of the concepts upon which moral judgments traditionally have depended, such as that of free will, are debunked as murky. The analysis's holds that the study of ethics is reducible to psychology and should act; C.L. Stevenson held that ethical terms have only emotive meanings. "Stealing is wrong" means, "The idea of stealing fills me with horror" ethics can only state that certain action usually have certain consequences one like these consequences or doesn't.

2. Aesthetics in Analytic Philosophies

The analyses use those art forms, especially literature, drama and painting, as media for communicating philosophical doctrines. The History of philosophy records no parallel of a school of thought which uses the arts as the avenue for putting their beliefs into the cultural stream of the age. It is true that Plato, St Augustine and others have produced works which are considered great literature. Also great artists such as Michelangelo, Dante, have reflected certain metaphysical beliefs in their masterpieces. But in both instances these great thinkers or artists were not attempting to be both professional artist and philosopher.

It is very feature of analytic philosophy that makes it difficult to understand, namely the use of poetic Language and other art forms express the ideas of technical philosophy. The neophyte, in his first attempt at reading the Analysis's, is completely baffled by the terminology and the concepts. A good background in scholastic philosophy for example, seems to be of little help. It fact a student of modern literature is much more "at home" with Analysis's philosophy than is the student of philosophy.

As far as the main characteristic of the Analytic theory of the art, First and foremost it must be noted that there are no rationalistic or empirical criteria for art. Nor can Social, political or religious norms be applied to the art forms. Art is purely subjective-it is its own master it is its own criterion, stated negatively, this view means that the artist is not bound by such criteria as Symmetry, unity, harmony or definiteness. Nor he is expected to portray the 'Real World', as it exists independent of his own perception of it. Also his art products need not promote socialism, democracy, religion, or a philosophy of life.

It might be worth noting that artistic expression is somehow tied in with the phenomenological method. What the Analysis artist seems to be doing is looking in upon his inner most desires and feelings and expressing these through the medium of arts.

3. Analytic Philosophy in Education

Analytic Philosophy has yet to be applied to question about education on a large scale;

Aim of Education-

As might be expected, the analysis's deny that the goals of schooling can be reduced from any reduced from any mystical or rationalistic source. Some one captained that philosophy promises truth and delivers only some quibbles about its definition. Similarly, the linguist concentrate on asking us what we 'mean' when we talk about aims and objectives 'ought to be'. Gotesky differentiates means, ends-in-view, anticipations, and outcomes. Perkinson argues that educational aims are hypothetical rather than categorical and that they are empirically testable when a sufficient context is supplied. Peters even holds that it is irrelevant for the teacher to have aims, since this concept does not apply to what happens in teaching, as the aims are not always in plain sight. Specific aims such as life adjustment equality, intellectual growth and mental health, have been analyse linguistically in articles, by Ballenger, Blackings ton, Broody, Cooing, Konica, Lieberman, O'Conner and others.

The Student

The analysis's have not had much to say yet about who is entitled to how much education and why. They have of course, suggested a mythology for resolving this and all questions, as shuffler points out. It seems probable that this methodology will lead at last to the conclusion suggested by Plato, and so often studiously ignored in the name of 'democracy' that each person should receive the amount and kind of schooling from which he proves able to profit.

The question that should be educated would appear to be a rather simple one for Analysis's. One might accept him to answer that anyone who so desires should be given all the education he wants. This response is probably correct as far as education in general is concerned, since the broad meaning of education includes more than schooling. In other words, a person can educate himself in many ways such as by reading, by working, and perhaps most important, by living-by willing and acting.

However like existentialists some Analysis's have been quite clear in advocating a culture an education for the elite. Nietzsche was very outspoken in his seorn of 'equality of opportunity' of

all the children of all the people. He felt that public education, which attempted to educate the masses, was bound to fall short of the aim of true education simply because the masses were involved.

George Kneller does not object to universal education at least at lower level. But he does level. But he does point to the grave danger that compulsory public education might well engulf the individual in the sea of complete, depersonalized anonymity. Also the 'compulsory' aspect of public education seems to cause him concern since it removes completely the individual's freedom of choice in education matters.

Role of Teacher

The goal of education for an analytic philosopher is making individual aware of the meaning of homeless, of being at home, and of the ways of returning. In the strict sense the teacher is concerned principally with open ended education. Freedom to his students from his isolation and his anonymity, freeing him seeing his situations and powers. So much so that the role of teacher seems similar with psychiatric therapy. No educationist today is more concerned with education in this sense than an Analysis teacher. Every analysis philosopher is a doctor and its missionary... for the purpose of encouraging individuals of all kinds and conditions to understand their situations and themselves. And it is the starting point of every analysis's that no other modern philosophy has taken the self i.e. the student and its situation seriously enough to make the saturation the subject matter of its inquiry. All analysis's start with the individual who chooses his course and who dies in disquietude. And all of them protect against the forces within man and his contemporary situation that discourage him from being at home, or, worse from seeing himself as both mortal and responsible.

According to analysis the teacher shows by his example that education is a concentration on personal freedom-one which encourages the student to accept the facts and beliefs which have relevance for him. Nietzsche for criticizing the role of teacher in relation to traditional method (historic-scholastic method) of teaching of mother tongue:

Owing to the very fact in this department it is an almost always the most gifted Pupils who display the greatest eagerness, it ought to have been made clear how dangerously stimulating, precisely here, the task of the teacher must be. German composition makes an appeal to the

individual and the more strongly a pupil is conscious of his various qualities, the more personally will he do his German composition.

Nietzsche then goes on to tell what the typical teacher in the public school does with the pupil's first attempt at expressing his individuality in composition.

What does he (The Teacher) hold most reprehensible in this class of work? What does he call pupil's attention to? To all excesses in form or characteristics of the individual...in short, their individuality is reproved and rejected by the teacher in favour of an unoriginal decent average. On the other hand, uniform mediocrity gets peevish Praise.

The Curriculum

Scattered efforts have been made. Henderson has discerned diverse meaning of 'subject-matter' and proposed a classification system. McClellan has claimed deficiencies in the concepts of knowledge in major curriculum theories. Parkinson and several other authors have questioned certain ambiguities in 'needs' as related to the curriculum. R.G. Jones has tried to show how a theory of philosophical analysis and a concept of unity can serve as a basis for liberal education. Nordberg has asked whether a curriculum is a Kilpatrick suggested "experience". Again however the bulk of the possibilities has not been developed. There are many equivocations and obscurities enveloped in the notion of subject curricular integration, teaching units and the like.

Based on three of Comte's concepts of curriculum is quite interesting. Comte was deeply enmeshed in the sciences; he regarded mathematics as the basis of all sciences. The whole range of scientific discipline he broke down into six distinct sciences (Inorganic Science, astronomy, Physics, Chemistry, Physiology and Sociology). The first four of these he grouped together as dealing with the organic. The order in which they are listed indicates a dependence between the sciences; for example, sociology the last named and in many ways the most significant Science for Comte cannot be fully understood unless the student knows physiology depends on knowledge of Chemistry, chemistry depends on Physics, and so back work in regression.

Instructional Methodology

Problems about instructional methodology have also been tackled by the analytic philosophers. Boxberger distinguished a performance sense of explaining from a text book sense. Brown has

argued that a student can learn testing should concern both. Green has distinguished among a family intelligent performance. Of course some of those who in effect make linguistic analysis of educational problems do not accept the basic premises of Analytic philosophy.

Since the resolution of semantic differences is itself a method. One may presume that the analyst would recommend it to the classroom teacher. For example the elementary teacher whose charges readily understand the assignment? "Write a story with 500 words" might stimulate thought by asking them "What is a word?" Like most notions which seem plain and uncomplicated, this one dissolves into mistakes of obscurity at some point. Is a word a sound which means something? It so then why is not a scream a word, since it warns of danger? Also what about written language? If a word is a constituent part of a sentence, then why is not a subject together with an appositive ("Ram, my best friend") a word. What about the "word from our sponsor" that lasts for five minutes.

Critical Appraisal of Analytic Philosophy

In so far as the aim of linguist is simply clearly, it is difficult not to be sympathetic unfortunately, linguistic analysis as a school of thought has been historically intertwined with logical positivism, so that those who might like to by the former without the latter are nonplussed. It is to be hoped that a sophisticated system of linguistic analysis can be unfolded which is metaphysically noncommittal.

It is too early for an objective and complete appraisal of this system of thought. It seems clear, however, that we are in its debt for providing sharpen, more explicit definition of Lazy concept, since educators, like politicians, preachers and advertising men, seem especially vulnerable to works cut loose from their moorings, we in Education should subject ourselves too much of this discipline. On the negative side it is equally clear that history will ensure the linguistic analysis's for a patronizing and high handed stance toward all other thinkers. If we are to believe them the famous philosophers Prior to Carnep or Wittgenstein were badly deluded men. The average men thought more clearly than kant, Aquinas, Schopenhauer and thus avoided become a philosopher.

Self- Check Exercise(2)

1. Which methodology have also been tackled by the analytic philosophers

(a) Instructional

(b) Normative

(c) Experimental

(d) Rational

2. All the existence there is, is laws or relations such as are revealed by

3. The philosophies of Analytics focus on means rather than on ends. **True / false**

18.4 Summary

Logical Analysis emerged as an important philosophy in the early 20th century and is still the dominant school of philosophy in most universities of the English speaking world. Logical analysis attempts to resolve philosophical disputes by clarifying language and analysing the expressed in ordinary assertions. Restating a philosophical problem in precise logical terminology, instead of everyday language, is likely to reveal its possible solution. Hence, it aims to resolve problems which emerge as a result of linguistic confusion. This philosophical movement has emerged along two lines of development. One is the advancement in mathematical logic, particularly with the development of symbolic logic by Russell and Frege in contrast to Aristotelian logic. The second line is an increasing concern towards the philosophy of linguistics, the ways in which misuse of language leads to philosophical problems.

18.5 Glossary

1. Logical analysis: Logical analysis is an instrument of interpretation to shift the interpretive focus from the purely exegetical approach towards a given text to the systematic reconstruction of a theory that concerns the issues that are discussed.

18.6 Answer to Self- Check Exercise(1)

1.(a) 2. Analytic philosophy

Answer to Self- Check Exercise(2)

1. (a) 2. Science 3. True

18.7 References /suggested readings

Aggarwal, S. (2007). *Philosophical Foundations of Education*, Authors Press, Delhi.

Watson, J. B. (1930). *Behaviorism* (revised edition). University of Chicago Press.

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Watson, J. B. (1930). *Behaviorism* (revised edition). University of Chicago Press.

18.8 Terminal Questions

1. Discuss Logical analysis Implications for Education
2. Explain Axiological Position of Analytic Philosophies
3. Write short notes on the following :
 - Analytical Philosophy
 - Metaphysical Position of Analytic Philosophies
 - Epistemological Position of Analytic Philosophies
 - Logic in Analytical philosophies

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UNIT – 19

Logical Positivism / Empiricism and their Implications for Education

Lesson Structure

19.0 Introduction

19.1 Learning Objectives

19.2 Logical Positivism / Empiricism and their Implications for Education

Self- Check Exercise(1)

19.3 Educational implications of Logical positivism

Self- Check Exercise(2)

19.4 Summary

19.5 Glossary

19.6 Answer to Self- Check Exercises

19.7 References /suggested readings

19.8 Terminal Questions

19.0 Introduction

Dear student,

Logical Positivism was a philosophical movement that emerged in the early twentieth century, primarily in Vienna, around 1922, under the leadership of Moritz Schlick. It was strongly focused on unifying science through a common language that could express all scientific propositions, often by "reducing" or "explicating" the terms of one science in terms of another (usually more fundamental) science.

The movement was influenced by earlier philosophers like Bertrand Russell and Ludwig Wittgenstein, who contributed to the ideas of logical analysis and the importance of language in understanding scientific truths. Unlike earlier forms of empiricism, such as that of David Hume

or Ernst Mach, Logical Positivism emphasized that knowledge should be based on public experimental verification or confirmation, rather than personal experience.

One of the main points of Logical Positivism was that metaphysical doctrines, such as those concerning God, freedom, or substance, were not merely false but meaningless. According to the Logical Positivists, the “great unanswerable questions” were not genuinely questions because they couldn't be empirically verified or confirmed.

This movement had profound implications for fields like ethics, aesthetics, and theology, challenging traditional philosophical discourse by focusing on the verifiability of statements and rejecting the meaningfulness of unprovable metaphysical claims.

19.1 Learning Objectives

Reading this lesson you will be able to

- Understand Logical Positivism / Empiricism and their Implications for Education.
- Explain Logical Positivism / Empiricism Implications for Education

19.2 Logical Positivism / Empiricism and their Implications for Education

Logical Positivism and the Vienna Circle

Logical positivism is the result of combining the central aspects of the positivisms of Auguste Comte and Ernst Mach with the meta-philosophical and methodological views of the analytic movement, especially as understood by the ideal-language camp. In all its forms, positivism was animated by the idealization of scientific knowledge as it was commonly understood from at least the time of Newton through the early twentieth century.

Logical Positivism is the most recent trend in philosophy. Though its parallels may be found in all times and ages in philosophy in the form of anti-speculation tendencies, it is only in the 20th Century that this philosophy has been fully elaborated and has come to dominate the philosophic scene. In the 20th Century, logical positivism came into existence with the establishment of the Vienna Circle. The Vienna Circle was a group of philosophers or scientists with philosophic inkling who met off and on under the chairmanship of Moritz Schlick, who, at the

time, was holding the chair of philosophy in the University of Vienna. The common thread binding this group together was a thorough dissatisfaction with the current philosophy, which, according to them, was non-scientific, speculative and non-empirical. They wanted to cry halt to all speculation and give a new turn to the philosophy by basing it upon science and experience. G. Weinberg in his book *An Examination of Logical Positivism* has said that “the official programme on which the Viennese Circle was first organized had two principle aims: to provide secure foundation for sciences and to demonstrate the meaninglessness of metaphysics”. Thus the aim of the founders of Vienna Circle was to show that only a philosophy based on experience and scientific methodology has any validity and that the speculative philosophy of the past was merely will-of-the-wisp and lacked all validity and veracity. They wanted to usher in a new era in philosophy wherein all speculation would be abandoned.

In the beginning, the activities of the Vienna Circle amounted to the activities of a private club and were not like an open movement, that is, during the incipient stages the philosopher of Viennese Circle debated and discussed the various issues amongst them and had not as yet formulated any positive philosophic programme. In order to propagate and disseminate their view, the members of the Vienna Circle published a pamphlet “*The Vienna Circle, its Scientific Outlook*” wherein they put forward their point of view and programme. Indeed, it was the manifesto of the logical positivism. In the early twenties, the logical positivism has had most impact on the philosophers of Vienna and Cambridge universities; but soon the movement of logical positivism swept the whole world. The philosopher whose views had maximum impact on the Vienna Circle philosophers in turning them away from metaphysics and formulating a philosophy sans Metaphysics was Ludwig Wittgenstein. Wittgenstein’s *Tractatus Logico Philosophicus* had paved way for anti-speculation philosophy. He had asserted that the traditional philosophical problems were merely verbal tricks and that philosophy must fight this “bewitchment of intelligence”.

The aims of logical positives

If we make a close examination of logical positivism, we find in it two strains; one positivist and the other negativist. On the positivist side, the aim of these philosophers was to make the foundations of the science, to rid it of the pseudo concepts of metaphysics and to lay its foundations on strictly empirical principles. On the negativist side their aims was to prove the

futility and barrenness of the traditional philosophy and condemn metaphysics as meaningless, invalid and misleading.

What they mean is not that Metaphysics is a folly or foolish but that it has no relevance because it is nonsense. If philosophy cannot deal with transcendental spheres without losing sense and with regard to facts of experience it stands nowhere before since, then what can be the proper function of philosopher. Some thinkers are of the opinion that the proper business of philosophy is to harmonize or synthesize the scientific knowledge. The science deals with particular aspects of the reality. In order to gain a general or total viewpoint we need philosophy. Thus, philosophy is the science of sciences. However, this view is unacceptable to logical positivist. According to them, the conceptions of harmony, synthesis, totality, etc., belong to the sphere of literature and poetry.

Explaining the proper function of philosophy Rudolf Carnap writes: "The proper function of philosophy is to analyze the statements asserted by scientists and study their kinds and relations". Thus the logical positivists deprived philosophy of its traditional function of being surveyor of all knowledge and determiner of what should constitute valid knowledge and to reveal to man the hidden laws of the universe. They have restricted philosophy to a narrow and technical function of evaluating the scientific assertions. According to logical positivists philosophy is to science what grammar is to language. As the knowledge of grammar does not enable us to create the language but equips us only with the rules which any linguistic expression must follow, similarly, philosophy frames the rules whereby it can be determined if a particular scientific assertion is correct or incorrect.

The conception of meaning: logical positives

The totality of language consists of propositions, and compound propositions can be analyzed into simple propositions. Simple or atomic propositions are direct reflections of reality.

Wittgenstein famously asserts, "A proposition is a picture of reality."

The key relationship in Wittgenstein's philosophy is the correspondence between a proposition and the facts it represents. A proposition is true if it accurately corresponds to the facts;

otherwise, it is false. For instance, the statement "A ripe Dusseri mango is sweet" is true because it corresponds to the fact of the nature of the Dusseri mango. On the other hand, the statement "The King of Nepal is a Muslim" is false because the king is a Hindu.

This analysis leads to the understanding that each linguistic expression, whether simple or compound, is connected to some fact of experience. If a linguistic expression fails to link to any fact, it is considered a pseudo-proposition. Pseudo-propositions do not just lack truth value; they are inherently meaningless because they cannot be verified through any fact of experience. Wittgenstein contrasts pseudo-propositions with false propositions, the latter of which do have a truth value but do not correspond to the facts. For example, the statement "Aspirin causes headaches" is false because it misrepresents the relationship between aspirin and headaches. On the other hand, "God exists" is a pseudo-proposition because there is no way to verify this statement through any fact of experience.

Wittgenstein's view on metaphysics can be understood through the rejection of unverifiable claims. Building on the empirical philosophy of Locke, Berkeley, and Hume, Wittgenstein's early work aligns with Hume's skepticism of metaphysical claims. David Hume argued that metaphysics is impossible because its principles are neither tautologies nor verifiable by experience. Immanuel Kant also dismissed metaphysics, claiming it to be outside the realm of empirical knowledge. Logical positivists, like A. J. Ayer, continued this critique, arguing that metaphysical statements, being unverifiable, are meaningless.

In contrast to his earlier work in the *Tractatus*, Wittgenstein's later philosophy, expressed in *Philosophical Investigations*, adopts a more nuanced stance toward metaphysics. Though still critical of metaphysical language, he does not dismiss it outright. Wittgenstein believes that once we see the linguistic misuses that create metaphysical problems, we can cease to regard them as real problems. In his later philosophy, Wittgenstein emphasizes that internal experiences, though real, must also be expressible and linked to objective realities in order to be meaningful. The statements of metaphysicians, being unverifiable, do not correspond to any empirical facts and thus cannot be considered meaningful expressions of experience.

Language

As has been earlier referred to there was some change in the viewpoint when Wittgenstein wrote his second book-The Philosophical Investigations. Unlike Tractates, in which he had defined meaning as the mode of verification, now he defines meaning in terms of a game or play. To imagine a language; according to him, is to imagine a form of life. Thus, language is a style of life and the activity of man is a game. The terms used in a language have some special meaning. If a word has no special meaning it is senseless. For example, the words "sky" and "flower" each has meaning and refers to something particular; but the word "sky flower" is devoid of meaning because no special meaning is inherent in it. It refers to nothing.

Applying the analogy of "sky flower" to the philosophical problems, Wittgenstein asserts that though sky and flower each has meaning, yet the syntax of two "Sky flower" fails to convey any meaning. In the same manner, the words used in asserting metaphysical problem may each have meaning but the assertion taken as a whole may be syntactically defective and therefore has no meaning. A simple example would explain the point. The metaphysical assertion: "All reality is ideal" has no meaning though each word in it is meaningful. We can only talk of this or that real object or fact but to say "All reality" makes no sense because there is nothing corresponding to all reality as we have objects corresponding to a red rose, a philosophy book, etc. In order to resolve metaphysical puzzles the philosophical usages should be, according to Wittgenstein, re-interpreted as commonsense usages of daily life. "What we do is to bring words back from their metaphysical to their everyday use." In an ideal language, according to Wittgenstein, only the words which are symbols for some real state of affairs are used. The philosophical problems crop up when we deviate from this principle and use words having no referents. The philosophical language usually immature and imperfect. This is the reason for the lack of clarity in the philosophic assertion. Wittgenstein disregards grammar. The grammar sometimes misleads and systematically misleading expressions produce in us illusion of a problem and we feel restless. Once we let reality juncture and dispel the illusion our problem vanishes into thin air. The one-sidedness of philosophy is responsible for the puzzles of philosophy. In Philosophical Investigations, Wittgenstein says that "philosophy is a battle against the bewitchment of intelligence by language". The role of philosophy is to protect us

against falling into illusions due to grammatical similarities. For example, a noun is a name of something and it follows that to every name there must correspond an objective fact.

The new role of philosophy

The elimination of metaphysics is indeed a key focus of logical positivists, particularly for figures like Rudolf Carnap. However, as you pointed out, this is not their sole concern. They are equally invested in filling the void left by the rejection of metaphysical claims with a constructive new role for philosophy. According to Carnap, this role involves analyzing scientific statements, studying the relationships and components of those statements, and understanding theories as ordered systems of statements. This process, which Carnap refers to as the "logic of science," involves two key elements: logical syntax and semantics.

Logical Syntax and Semantics

1. **Logical Syntax:** This refers to the rules governing the structure of scientific statements, without regard to their content. It's about understanding how sentences are formed and how different components of language fit together logically.
2. **Semantics:** This pertains to the meaning of scientific statements and the relationship between language and the world. It focuses on how terms in a scientific theory are connected to the facts they purport to describe.

Values and Their Meaninglessness

Carnap's stance on values is crucial to understanding his philosophical approach. He believes that values cannot be objectively studied or analyzed within the framework of logical positivism because they are not verifiable by scientific methods. For Carnap, values are the product of human interests and desires, making them inherently subjective. He distinguishes between:

- **Relative values:** These are contingent on human experience, interests, and desires. They are not universally fixed but are outcomes of personal or social preferences and needs.
- **Absolute values:** These are not derived from human experience, and in Carnap's view, they are meaningless since they lack empirical or logical justification.

Criticism of Carnap's View on Values

You've raised an excellent point about Carnap's position on values. His view, rooted in logical positivism, claims that only scientifically verifiable statements have meaning, effectively dismissing values as meaningless because they are not empirically testable. However, as you've suggested, this critique overlooks an important aspect of how values function within human understanding.

Values are not merely subjective whims but rather guiding principles that inform our worldview. They provide a framework within which we interpret facts and make sense of the world around us. For instance, our value of fairness influences how we perceive justice in society, even if justice itself isn't always something that can be precisely measured or empirically verified. In this way, values do not just reflect personal preferences but can be seen as foundational, shaping how we engage with and interpret the facts we encounter.

One way to think about this is to consider how scientific observation itself is shaped by underlying values. What questions we ask, what phenomena we prioritize, and how we frame our observations are all influenced by values. For example, values related to human well-being shape medical research, where questions of health and harm guide the direction of scientific inquiry.

Thus, values are not disconnected from facts but are intertwined with them. They are essential for understanding the *significance* of the facts we observe. Without values, we would struggle to interpret what those facts mean or why they matter. This perspective pushes back against Carnap's strict separation of meaning and value, suggesting that values are not only meaningful but necessary for a complete understanding of the world.

Carnap's Morality and Scientific Humanism

Carnap's ethical views align with what can be described as "Scientific Humanism." His three principles of morality emphasize the importance of human agency in improving the world, free from transcendental or religious assumptions:

1. There is no transcendent being responsible for human existence; human progress is based on personal effort and self-help.
2. Human beings can modify their circumstances to reduce pain and disease, leading to improvements in both personal and social life.
3. Science is the best tool for improving human life.

These principles aim to place human well-being at the forefront of moral and ethical considerations, relying on the power of science and reason to guide human progress.

Critique of Carnap's Reductionist Approach

While Carnap's contributions to philosophy—especially in logical analysis—are profound, you correctly point out a limitation of his approach: the reduction of philosophy to a tool of scientific inquiry. His view that philosophy is entirely dependent on science overlooks the foundational role that philosophy plays in shaping scientific inquiry. Without philosophy's conceptual framework, science itself would be rudderless. Philosophical analysis provides the underlying principles and assumptions that inform scientific methods, rather than simply serving as a linguistic or logical analysis of scientific language.

Moreover, Carnap's dismissal of values as mere subjective desires seems to ignore their deeper, objective role in shaping human understanding and moral judgment. By reducing them to mere outcomes of human interests, Carnap neglects their potential to be viewed as guiding principles that shape our interpretation of facts.

Complexity and Accessibility of Carnap's Theories

It seems like you're exploring a nuanced critique of Rudolf Carnap's contributions to philosophy, especially regarding his work in logical positivism and linguistic analysis. Your analysis highlights a key issue: while Carnap's theories were groundbreaking, their complexity sometimes limited their accessibility and broader applicability. This is a valid concern, especially given the abstract nature of his work, which can make it hard for non-specialists to engage with or apply his ideas in practical contexts.

Carnap's emphasis on logical structure and formal language was part of an effort to make philosophy more scientific and rigorous, but it did sometimes come at the cost of practical relevance. This duality — the intellectual rigor versus broader applicability — is central to many philosophical debates, especially in the philosophy of science.

In your conclusion, you also rightly note that while Carnap's contributions are influential, they also provoke critique regarding his treatment of values and the relationship between philosophy and science. This raises important questions about philosophy's purpose: should it be purely analytical and scientific, or should it address more humanistic and practical concerns as well?

Self- Check Exercise (1)

Fill up the gaps:

1. According to logical positivists, the meaning of a proposition is the method of its
2. Logical positivism is an early.....
3. Logical Positivism is the most recent trend in philosophy. **True / false**

19.3 Educational implications of Logical positivism

1. Logical positivism stresses that knowledge must be based on observable and verifiable phenomena. In education, this implies that teaching should focus on concrete facts and empirical data that can be observed and tested. Teachers are encouraged to promote scientific methods of inquiry and foster critical thinking by presenting information that can be verified through sensory experience or logical reasoning.
2. **Clear and Precise Language:** Logical positivists emphasize the use of clear, unambiguous language. In educational contexts, this translates to encouraging precise, well-defined terminology in the teaching of subjects, especially in scientific disciplines. The aim is to avoid vague or speculative concepts and focus on language that reflects objective reality, making the learning process more structured and systematic.
3. **Scientific Method and Objectivity:** Logical positivism advocates for the use of the scientific method in acquiring knowledge. In education, this suggests that teachers

should encourage students to develop skills in observation, hypothesis formation, experimentation, and analysis, which are central to the scientific approach. This also implies the importance of objective assessments and evaluations in measuring students' understanding.

4. **Rejection of Metaphysical Claims:** Logical positivists reject metaphysical or unverifiable claims as meaningless. In an educational setting, this means that teachers may avoid speculative or abstract topics that cannot be empirically verified. The curriculum might focus on areas where knowledge can be proven through observation and logical analysis, particularly in subjects like mathematics, physics, and other natural sciences.
5. **Integration of Logical Analysis in Teaching:** Logical positivism advocates for the use of logic and formal systems of reasoning. In the classroom, this can lead to an emphasis on teaching students how to think logically and critically, using structured arguments and avoiding fallacies. Teachers might prioritize the development of students' reasoning abilities, helping them to analyze problems and solutions in a logical, systematic way.
6. **Focus on Verifiable Learning Outcomes:** Since logical positivism is concerned with what can be empirically verified, it suggests that educational outcomes should be measurable. This implies the use of standardized tests, assessments, and other metrics to gauge students' understanding and learning progress. Teachers might focus on developing clear, measurable objectives for each lesson or unit.
7. **Disregard for Subjective Interpretations:** In line with its focus on objective knowledge, logical positivism may lead to a teaching philosophy that downplays subjective interpretations or personal opinions unless they can be supported by evidence or logical reasoning. This could result in less emphasis on subjective or emotional learning experiences in the classroom, instead focusing on objective knowledge that can be universally validated.

Aims of education. The approach described here aligns with **logical positivism** in education, which focuses on objective knowledge and empirical reasoning. It contrasts with existentialism, which emphasizes individual subjectivity and personal experience. Key aspects of this educational philosophy include:

1. **Rationality and Reasoning:** Education centers on developing intellectual abilities and critical thinking through logical reasoning.
2. **Objective Knowledge:** Knowledge is rooted in facts that can be empirically verified, rather than based on subjective experience or emotional responses.
3. **Empirical Evidence:** Learning is based on observable, verifiable facts, rather than abstract or theoretical concepts.
4. **Practical Verification:** Knowledge is validated through its practical consequences and real-world applications.
5. **Utilitarian Approach:** Knowledge is valued for its practical utility and ability to solve problems, aligning with a utilitarian perspective on the greatest good.
6. **Critical and Scientific Attitude:** Education encourages a scientific, analytical mindset, promoting skepticism and evidence-based thinking.
7. **Language Training:** Emphasis is placed on language as a tool for clear, precise communication, essential for logical reasoning and effective problem-solving.

1. **Educational method.** The educational method, particularly emphasized by logical positivism, is both logical and positive. The teacher should himself analyze propositions in knowledge and check their verification. His approach should be strictly scientific and objective. He should test hypotheses and assumptions in every field of knowledge. He should develop the power of reasoning. He should train the student in logical thinking. He should have a sense of purpose everywhere and reject everything which cannot be verified.

2. **Curriculum.** The logical positivist rejects metaphysics, religion and all such knowledge which may not be verified. Language and grammar, besides logic, find central place in logical positivist curriculum. The training in analysis of language is necessary for every student. It is only analysis which leads to clarify of thought. Religious, moral and spiritual education has no place in positivist curriculum. Sciences occupy a prestigious place in it. It rejects self criticism everywhere. All criticism must be objective. Science and scientific research, both theoretical and practical should be encouraged by the universities. The students should develop constructive imagination.

School organization. The logical positivists advocate for a philosophy that prioritizes scientific humanism, where education and knowledge are grounded in empirical evidence and logical

clarity. They argue for a shift away from tradition, conformity, and absolute values, favoring innovation and adaptability. This model fosters a collaborative environment where humanism is not fixed but relative, allowing for continuous progress in both educational and societal structures.

The educational process, under logical positivism, should be solely concerned with objective knowledge—knowledge that can be verified and tested. This emphasis on verifiable knowledge leads to the rejection of speculative, non-empirical ideas. Logical positivists assert that only logically defined concepts and valid interpretations should be accepted in the realm of education and philosophy. Their approach leads to the development of a philosophy of language and a verification principle that rejects any claim that cannot be empirically verified.

In summary, the contribution of logical positivism to philosophy is its focus on the evolution of language, the theory of truth, and the principle of verification. By maintaining a rigorous standard of verification, they strive to eliminate confusion and ensure that only scientifically validated beliefs, hypotheses, and propositions hold value in philosophical discourse.

3. Main tenets of Logical Positivism / Empiricism

1. **Verification Principle:** The central tenet of logical positivism is that a statement is meaningful only if it can be verified either empirically (through sensory experience) or analytically (through logical reasoning). Statements that cannot be verified fall into the category of meaningless or nonsensical.
2. **Rejection of Metaphysics:** Logical positivists reject metaphysical claims (e.g., questions about the existence of God or the nature of being) because they are not verifiable by either sensory experience or logical reasoning. Metaphysical statements, while not necessarily false, are seen as meaningless.
3. **Rejection of Synthetic A Priori Knowledge:** Logical positivists argue that synthetic a priori knowledge, like the example "All bachelors are happy," does not exist. This is because such knowledge cannot be verified through experience, and unlike analytic statements (which are true by definition), these synthetic statements cannot be known independently of experience.

4. **The Meaning of Words:** Logical positivists adopted Ludwig Wittgenstein's idea that the meaning of a word is determined by its use in language. A word or proposition only has meaning if it can be used to describe a state of affairs in the world, either by being verifiable through experience or being analytically true.
5. **Scientific Language and Rational Reconstruction:** The logical positivists aimed to develop a single standard language of science. This process is part of their broader goal of rational reconstruction, which seeks to clarify scientific concepts and theories.
6. **Analytic vs. Empirical Knowledge:** Logical positivism distinguishes between two types of knowledge:
 - **Analytic Knowledge:** Knowledge that is true by virtue of its meaning (e.g., "All bachelors are unmarried").
 - **Empirical Knowledge:** Knowledge based on sensory experience and observation (e.g., theories in physics or biology).
7. **Mathematics and Logic:** According to logical positivists, mathematics is reducible to formal logic. This means that mathematical truths are seen as analytic, and the theories in this domain can be derived logically.
8. **Theory of Meaning:** The core idea is that the meaning of a proposition is the method of its verification. This theory leads to the distinction between tautologies (true by definition) and contradictions (false by definition), with meaningful statements falling into either of the two categories.

The movement, which primarily involved thinkers like A.J. Ayer, Carnap, and the Vienna Circle, had a significant influence on 20th-century philosophy, particularly on the philosophy of science. However, many of the ideas have since been critiqued, particularly the verification principle, which is often seen as self-defeating or overly restrictive.

Criticism

- Logical positivism is criticized for being self-refuting.
- Positivism asserts that any statement that cannot be empirically tested is meaningless. However, logical positivism is a philosophy, and cannot be empirically tested itself.

- By its own criterion, therefore, logical positivism is meaningless. This problem is by no means restricted to positivism, but more of an issue with sweeping, universal statements in general.
- No philosophy can explain "everything," or if it tries to, it will fail to be internally consistent.

Role in modern philosophy

- While logical positivism has been almost completely abandoned as a comprehensive epistemological position, it did make some positive contributions, particularly to the philosophy of science.
- The principle it uses for determining which statements are "meaningful" can be utilized as a solution of the demarcation problem when applied in a narrower sense of obtaining scientific knowledge.
- Its importance as a major step in the development of the philosophy of science is signified by the label "post-positivist" as a description for a range of modern formulations that typically take a more pragmatic and less universalist approach.

Self- Check Exercise(2)

Fill up the gaps:

1. Aim of Education of logical positivism is precisely the opposite of

(a) Instructionalism	(b) Existentialism
(c) Logical Postivism	(d) Marxism
2. Logical positivism is criticized for being self-refuting. True/False

19.4 Summary

The logical positivist method is indeed fundamental both in philosophy and the sciences. By adhering to strict principles of logic and grammar, it ensures clarity and validity in knowledge. Scientists, through observation and experimentation, build theories based on data collection, classification, generalization, and verification. This rigorous process relies on the logical

structure of language, ensuring that scientific theories and their implications are both valid and precise.

For logical positivists, the clarity of language is essential in every form of knowledge, whether in philosophy or science. Without logical rigor and a disciplined approach to language, knowledge becomes muddled and imprecise. They advocate for eliminating confusion, verbosity, and conceptual ambiguity, which can obscure the pursuit of truth and understanding. This is why logical positivism stresses the importance of applying the rules of logic and grammar in formulating and communicating ideas.

The movement, initially focused on empirical principles, sought to redefine the role of philosophy. It criticized traditional philosophical methods that often veered into metaphysical speculation or verbal abstractions, instead aligning philosophy with the empirical and scientific approach. In this view, just as grammar is fundamental to constructing meaningful language, philosophy is crucial for ensuring that scientific theories are coherent, logically structured, and rooted in empirical evidence.

Thus, logical positivism stresses the importance of clear, systematic thinking and its application not only to the sciences but also to philosophy. It is vital for students, teachers, and researchers to understand and adopt this method to ensure clarity and precision in both their scientific and philosophical work.

19.5 Glossary

1. Logical positivism: Logical Positivism, developed by the Vienna Circle, asserts that only statements that are empirically verifiable or logically provable are meaningful. It emphasizes the rejection of metaphysics and speculative philosophy. The Verification Principle is central, claiming that meaningful problems must be solved through logical analysis or empirical observation.

2. Constructivism: Constructivism is a learning theory found in psychology which explains how people might acquire knowledge and learn. It therefore has direct application to education. The theory suggests that humans construct knowledge and meaning from their experiences.

19.6 Answer to Self- Check Exercise(1)

1.verification. 2. twentieth century philosophical movement. 3. True 4. False

Answer to Self- Check Exercise(2)

1. (b) 2. True

19.7 References /suggested readings

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19.8 Terminal Questions

1. Explain Educational implications of Logical positivism
2. Write Main tenets of Logical Positivism / Empiricism
3. Write short notes on Logical Positivism and the Vienna Circle

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UNIT – 20

Constructivism and their Implications for Education

Lesson Structure

20.0 Introduction

20.1 Learning Objectives

20.2 Constructivism and their Implications for Education

Self- Check Exercise(1)

20.3 Implications of constructivism for teaching and learning

Self- Check Exercise(2)

20.4 Summary

20.5 Glossary

20.6 Answer to Self- Check Exercises

20.7 References /suggested readings

20.8 Terminal Questions

20.0 Introduction

Dear student,

Constructivism emphasizes that learning is an active, reflective process where students build on their previous knowledge and experiences. Its implications for education advocate for teaching methods that foster active participation, collaboration, real-world problem-solving, and individualized learning opportunities. This approach ultimately aims to empower learners to take ownership of their learning and build a deeper, more meaningful understanding of the world around them.

20.1 Learning Objectives

After reading this lesson you will be able to

- Understand Constructivism.
- Explain Constructivism Implications for Education.

20.2 Constructivism and their Implications for Education

What is constructivism?

- through experiences and reflection. Learning is a process of constructing knowledge, not just absorbing information.
- **Knowledge Construction:** Rather than passively receiving information, learners interpret and integrate new knowledge based on their previous experiences, adjusting their existing mental frameworks (or "schemas") when they encounter new information.

Key Principles and Teaching Practices:

- **Active Techniques:** Teachers should encourage activities like experiments, real-world problem-solving, and reflection, which engage students in constructing knowledge.
- **Role of Teacher:** The teacher is a guide or facilitator, helping to uncover students' prior knowledge and assumptions, and ensuring that learning activities build upon them.
- **Collaborative Learning:** Constructivism emphasizes group learning, where knowledge is co-constructed through social interaction, rather than individual competition.

Jonassen's Eight Characteristics of Constructivist Learning Environments (CLEs):

1. **Multiple representations of reality** – Present different perspectives to avoid oversimplification.
2. **Knowledge construction over reproduction** – Focus on how students create knowledge, not just memorize facts.
3. **Authentic tasks** – Use real-world problems to make learning more relevant.
4. **Real-world learning contexts** – Engage students in tasks that mimic real-life situations.

5. **Reflective practice** – Encourage students to reflect on their experiences to deepen understanding.
6. **Context-dependent knowledge** – Recognize that learning is often dependent on its context.
7. **Collaborative knowledge building** – Encourage collaboration instead of competition.

Key Figures in Constructivist Theory:

- **Jean Piaget:** Known for his work on cognitive development and schemata.
- **Lev Vygotsky:** Contributed the idea of social interaction and cultural context in learning.
- **Jerome Bruner:** Advocated for discovery learning and the importance of scaffolding in learning.
- **John Dewey:** Emphasized experiential learning and the role of reflection.

Constructivism vs. Objectivism:

- **Objectivism** (often associated with behaviorist theories like those of B.F. Skinner) assumes that knowledge is an objective reality that can be transmitted directly to learners. In contrast, constructivism emphasizes that learners actively construct their own knowledge.

Misconceptions About Constructivism:

- It's often mistakenly thought that constructivism requires students to "reinvent the wheel." In reality, it encourages students to understand concepts deeply by exploring and testing their own hypotheses, rather than simply repeating what has already been discovered.

Implementation:

- **Shared authority:** In a constructivist classroom, both teachers and students share authority and responsibility in the learning process.
- **Small heterogeneous learning groups:** Learners from diverse backgrounds and abilities work together, fostering collaboration.

In essence, constructivism is a philosophy of learning that encourages active, authentic, and social learning experiences. By engaging with new information and reflecting on it in context, students not only learn content but also develop critical thinking skills that can be applied beyond the classroom.

Self- Check Exercise(1)

1. Who is the pioneer of Constructivism?

- (a) Vygotsky
- (b) Bruner
- (c) Piaget
- (d) Montessori

2. Constructivists believe that a person learns best when he/she is:

- (a) Given the objective up front
- (b) Actively engaged
- (c) Working alone
- (d) Has gotten enough sleep

20.3 Implications of constructivism for teaching and learning

1. **Teachers as Facilitators:** Teachers guide, support, and model learning instead of merely delivering content.
2. **Learning as a Mental Adjustment:** Learning is about adapting our mental models to make sense of new experiences.
3. **Complex Problems:** Instruction should involve complex problems that don't have simple, right-or-wrong answers.
4. **Context Matters:** A student's personal knowledge and context play a vital role in learning.
5. **Student-Centered Assessment:** Students should help define the criteria for evaluating their work.
6. **Teacher Expertise:** Teachers have more expertise, and while they guide, they also provide structured activities to avoid students "muddling around."
7. **The Importance of Background Knowledge:** Background knowledge is essential for student learning—facts need to be taught to help build that foundation.

- ## Self- Check Exercise (2)

(a) Positivism

(c) Sociological theory. (d) microeconomics

2. Constructivism is a learning theory that suggests learners construct their own understanding of a subject by actively engaging with the material rather than passively receiving information.

True / false

3. Teachers act as a facilitators, supports, guides and models of learning **True / false**

20.4 Summary

Piaget highlights the role of the interaction between experiences and cognitive structures in the creation of new knowledge. Vygotsky underscores the significance of social interaction and cultural influences on learning, noting that peers play a vital role in the assimilation and accommodation of knowledge. Dewey advocates for inquiry-based learning and emphasizes the importance of connecting classroom activities to real-world experiences. In the constructivist framework, learners take responsibility for their own learning, while instructors act as facilitators, guiding the process. While constructivism has its limitations, it offers learners the opportunity to reach higher levels of understanding and problem-solving than traditional methods may allow (Jonassen, 1993).

20.5 Glossary

1. Constructivism: Constructivism is a learning theory in psychology that explains how people acquire knowledge and learn through their experiences. It suggests that learners actively construct their understanding and meaning of the world by interacting with their environment and reflecting on their experiences. Rather than passively receiving information, individuals build upon their prior knowledge, making sense of new information based on what they already know.

20.6 Answer to Self- Check Exercise(1)

1. (c) 2. (b).

Answer to Self- Check Exercise(2)

1.(c) 2. True 3. True

20.7 References /suggested readings

A.J. Ayer (ed.): Logical Positivism, New york, The Fress Press, 1959

Aggarwal, S., (2007), *Philosophical Foundations of Education*, Author Press, New Delhi.

C.W. Morris: Logical Positivism, Pragmatism and Scientific Empiricism, AMS Press, Newyork, 1979

Dr. Y.K. Singh. (2008). *Philosophical Foundations of Education*, APH, Publishing coop, pvt.Ltd.

Dr. Shukla; Parihar& Singh.(2014). *Philosophical and Sociological Foundations of Education*, R. Lall book Depot.

Dr. Sodhi & Aruna Suri (1998).*Philosophical and Sociological Foundations of Education*, Bawa publication, 4141, Urban Estate, Phase II, Patiala-177002.

20.8 Terminal Questions

1. What do you mean by constructivist? What are the characteristics that differentiate constructivist learning environments ?
2. Explain Implications of constructivism for teaching and learning
3. Write short notes on constructivism.

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SAMPLE QUESTION PAPER

M.A. (Education) 2nd SEMESTER (only ICDEOL)

PAPER – EDUCC105

COURSE: PHILOSOPHICAL BASES OF EDUCATION (WESTERN)

TIME DURATION: 3 hrs.

THEORY MARKS: 70

Note: Section **A** is compulsory. Answer to short questions should be completed in around 80 to 100 words each. Answers to long answer type questions should be completed in around 800 words. Attempt one question each from the Sections **B, C, D and E**.

SECTION- A

Q. 1 Following questions from (i) to (vi) are compulsory and carry one mark each:

- (i) 'Family' is the oldest and the most Important;
- (a) Formal Agency (b) Non-formal agency (c) Informal Agency (d) none of these
- (ii) Kindergarten means;
- (a) Garden of boys (b) Garden of Girls (c) Garden of Children (d) Garden of Roses
- (iii) Aristotle said, Creation of a sound mind in a sound body. True / False
- (iv) The knowledge of the nature of the teacher is at once very useful and essential. True / False
- (v) Who says, "*Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side life while the later is the active side*"?
- (a) Dewey (b) Adam (c) Ross (d) Connor
- (vi) In-formal education includes -----

Following short answer type questions from (vii) to (x) are compulsory and carry two marks each:

- (vii) What do you understand by the term “Philosophical Bases of Education”?
- (viii) Briefly explain the formal Education in India?
- (ix) What do you understand by Realism?
- (x) Explain Empiricism and Constructivism.

SECTION- B

- Q2. What do you mean by the term ‘Education’? Explain Aims, Objectives and Functions of Education .(14 Marks)
- Q3. Explain Formal, Informal and Non-Formal Education with examples. (14 Marks)

SECTION- C

- Q4. Compare and contrast the educational philosophy of Idealism and Naturalism
(14 Marks)
- Q5. Mention a few contributions of Pragmatism and Existentialism philosophy to educational thought and practice.
(14 Marks)

SECTION- D

- Q6. Mention a few contributions of Friedrich Froebel philosophy to educational thought and practice.
(14 Marks)
- Q7. Mention a few contributions of Jean Jacques Rousseau’s philosophy to educational thought and practice.
(14 Marks)

SECTION- E

- Q8. How has Marxism contributed in introducing radical philosophies and state the educational implications of Marxism.
(14 Marks)
- Q9. Explain Implications of constructivism for teaching and learning. (14 Marks)