
UNIT 8 BASES OF EDUCATIONAL AIMS AND GOALS

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8.1 INTRODUCTION

In Block-1, we studied that there are a variety of aims of education such as character development, citizenship training, social efficiency, complete living, modernization, national development, universal brotherhood etc. A student of education should know the conceptual and contextual bases of these aims. What do we understand by an educational aim? Why do we need educational aims? What are the ways in which aims influence educational processes? How are aims determined? How do various disciplines contribute to the determination of educational aims? What have been the aims of education in independent India and how have they been arrived at? These and related questions should be addressed in a study of educational aims. The aims of education influence schooling and classroom processes in very deep ways. The whole educational process is influenced by the aims of education. The interface between external dynamics, internal functioning of education and aims needs to be appreciated. In this unit, we will highlight the questions and concerns pertaining to aims of education.

8.2 OBJECTIVES

After going through this unit, you should be able to:

- discuss the interface between the aims of education and the goals of personal, community, social, national and global life processes;

- distinguish between aims and objectives in education;
- explain the significance of educational aims in day-to-day functioning of schools and classroom management;
- discuss the contribution of a variety of forms of knowledge to the determination of educational aims;
- point out the logic of classification of objectives of schooling; and
- critically examine the contextual significance of educational aims in independent India.

8.3 MEANING, NEED, SIGNIFICANCE OF AIMS IN EDUCATION

Let us discuss the meaning, need and significance of education.

8.3.1 Meaning of Aims in Education

All human activities can be classified as those with aims or those, which are aimless. By and large, one can discover an aim or a purpose in human activities. That is why it is observed that man is purposive by nature. There can be illustrations of activities, which are aimless. Refugees wandering in search of shelter and peace without knowing where they get it, mentally deranged persons engaging in mad behaviour, children behaving like monkeys and destroying valuable articles can be illustrations of aimless activities. But a cynic can discover aims even in these activities. He may discover that the search for security itself may be an aim of a meaningless wandering of a refugee; a search for emotional balance may be the purpose of a madman's action or a child's destruction. Like this, one can try to find a meaning and an aim in all human activities. But let us be concerned with activities, which are acknowledged as purposeful. A purposeful activity can be defined as one, which comprises three stages. It has a beginning, an end and an intervening process. John Dewey (1915) defines an aim thus: "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process." Note that there are two terms in this definition viz; orderly and ordered. Orderly activity means a systematic activity, which may be sequential or multi-sequential. There should be internal consistency and coherence in the activity. Ordered activity means that which has a direction. Direction is felt at each successive step. An aim, therefore, is a systematic activity, which is carried out with a sense of direction at each stage. An aim means a foresight of the outcomes in advance, of the end, the consequences, and the fruits of action. The sense of direction is to be felt, experienced and discovered at each stage from curriculum planning, organisation, provision and through its monitoring by means of periodical, terminal and follow-up evaluation. It should be in view in planning and management of all educational processes within a system. Organic and functional linkages should be discernible right from policy making through all levels and into all levels down below including classroom processes and even informal social relationships between the teacher and the taught. Critical philosophy in its classification of "aims of education" suggests that aims are not ends that are extrinsic to what we actually do in schools and classroom. They refer more to principles of educational procedure than extrinsic end points.

8.3.2 Need for Educational Aims

According to Dewey (1915), "To have an aim is to act with meaning, not like an automatic machine". Every activity ought to have a meaning, which fits in progressively into a larger framework of meaning. It is only an idiot or an abnormal person who engages in a meaningless activity, who is not aware of the probable consequences of

his actions, who is not able to relate his activities to other's activities. Aims are necessary to make life meaningful, purposeful and free of anxieties about the consequences of actions. There should be a meaning for all our educational activities. If a child attends a school for over 200 days in a year and continues like this for 5 or 8 or 10 years, then the child should learn something of value, which is commensurate with the length of attendance at school. Value-realisation is defined and judged against the background of the aims of education. An examination of discrete educational activities including day-to-day school experiences for children form the view of their values, their contribution to programme objectives and in turn to purposes of the school, aims of education and goals of life will lend meaning to the work in which they are engaged. Such an intellectual analysis and its spread in terms of awareness among pupils, teachers and other school authorities will lead to a high level of involvement, commitment and work-discipline in the school environment. This exercise shall facilitate economy of resource-use including time-use and efficiency in work. It shall automatically lend a reality-orientation to educational activities. Hence, in view of economy of use of resources including time, efficiency in work and value-orientation to school/educational activities it is necessary to set the aims of education.

8.3.3 Significance of Aims in Education

How do the aims of education help an educational system? How are they important/significant for educators? What are the functional relationships between the aims of education and other several concerns in the processes of life and education? These questions constitute the concerns under significance of educational aims.

The physical, natural/biological and social universes around us constitute the context of human life. There is variety and complexity in human life. It is human nature to find out, discover and understand the dynamics of this timeless and vast expanse of the universe. Human beings try to locate themselves in this wide, subtle and complex schemata-the universe around. This has been the concern across generations of human civilization. In doing so, several thinkers have tried to relate themselves and their existence to certain FORCE/ENERGY/SPIRIT(s) which are beyond the observable, perceptible, transparent and concrete ken of experience and knowledge systems. They have interpreted the meaning of life in terms of the efforts to understand, internalise and integrate with this metaphysical reality. Just as one experiences a 'self', an inexplicable force or energy within us which propels us into understanding, thinking, doing, living and being, they speculate that there should be a FORCE or ENERGY, a universal SELF which must be behind the functioning of the universe and beyond the purview of commonsense understanding. Understanding this SELF and becoming one with it would constitute the ultimate goal of life, the ideal of life.

There are also a section of intellectuals, thinkers, philosophers who would not believe that there can be any reality behind/beyond this universe. Life, which can be comprehended by everyday experience, commonsense perceptions and human thought, is the only reality, both immediate and ultimate. So all goals of life should be within this universe and across the span of human life.

There is another section of thinkers who are quite skeptical regarding the setting of any goal for life either within this universe or outside. They believe that life has to be lived moment to moment. Life is full of uncertainties and it is immature to set goals for an unpredictable future.

Thus, there are a variety of views about life and the universe around us and correspondingly the goals of life.

Just as individuals contemplate about goals of life, even communities, societies and Nation States set for themselves community/societal/national goals. These goals reflect the collective thinking of the people. National development, good citizenship, discipline in public life, development of scientific temper, tolerance, humanism, universal reason,

promotion of justice, equality, freedom and brotherhood, modernisation, industrial development, balanced regional development, love of fellowmen and compassion are illustrative of community/societal/national goals of life.

Irrespective of the position taken by individuals or communities regarding the nature of goals in life, the fact that needs to be recognised about human life is that there are goals to be realised. The question that assumes significance would now be, if there were goals of life/in life, how are they to be realised? Are there any tried and tested reliable, dependable, demonstrated tools, instruments and techniques for the realisation of goals of life? In response to these questions it is to be noted that education is the chief instrument for the realisation of the goals of life.

Education has been viewed from a variety of angles alongwith variation of nature of goals of life. Goals of life are derived through an analysis of an individual's interface with the physical, biological and social universe, the concerns of a community, a society, a nation and the global civilisation. Education is a means, a tool, a peaceful/non-violent instrument to realise the goals of life. Nunn (1920) has observed "Educational aims are correlative to ideals of life."

There are a variety of goals in life. Self-realisation, social efficiency, good citizenship, global fellowship, cultural transmission and regeneration and pursuit of truth are illustrative of such goals. Educational aims are derived from the goals of life and realised through corresponding educational processes. It is this view of education, which had led 17th century philosophers like John Locke to look at education as a preparation for life and 19th century philosopher/scientist Herbert Spencer to look at it as 'Complete Living'. John Dewey went a step ahead and declared that education is not a preparation for life, but life itself.

The aims of education are significant to human life as they are the chief instruments for the realisation of the goals of life. They are also equally significant for education from within. Aims determine the nature of educational processes right from curriculum construction to student/school evaluation. They serve as the ultimate yardsticks for examining the accountability of expenditures and efforts in education.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

1. What do you understand by an 'aim' in education?

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2. Why do we need aims in education?

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3. How are the aims of education significant for educators?

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8.4 AIMS OF EDUCATION AND OBJECTIVES OF TEACHING

8.4.1 Distinction between Aims and Objectives

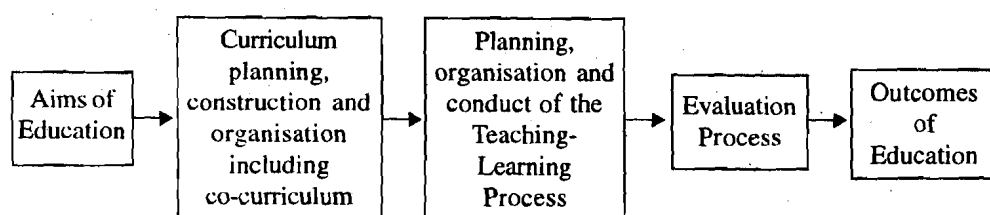
In educational literature, often we come across terms such as goals, purposes, aims and objectives. These are used interchangeably in day-to-day, casual, informal conversation. But there are important differences in their technical usage. 'Goal' is a term used in regard to life in general. Goals are set for a long duration, may be a full life, and the terminal stages of life. Goals are used interchangeably with purposes of life. While goals are abstract and too general in nature, 'purposes' are concrete and facilitate directions for life.

'Aims of life' and 'aims of education' are distinct from each other. While aims of life can be specific in contrast to goals of life, aims of education are too general in nature. For instance, a young boy/girl may respond to a question: 'what is your aim of life?' by saying: 'I want to become doctor/an engineer/a pilot officer/an army general and the like'. However, when we refer to a life-process in general, we refer to aims of education. To give an example, aims of education are too general in nature. They influence educational processes at all stages.

Objectives are normally referred to in the context of a planned programme of teaching. They are highly specific in nature. They are used while framing a lesson plan, designing a programme of instruction, charting out the contents of a curricular programme. Hence, it is essential to distinguish between aims of education and objectives in education. M.Eraut distinguishes the terms as follows: "The term 'objective' is frequently used by educators and laymen as a synonym for 'goal'. Sometimes it can be replaced by 'aim' or 'intention' without appreciable loss of meaning. However, it has also come to acquire a more technical meaning, whose significance is not so readily apparent to those unfamiliar with its use in the literature of education. In this more specialised sense, it normally refers to the intended and pre-specified outcome of a planned programme of teaching and it is expressed in terms of what it is hoped the student would have learned. The two usages are often distinguished by either referring to general objectives (goals) or to specific objectives (intended learning outcomes)." To give an illustration, if 'good citizenship' is an aim of education, an objective of teaching a course in civics on citizenship could be to 'promote environmental awareness' in children or more specifically to develop in them an appreciation of eco-diversity, to develop an attitude in them to refuse to use plastic or other articles which cannot be recycled, to efficiently use water and electricity in their houses, etc. A functional distinction should be made between aims of education and objectives of educational processes including classroom teaching. It is such orchestration which shall lend meaning to educational activities.

8.4.2 Relationship between Aims, Objectives and other Educational Processes

Just as aims of education are instrumental to goals of life, objectives of education are instrumental to educational aims. The following diagrammatic presentation is intended to indicate the functional relationships at various major stages in the educational processes:



The student of education has to appreciate these complex as well as subtle relationships between the specific activities, events, happenings, experiences and interactions in school life and classroom processes that set themselves in a systematic path leading to aims of education and eschew those processes/activities which do not contribute to the objectives of a school, aims of education and the goals of life.

The outlook for specific, concrete, transparent and accountable results from the schooling/classroom processes became so intense in the 1960s that some educators wanted to build-in minute, detailed observable behaviours that can result from teaching-learning and schooling experiences. Mager (1962) strongly recommended the discontinuation of the style of statement of teaching-learning objectives in preparation of lesson-plans that was in vogue during the 1950s. The call was for a shift from such statements as, "the student will 'know'/'understand'/'appreciate'", towards; "the student will identify, distinguish, give reasons, compare, give illustrations etc". That is, the shift is from structural correlates of the outcomes of teaching to the behavioural correlates. The shift is from nouns to action-verbs. Research on objectives thereafter was directed towards identification of specificities and levels of classification of these specificities.

Objectives of education are also classified as enabling and terminal types. The merits of such classification depend upon the time-frame within which the objectives are realised and their organic linkages within the educational processes. The terminal for one process can at the same time be treated as enabling for the next process. With this understanding, we shall try to examine the use of objectives in various stages of education. Curriculum development is normally attempted by dissecting the curriculum into various components of knowledge and behaviours and identifying objectives with which inclusion/exclusion is made. In child-centred, nature-centred teaching-learning processes it is difficult to arrive at specific objectives. Objectives in the form of learning outcomes emerge from the process. The process will not be organised according to specific objectives. Play-way technique of teaching is an example in this regard. Heuristic methods of teaching, Suchman's Inquiry Training Model of teaching are other illustrations wherein objectives are not pre-set though stocktaking of outcomes is taken up.

Objectives are also used in writing lesson-plans by teachers for regular classroom instruction, for designing instruction in laboratory situations of learning, in framing unit plans, in evaluation of outcomes of learning through objective-type tests and examinations. Mastery of learning techniques and designs for the same such as Programmed Learning use objectives heavily. Among the variety of testing techniques used in student-evaluation, criterion-referenced tests heavily rely on objectives. It is also to be noted that a variety of rich learning experiences are acquired by children in co-curricular activities in schools and informal interactions with teachers for which either objectives are not clearly identifiable or time-consuming and meaningless to identify. Many a times it may be advantageous to adopt qualitative approaches for influencing student behaviour and evaluating the same rather than quantifying in precise and specific behavioural terms the objectives of the same. Emotional, social and moral development of children defies perfect delineation of objectives in terms of behavioural correlates. A large measure of success is possible in regard to scholastic activities and cognitive abilities. It is also to be noted that objectives are of value in measuring, interpreting and judging the accountability of school systems and classroom processes.

8.4.3 Taxonomy of Educational Objectives

A movement began in the 1950s, which looked at aims of education as being nebulous, amorphous and as vapours in thin air. A need was felt to crystallize them and concretize them in such ways as to render them as guides for action and as facilitators of specific plans of action. A dissection of all educational activities began in this direction. The purpose of this dissection was to analyse, identify, classify and cluster similar activities,

which contribute towards realisation of general aims of education. One such pioneering effort which became popular all over the world was made by Benjamin Bloom (1956). Writing about Bloom's taxonomy, Landsheere (1985) observes: "This taxonomy was enthusiastically received by teachers, educationists and test developers because it offered easily understandable guidelines for systematic evaluation of cognitive processes. This taxonomy had also a definite influence on curriculum development and teaching methods for the same reason: it emphasised processes rather than content matter and helped determine a proper balance between lower and higher cognitive processes." Bloom's work was followed by a number of other educators covering various domains of behaviour apart from cognitive domain such as those within affective and psychomotor domains. Taxonomies by Guilford, Gagne-Merrill, Gerlach and Sullivan, De Block, Krathwohl, Ragsdale, R.H. Dave, Simpson, Harrow and Kibler are worthy of mention herein. Bloom's taxonomy comprised six cognitive levels: Knowledge, Comprehension, Application, Analysis, Synthesis and Evaluation.

Sometimes there are problems of classification. For instance, development of the ability to make moral judgements in children poses a problem. Whether it should be classified under cognitive domain as it involves thinking or under affective domain as it implies a feeling; an orientation towards the good and the desirable behaviours is a case in point. The taxonomy of educational objectives developed by the NCERT has classified it under affective domain. Barring such debatable issues, it is worthy of attention that taxonomies have been helpful in concretising the thinking of educators, educational administrators, curriculum planners, test constructors and specifically the classroom teachers and teacher educators. They function as a bridge between verbose, grand, abstract educational ideas and micro-level experiences organised by a school/classroom teachers for their students.

During 1990's Lorin Anderson, a former student of Benjamin Bloom, with the help of a team of cognitive psychologists, revisited Bloom's taxonomy with a view to examining the relevance of the taxonomy of educational objectives developed by Bloom and his associates. Let us look at Anderson's Revised Taxonomy as opposed to Bloom's Original Taxonomy in the Figure 8.1.

Bloom's Original Taxonomy	Anderson's Revised Taxonomy
Knowledge	Remembering
Comprehension	Understanding
Application	Applying
Analysis	Analysing
Synthesis	Evaluating
Evaluation	Creating

Fig. 8.1: The Original Taxonomy and the Revised Taxonomy.

A detailed form of the Anderson's revised taxonomy of educational objectives and its broad categories and sub-categories is presented in Figure 8.2.

Category	Sub-categories
REMEMBERING	Recognizing Listing Describing Identifying Retrieving Naming

UNDERSTANDING	Interpreting Exemplifying Classifying Summarizing Inferring Comparing Explaining
APPLYING	Executing Implementing Carrying out Using
ANALYSING	Differentiating Organizing Attributing Comparing Deconstructing
EVALUATING	Checking Critiquing Judging
CREATING	Generating Planning Designing Producing Constructing

Fig. 8.2 : Detailed Form of Anderson's Revised Taxonomy of Educational Objectives.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

4. Distinguish between aims and objectives of education.

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5. Delineate the functional relationship between aims of education and educational processes.

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6. What do you understand by Taxonomy of Educational Objectives?

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8.5 DETERMINATION OF EDUCATIONAL AIMS

8.5.1 Determination of an Inter-disciplinary Exercise

We have learnt under section 8.3.3 that aims of education are co-extensive with the goals of life. Human life, individual/societal/civilisational, is a highly complex phenomenon. It has also a highly intricate interdependence on the universe around. Understanding the physical/biological/social universe and living in harmony with it is essential for human survival. That will also be a goal of life. Several disciplines of knowledge contribute to our understanding of the engulfing universe. It is difficult/impossible to comprehend the universe around us and the life processes within using the tools of understanding of any single branch of knowledge. Life/the universe has to be looked at in its entirety from a holistic perspective. Several branches of learning contribute to this holistic perspective. They are, in varying degrees of contribution, the various branches of Sciences, Social Sciences, Humanities, Language and Literature, Mathematics, Measurement Sciences and Philosophy. Of all of them, the human sciences are of specific relevance to goals of life. Aims of education are influenced by all branches of knowledge and especially the human sciences. Hence, determination of educational aims is an interdisciplinary, multi-disciplinary, meta-disciplinary, cross-disciplinary exercise.

8.5.2 Sources of Inter-disciplinarity

Several disciplines of knowledge contribute to the understanding of the universe around, the life therein and hence the aims of education. Let us examine the interface between the variety of disciplines and aims of education.

- **Philosophy:** Philosophy has been defined in a variety of ways. Philosophy provides a comprehensive picture of the universe around us (S.V.P.Henderson); it examines the ultimate principles and laws that regulate the universe (Brubacher); it is a love of knowledge of the surrounding universe and wisdom in life (Plato); it is a guide to a way of life (S. Radhakrishnan); and it is also an examination of the recurrent problems faced by humanity (John Dewey). In its efforts to "seek connected truth about all available experience" philosophy operates in different modes – speculative, normative and analytical/critical. In the sphere of education, philosophy has presented a grand vision of education and educational utopias for their realization. The educational aims of great educational thinkers were rooted in their metaphysical views about man, his possibilities and destiny. Normative philosophy is concerned with values-moral and aesthetic norms, standards and guidelines for the conduct of human affairs. These are the prime determinants of the ends (aims) and means of education. In its critical phase, philosophy functions as an activity of classification and criticism of educational concepts, theories, and assignments. Critical philosophy has shown that educational activities are not to be looked upon as 'ends' extrinsic to what we actually do in schools and classrooms. It implies that something worthwhile – knowledge, character, freedom, and self-realization is being intentionally transmitted. Aims draw attention to the processes that we adopt in education.

- **Psychology:** Apart from several other concerns, psychology throws light on children's motivation to learn, their differentiated abilities, aptitudes, needs, interests, rhythms of growth and development and individual differences. All these have a bearing on the aims of education. Objectives of education need to be age-specific and orchestrated with the matrix of growth and development of children. They have to be fine-tuned to individual differences among children. A study of psychology would facilitate this process of adjustment of the curriculum/specific objectives to learners.
- **Sociology:** Education is a tri-polar process. While the child and the school constitute the two (vertices) of this triangle, the community/society represents the third vertex/pole. The function of education is the transmission of refined culture (J.S. Mill). The community has several expectations from the school. In fact, the school is looked at as a social invention that serves a social need. Customs, traditions, refined beliefs; values, taboos, mores, morals and behavioural norms of a community are promoted by a school. The development of capacities in this direction for education is contributed by a study and understanding of society, which is the subject of sociology of education.
- **Anthropology:** Invention of the steam engine facilitated long distance navigation, discovery of new lands and, of course, colonialisation. Discovery of new lands also exposed the civilised world to the life and society of innumerable tribal populations. Over the years, a systematic study and understanding of the tribal people and societies also emerged. By the end of the 19th and early 20th centuries, the study of tribal cultures got a firm standing in the pursuit of knowledge and knowledge systems. Personality development in tribal cultures attracted attention of researchers. The contribution of the community in building up peace-loving, non-violent, friendly, honest, co-operative and democratic persons in tribal cultures in contrast to the development of aggressive, dominating, selfish, greedy and autocratic persons became the subject of intellectual pursuits. In this context and framework, child-rearing practices of tribal communities and their effects on personality and behaviour of children became the foci of interest. As balanced personality development of children is a significant aim of education, the insights, messages and learning from anthropology assume significance in the determination of educational aims.
- **History:** A peep into the past will always remind us that though the times have changed, the problems and concerns of today are not very much different from those faced by our ancestors, across time and space. Many a times we discover that the problems of today had a genesis in the educational policies of the past and they have continued as time passes. For example, at a time (in the 1850s in India) when there was hardly any industrial development, college/university education turned out graduates fit for white-collar jobs. The BA/BSc degrees became popular over time. But by 1956, the Indian nation adopted a plan of industrialisation of the Indian economy. The path of industrialisation required a large variety of middle level skills that can be produced by technical and vocational education. There has been phenomenal progress in industrialisation in the last four decades. Still technical/vocational education has not picked up in this country. The demand for general graduate higher education has not come down. The limited success of vocational education in India is a historically evolved problem. Likewise, there is a history of compulsory primary education, lessons to be learnt from the failure of basic education, history of local-self government, management of education and the like. A lot of deadwood in education can be removed through historical analysis. In this way, aims/objectives of education can be made contextual, relevant to the times and vetted with the wisdom of the past. There is an adage that 'If you do not study history and learn lessons from the past, then you have to suffer the consequences of the repetitions of mistakes of the past.' Hence, history of education has immense value for defining and redefining the aims of education.

- **Economics:** Resources available for education is a significant parameter in the realistic determination of aims. There is no use in setting unrealisable aims of education. Fine-tuning of aims and target setting depends upon resources. To illustrate, the Constitution of India set for itself in 1950, the aim of universalisation of primary education by 1960. Even after 55 years from the year of adoption of the Constitution this has continued to be a drifting goal. Apart from other constraints, resource allocation has been a chief problem in this context. Resources can be from the State, from the community, from philanthropy, from the users and international agencies. Identification of resources is essential in delimitation of aims of education. It will add to the efficiency of a system of education. There are a host of issues and concerns in Economics of Education/Educational Planning and Management, which contribute, richly to the determination and redefinition of aims of education.

- **Political Science:** Education empowers people. It gives them a sense of freedom and builds their capacities for participative management of society and the State. Politics is the art and science of Statecraft. National policies of education that encompass the aims of education are defined through political processes. Dynamics of policy-making and policy analysis are skills, which are essential for an advanced student of education. Further, education is a public service. Administration of this public service on proper lines is a requirement for economy of resource use, efficiency, pursuit of excellence and several other intermediary objectives of education, which contribute, to the realisation of aims of education. Educational administration and management gets enriched by an understanding of the basics of political science.

Education within a country gets enriched with an understanding of the policies, practices and methods of education in other countries. Education in every country helps it realise its political goals, public purposes and national policies. The problems of education across the countries may be similar and comparable. But the ways in which each country solves its problems may be different. There are several lessons to be learnt from other countries. Comparative education would address these concerns. Political science also contributes to comparative education and the ways in which aims of education are set and realised in different nations of the world.

- **Geography:** The aims of education are both general and region-specific. Specifically, the objectives of education and target setting need to be region-specific for them to be realistic and meaningful. There are regional diversities in developmental levels of education and the problems therein. A study of geography would contribute to the understanding of regional diversities and fine-tuning of aims.

Science and Technology, Mathematics/Statistics, Literature also contribute to the determination of aims of education. They are not discussed in detail here.

8.5.3 Criteria of Sound Educational Aims

How do we judge whether the aims of education as stated in national policy documents are sound, desirable and worthy of pursuits? The following criteria would be useful in this direction.

- Aims must emerge out of existing conditions. The social, economic and political conditions of a given group of people at a particular point of time must be kept in view while setting up the aims of education. To illustrate, the Secondary Education Commission, which submitted its report in 1952, had advocated the development of citizenship as an important and immediately significant aim of secondary education. This was a befitting aim for the existing conditions as India had just then achieved independence and declared itself as a Republic; it was necessary

to build up an enlightened, socially and politically conscious citizenry. But by 1966, when the Education Commission submitted its report, it gave utmost importance to national development and to the solution of existing problems such as lack of self-reliance on the food front, unemployment and population control. In the 1980's, even after nearly 4 decades after independence, primary education has not been universalised in this country and illiteracy is very high. Hence, the National Policy on Education, 1986, kept universalisation of elementary education on top of the national agenda of educational aims. As such an aim of education in the present times should keep track of the contemporary social, economic and political problems.

- The aim should be only a plan of action, a tentative sketch, and a blueprint. It must be flexible in character. One must be able to moderately deviate from it if necessitated by changing social, economic or political conditions. If an aim is exclusively dictated from outside, the educational system tends to be rigid. External dictation, if required, must provide a broad framework of action only. Aim must be experiential in character; hence constantly evolving as it is tested in action.
- The aim must be founded upon the activities and needs of the given group of individuals to be educated. That is, it must depend upon the psychology of learning and development.
- The aim should be defined, as far as possible, in operational terms. It should not be stated in a very general and abstract way. It should lend itself to conceiving and formulating definite steps for its realisation. For instance, if it is said that the aim of education is to lead towards the 'Good Life' or assist in 'Complete Living', and left at that, it would lead to confusion when a group of people try to formulate steps for realising the aim. There would be no general agreement about the concept of the aim.
- The aim should reflect the individual and social aspirations of the people. It must be related to the life, needs and aspirations of the people. For example, the aspiration of the Indian people as declared in the constitution is to establish a democratic, socialistic, secular republic; it is to achieve growth with social justice. The Constitution has defined through various articles and clauses the meaning of these terms. So education is a powerful means to realise the aspirations of the people as laid down in the Constitution. The aims of education should reflect the aims of national, social and individual life. Take another illustration. The aim of individual life, at its minimum, is to have a decent subsistence, successful social life and happy domestic life. Education must enable the individual to realise this aim.
- Aims of education should reflect and include the long-term, permanent, core goals and values of life as well as nation/community/region specific goals of life. An understanding of the secrets of the physical/biological universe around us, the truths of life and universe around us, freedom and self-realisation and the like should be as much of value as citizenship, social service, communicative abilities, appreciation of folk culture and the like.

Check Your Progress

Notes: a) Write your answers in the space given below,

b) Compare your answers with those given at the end of the unit.

7. How are the aims of education determined?

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8. Identify the sources of inter-disciplinarity in education.

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9. Mention the criteria, which enable us to judge the soundness of educational aims.

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8.6 INDIAN PERSPECTIVE

Every national system of education has its own aims of education. These aims also go on changing in tune with the changing life-processes of a nation. It is through such timely changes that the vigour, vitality and verve of education are kept alive. It is essential to know as to how this orchestration has taken place in India.

8.6.1 Contextual Analysis of Educational Aims in India

The Indian State acquired the opportunity to decide about its own educational system, its policies, aims, curriculum and schooling only after 1947, the year of independence. There was thinking that elementary education be made free and compulsory. This pious policy was to be incorporated in the Constitution and the Constitution was in the making. There was an extended debate within the Constituent Assembly whether elementary education be made a fundamental right with a justifiable provision under which it becomes mandatory for the State to honour this right and the State can be sued in a court of law in a public interest litigation if it failed to do so. The collective wisdom of the times decided to include education under the State-list, and made it a responsibility of the State. Hence, the Constitution of India, adopted in 1950, included education under the Directive Principles of State Policy, under Article 45. It is to be noted here that economic considerations regulated this social aim of education. Colonialisation of India for more than 150 years, the partition of India including the refugee problem, food scarcity, unemployment, abject poverty among the masses (55 per cent of the Indian population or 165 out of 300 million people in 1957 were below the poverty line), caste and class imbalances in assets and incomes, regional disparities in development and many other problems had depleted the resources of India. With independence, there was an explosion of aspirations accompanied by shrinkage of resources. Hence, even though India's literacy rate was hardly 16 per cent and primary enrolment was only 50 per cent along with heavy dropout rates, universalisation of primary/elementary education could not be made a fundamental right.

With the passage of time, by 1988, the Indian State could provide a school in every village of the country. Even the National Policy on Education, 1986, declared that Universalisation of Primary Education is the chief aim of education in the country. The school was also strengthened/consolidated under a scheme known as Operation Blackboard, which provided a second teacher for a Single Teacher school and a second classroom for every single room school. Further, during the post-1991, decade,

considerable investments were made on primary education from loans/grants obtained through the international financial institutions like the World Bank. The State had developed capacities to provide at least elementary education of a tolerable quality to all its children. It was at this time that the Supreme Court directed the Government of India in 1993 to make elementary education a Fundamental Right. After considerable nation-wide deliberations, elementary education has been made a Fundamental Right in India in October 2002. This in brief is an outline of the path traversed by elementary education to acquire the status of a fundamental right, the prime aim of a national policy. It needs to be emphasised that universalisation of elementary education is a national aim, a national policy and not the aim of elementary education which has its own aims.

Reverting back to the post-Independence scenario it may be noted that the first ever Education Commission set up in India was for initiating reforms in University Education, in 1948. Dr. S. Radhakrishnan had chaired the Commission. This Commission declared that the overall purpose of university education is to provide to all the students an integral view of the universe. Even Jawaharlal Nehru had observed in 1946, while delivering the Golden Jubilee Year Convocation Address of Allahabad University that the university is a place where the values of Tolerance, Humanism and Universal Reason are pursued. The perception of the aims and values to be pursued by a university during 1940s should be compared with the perceptions of the Education Commission of 1964-66. This comparison will be taken up later on.

The first ever commission on education to be set up after India became a Republic in 1950 was the Secondary Education Commission (1952), chaired by Dr. Lakshmana Swami Mudaliar. It was quite befitting of the times that this commission recommended that the chief purpose of secondary education should be the "Development of Citizenship". India had just then adopted 'Democratic Socialism' as its philosophy and the citizens had to be educated for such a society.

By 1966, the teething problems of partition, states reorganisation, control of epidemic diseases like malaria and small pox; defence/sovereignty had been addressed by the nation. However, the other problems of poverty, inequality, food security, unemployment, national integration had persisted. By this time, India had already completed three five-year plans. The problems had persisted even then. An Education Commission had been set up in 1964 with Dr. D. S. Kothari as its Chairman. The Commission submitted its report by the end of 1966, which was adopted by the Parliament in 1968. This Commission's report was entitled 'Education and National Development' and covered all levels and forms of education. For the first time, the Indian State visualised the chief aim of education as national development. It is to be noted that in contrast to the University Education Commission report, the Education Commission visualised the role of education from a totally different perspective.

Several committees were set up to address problems of moral education (Sri Prakasha), emotional integration (Dr. Sampurnanand), vocational education (Ishwarabhai Patel, Kulandai Swamy) during the decades after independence. Reference to the National Policy on Education, 1986 has already been made.

There has been a sea change in the Indian economy, society and polity since June 1991 when a new economic policy was adopted by the Government of India. This policy is characterised by liberalisation of controls and restrictions on government functioning, privatisation of enterprises, globalisation of trade and investments, marketisation of the economy and decentralisation of the development process. It will essentially be a national development process through industrialisation of the economy. Privatisation of higher education will be encouraged. Subsidies will get drastically reduced. Considerable other similar changes are already initiated and several more are in the pipeline. Even the Government of India has entered into an agreement with the World Trade Organisation wherein higher education in India will be open to global

competition. All these macro-level changes will definitely have bearings on the aims and values of education. The objectives of schooling, the curriculum and the educational process are bound to undergo transformation. A student of education needs to wait, watch and understand the nature of emerging changes in the field of education.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

10. Identify the reasons for not making primary education a fundamental right when India became independent and adopted a Constitution.

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11. What were the conditions in India when elementary education was made a fundamental right?

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12. What was the aim of education as identified by the Secondary Education Commission of 1952?

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13. What were on the aim of education of the Dr. Kothari Commission Report of 1966?

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14. Identify the changes in Indian society in recent times, which may influence the aims of education.

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8.7 LET US SUM UP

We have learnt from this unit that there is an organic, functional and sequential relationship between goals of individual and social life as well as the aims of education which in turn influence the objectives of schooling, curriculum planning, curriculum design and implementation, teaching-learning processes and the contents and methods of evaluation of learning and schooling. Every activity that has a beginning and end in foresight and an intervening process is said to have an aim. While aims are general, abstract and directive in nature, objectives in relation to every aim are concrete, specific, operational, facilitative of behavioural statements and activity-oriented. It is the aims and concomitant objectives of education, which shall lend meaning to educational activities, schooling processes and teaching-learning experiences. They lend a reality-orientation to education. Aims facilitate economy of use of resources, efficiency in work and value orientation to school activities.

The behavioural outcomes of education/schooling/teaching-learning processes are observable. They are defined in advance in relation to objectives. Accountability of a system of education is judged on the basis of degree and quality of realisation of objectives. Using behavioural specifications, the objectives are classified under cognitive, affective and psychomotor domains. Benjamin S. Bloom did pioneering work in the Taxonomy/classification of educational objectives.

Determination of educational aims is an inter-disciplinary exercise. The disciplines like Philosophy, Psychology, Sociology, Economics, History, Political Science, Anthropology richly contribute to the determination of educational aims.

Several criteria are used to judge the quality of aims of an educational system. Orchestration with social, economic, political, civic and cultural life of a society; flexibility in operation; synchronisation with the needs and aspirations of the learners; coverage of both the core concerns of human civilisation and the specific goals of life of the community are the criteria.

The aims of education in independent India have been determined by the contextual realities of the times. Universalisation of elementary education could become a national commitment only by the end of the 20th century. The new economic policy of June 1991, adopted by the Government of India, will have far reaching implications for the objectives of schooling and aims and values of education.

8.8 UNIT-END ACTIVITIES

1. Examine the first five-year plan document of India and identify the social, economic and political problems which acted as constraints in making elementary education a fundamental right of citizens of India and the supreme aim of the educational system.
2. Write a critical note on the National Policy on Education, 1986, with special reference to aims of education.
3. Examine the significance of the Objectives of District Primary Education Project, DPEP, launched in 1995 in India.

8.9 SUGGESTED READINGS

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For revised Bloom's Taxonomy please visit: <http://rite.ed.qut.edu.au/oz-teachernet/index.php>.

8.10 ANSWERS TO CHECK YOUR PROGRESS

1. An aim is noted to be embedded in any educational process, which has a beginning, an end, and an intervening process. Any orderly and ordered educational activity is to be considered to be having an aim. An aim therefore is a systematic activity, which is carried out with a sense of direction at each stage.
2. In view of economy of use of resources including time, efficiency in work and value orientation to school/educational activities, it is necessary to set aims of education.
3. Education is a life-process. There are a variety of goals in individual and collective life. Education is the chief instrument for the realisation of goals of life. The aims of education are a reflection of the goals of life. The aims are also significant to educators as they serve as parameters for curriculum construction, school organisation, classroom learning, pupil evaluation and judgements of school quality. The aims of education are significant to human life as they are the chief instruments for the realisation of the goals of life. They are also equally significant for education from within. Aims determine the nature of educational processes right from curriculum construction to student/school evaluation. They serve as the ultimate yardsticks for examining the accountability of expenditures and efforts in education.
4. Aims of education are general in nature. They influence educational processes at all levels. Objectives are highly specific in nature. They are stated for every educational process keeping in view the aims.
5. The objectives of schooling are defined in the framework of aims. Curriculum planning, design and organisation are made in conformity with aims of education and objectives of schooling. School and classroom organisation as well as classroom teaching-learning process are patterned according to the curriculum and its objectives including the co-curriculum. Monitoring of students' progress and evaluation exercises are designed in relation to the curriculum experiences. In the end, accountability in education, the stocktaking of outcomes is completed on the basis of performance of students/schools in evaluation. In this way, there is a steady and continuous influence of aims of education at all stages of schooling.
6. A movement in education began in the middle of the 20th century to look at the values of schooling in concrete, transparent, observable, precise, tangible/measurable and specific behaviours that shall be the outcomes of realisation of objectives of teaching/schooling and in turn aims of education. These behaviours were classified by various educators under cognitive, affective and psychomotor domains. This classification is referred to as Taxonomy. Benjamin S. Bloom did pioneering work in this direction. His classification is quite popular.

7. Determination of aims of education is an inter-disciplinary exercise. Aims of education are instrumental to the realisation of goals of life. Life and universe around us are highly variegated and complex. Variety of disciplines of knowledge contributes to the understanding of life processes as well as the physical, biological and social universe around us. Hence, they also contribute to the dynamics of determination of educational aims. Determination of aims of education is an inter-disciplinary exercise.
8. Disciplines of knowledge such as Philosophy, Psychology, Sociology, Anthropology, History, Economics, Geography, Literature, Political Science, Science and Technology contribute to the determination of aims of education.
9. Aims must be orchestrated with existing social, economic, political, civic and cultural life of a society. An aim should only be a plan of action, a tentative sketch, a blueprint. It must be flexible in operation. Aims must be founded on the needs and activities of the given group of individuals
10. Economic considerations did not allow the setting up of this social aim as a fundamental right. Resource depletion due to 150 years of colonialisation, partition and refugee problem, problems of national integration, food scarcity, poverty and inequality were the constraints.
11. The state had developed capacities to provide at least elementary education of a tolerable quality to all its children.
12. The Secondary Education Commission had set 'Good Citizenship' as the chief aim of secondary education. This aim was befitting the times as India had just then become independent and adopted a Constitution to herald a new society known as Democratic Socialism.
13. Even after three five-year plans, the economic and social problems of India had persisted. Hence, the Education Commission looked at education as the chief instrument of change and titled its report as 'Education and National Development'. Such a concern was the need of the times.
14. Since June 1991, a new economic policy has been adopted in India. This policy is characterised by liberalisation, privatisation, globalisation, marketisation, decentralisation and a path of industrialisation for development. Such changes at macro-level influence the aims of education.

UNIT 9 AIMS AND GOALS OF EDUCATION IN INDIAN PHILOSOPHICAL TRADITIONS

Structure

- 9.1 Introduction
- 9.2 Objectives
- 9.3 Educational Philosophy of *Samkhya-Yoga*
 - 9.3.1 Child Development
 - 9.3.2 Aims of Education According to *Samkhya-Yoga*
 - 9.3.3 *Paramarthic* (ultimate) Aims of Education
 - 9.3.4 *Laukik* (worldly or proximate) Aims of Education
- 9.4 Philosophy of Upanisads and its Aims
 - 9.4.1 Aims of Education: *Annamaya Kosha*, *Pranmaya Kosha*, *Manomaya Kosha*, *ViJnanamaya Kosh* and *Anandmaya Kosha*
- 9.5 *Jaina* Philosophy and its Aims of Education
 - 9.5.1 What is Education?
 - 9.5.2 Metaphysical Aspects of *Jainism* and its Aims of Education
- 9.6 Buddhist Philosophy of Education and its Aims
 - 9.6.1 *Asta Marg*
 - 9.6.2 Modified Aims of Buddhist Educational Philosophy
- 9.7 Let Us Sum Up
- 9.8 Unit-end Activity
- 9.9 Points for Discussion
- 9.10 Suggested Readings
- 9.11 Answers to Check Your Progress

9.1 INTRODUCTION

A study of ancient Indian philosophical traditions reveals that there are two distinct traditions. The first, which believes in the authority of Vedas, is known as the Orthodox or *Astik* tradition. This tradition includes *Samkhya* yoga, Uttar Mimansa, Purva Mimansa, Nyaya, Vaishesika, Upanisads and the Gita. On the other hand, the second tradition, which does not accept the authority of the Vedas, called the heterodox, or *Nastik* tradition, includes the Buddhist philosophy, the Jain philosophy and the Charvak philosophy. It is pertinent to mention in this context that the terms *Nastik* and *Astik* are not to be considered, as they are in common parlance: *Astik* as one that believes in the existence of God and *Nastik*, which does not. *Astik* and *Nastik* here refer to acceptance or denial of the authority of Vedas.

In this unit, the aims of education, with reference to the educational philosophies of these two traditions, will be discussed. However, some representative philosophies have been chosen from each of the two traditions. From the orthodox tradition, we have chosen *Samkhya*, *Upanisads* and the *Gita* and from the heterodox, two philosophies *Jainism* and *Buddhism* have been chosen.

Since it is very difficult to discuss the aims of education of a particular philosophy in isolation, without reference to the main tenets of that philosophy, in each case we have tried to present a resume of these philosophies before discussing anything further.

9.2 OBJECTIVES

After going through this unit, you should be able to:

- find out the distinction between orthodox and heterodox traditions of Indian philosophy;
- compare the metaphysical aspects of *Samkhya-yoga* philosophy vis-à-vis child development;
- explain the *Parmarthic* and *Laukik* aims of education as conceived in *Samkhya-yoga* philosophy;
- define *Panchakoshas* and relate them to aims of education;
- state the main tenets of *Jaina* philosophy;
- explain the terms *pudgal*, *Kashayas* and *Nirjara*;
- discuss, with examples, the three broad (general) aims of *Jaina* philosophy of education;
- state the four eternal truths of Buddhist philosophy;
- explain the terms *madhyama*, *pratipada*, *samyak*, *pratityasamutpada* and discuss their relevance in actual life; and
- explain the eight-fold aims of education vis-à-vis *Asta Marg* of Buddhist philosophy.

9.3 EDUCATIONAL PHILOSOPHY OF SAMKHYA-YOGA

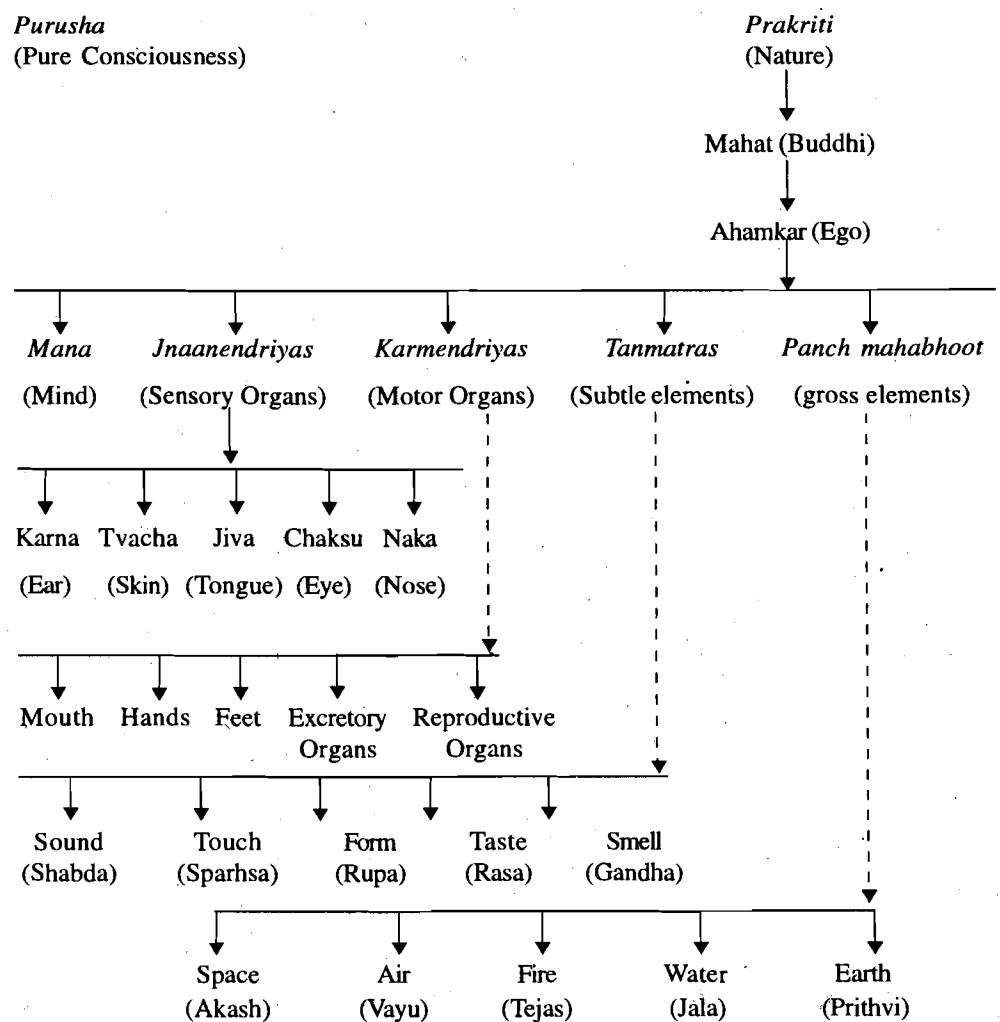


Fig. 9.1: 'Cosmic development' principle.

Samkhya, considered to be the oldest of the six-systems of ancient Indian philosophies, was propounded by Kapil Muni, an ancient Indian sage. In this philosophy there is no mention of a creator of the universe or the cosmos. Yet since the system is based on the Vedas, it is put into the category of *Astik* or orthodox system.

The *Samkhya* conceives of the ultimate reality as comprising two independent realities – the *Purusha* and the *Prakriti*. Whereas *Purusha* is characterized as Pure Consciousness, the *Prakriti* is described as *Jada* (Non-consciousness), which acquires a form and is modifiable or changeable, but only when acted upon by the conscious light of the *Purusha*. The *Purusha* (also known as *Atman*) is not considered as part of Brahman (the cosmic self), but all the different selves are considered as having independent existences. These two independent realities (*Purusha* and *Prakriti*) are complementary to each other. In one sense, this philosophy is called dualistic but in another sense pluralistic also, for it believes in different existences of an infinite number of *Purushas* or *Atmans* as also various components and sub-components of *Prakriti*.

The *Samkhya* presents a 'cosmic development' principle, which is sequential and systematic. It can be diagrammatically represented as shown in Fig. 9.1.

9.3.1 Child Development

The development of child can be explained in terms of the *Samkhya* metaphysics presented above.

In the mother's womb, the child is conceived in the form of *Suksham Sharir* (Subtle body) based on its earlier actions (*Karmas*). This subtle body comprises *Tanmatras* of cognition, action, mind, sense organs and *budhi*, or *Tanmatras* of colour, taste, smell, touch and sound. Each *tanmatra* produces its corresponding *mahabhoot* (gross element). For example, from sound is produced space, from touch the air, from rupa the tejas, from rasa the water and from smell the earth.

The entire development of the child takes place as a result of the combination of the five *Tanmatras* and the five *mahabhoots*. The mind, however, does not develop during pregnancy. After birth the *karmendriyas* become active and the *jnanendriyas* start functioning and developing slowly and gradually.

Mana according to *Samkhya* is super-sense, which is non-physical. Since *mana* develops after birth, in his development education plays a great role. The senses help in sending experienced content to the mind. The mind operates upon the sensed experiences, estimates objects, and performs mental processes. It is through the power of attending, analysis, synthesis, selection and elimination that formation of ideas becomes possible. Mind is the seat (*Adhisthan*) of ideas, reasoning, imagination, finding alternatives, dream formation, knowledge, emotion, 'will' and impulse. Thinking is its intrinsic character.

Above the mind, the development of *Ahamkar* (egotism) and *Mahat* (buddhi) takes place. These two combined together are called *Antahkaran*. It is because of development of *Ahamkar* that self-concept of the child develops. Obtaining objective knowledge of the world is the function of the intellect (*Manas*), but identification with the world becomes possible only because of *Ahamkar* (egotism). It is because of the development of ego that the child considers himself as the doer, owner or enjoyer. The educational processes of socialisation, enculturation, identification etc. become possible only with the development of ego. The climax of child development lies in the development of *Buddhi* or *Mahat*. The mind contains objective collection of the experiences of the external world whereas the ego is the repository of spontaneous tendencies and impulses. The *Buddhi* on the basis of its discursive power decides what ought to be done and what ought not.

Such an interpretation of *Samkhya* is very important for conceptualizing the nature of the child and the process of its development. Parodying Kant, the great western

philosopher, we can hold that the *Purusha* (Self, *Atman*) without the aid of *Prakriti* is lame, and *Prakriti* without *Purusha* is blind, for the *Prakriti* gets illumined with the conscious light of the *Purusha*. For bringing completeness in life, therefore, development of the Self and the *Prakritis* (the physical organised structure of sensory and motor organs) the mental, intellectual and spiritual aspects of human personality should be the central aim of education.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

1. What is the essential nature of *Purusha* and *Prakriti*?

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2. How does the development of the child, starting from *Suksham Sharir*, take place?

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3. What is the role of *mana* in the knowledge getting process?

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9.3.2 Aims of Education According to *Samkhya-Yoga*

The aims of education, according to *Samkhya-yoga* can be grouped under two heads: *Paramarthic* (ultimate) and *Laukik* (immediate or worldly).

9.3.3 *Paramarthic* (ultimate) Aims of Education

Like most Indian philosophies, the *Samkhya-yoga* system also admits *moksha* (liberation) as the final and ultimate aim of life and hence of education. But the question is: liberation from what?

We are, as a matter of fact, lost in the quagmire or darkness of ignorance. We don't understand the distinction between what is real or abiding and what is not. Because of the development of *Ahamkar* we are strongly tied to *Prakriti* i.e. the body that is physical, mundane and by its very nature changeable or mutable. Because of this bondage to the body we feel the pangs of the five *kleshas* (the roots of our troubles, sorrows and grieves and anxiety). These *kleshas* are: *Avidya* (wrong knowledge, a confusion between real and non-real), *Asmita* ('I' ness) *Raga* (attachment), *Dvesha*

(hatred, envy,) and *Abhinivesh* (fear of death). In order to get rid of these *kleshes* we have to obtain freedom from ignorance, which is the root cause of our bondage and concomitant sufferings. Hence the ultimate aim of education is to obtain that real knowledge of the self – of the pure consciousness. Liberation or *moksha* is nothing but realizing the self (*Atman*) which is lost in the quagmire of our *Ahamkar* (egotism).

According to *Samkhya*, the cosmos in its miniature form – the body, is characterized by three *Gun*as (*Satva*, *Rajas* and *Tamas*), which respectively represent the *Sukh* or *Anand*, *Dukha* (pain) and *udasinata* (indifference). Every worldly experience is mixed with all these three *Gun*as in different and varying proportions. If there is a pre-dominance of *Satva*, the said experience appears to be pleasurable with some portion of *anand*. Similarly, if there is a pre-dominance of *Rajas*, it will be painful. However, pre-dominantly *Tamas* experience is full of ignorance (*avidya*).

All these three *Gun*as are environment generated and hence influence our body-mind organism. The *Atman* remains detached from all these but because of our embedded *Ahamkar*, we mistake the worldly pains, sorrow, and sufferings as belonging to the *Atman*. Taking the *Ahamkar* as the real self or *Atman* (non-distinction between *Purusha* and *Prakriti*) is our ignorance (*avidya*). Realizing these as different and hence getting rid of pains, sorrows and sufferings is liberation, *moksha* or *mukti*. So the ultimate aim of education is to enlighten the individual in a way that he realizes the distinction between the two-*Ahamkar* and the *Atman*. True happiness (*anand*) lies not in external means; it is purely internal which is obtained through *Atma Jnana* (self realization) only. The pleasure, pain are the attributes of the body-mind organism. They are either body-generated (*vyadhi*) or mind-related (*Adhi*).

To get rid of such pains, pleasures we need discriminatory knowledge (*Viveka Jnana*) which alone can enable us to realize the true distinction between *Purusha* and *Prakriti* (self and non-self). The liberation is possible only through *Viveka Jnana* and not through discursive knowledge of the world based on our perception of it. *Viveka Jnana*, on the other hand, is direct realization of the truth.

9.3.4 *Laukik* (worldly or proximate) Aims of Education

The *Samkhya* philosophy of education, while aiming at the highest and most profound knowledge which leads to self-realization (*Atmanubhuti* through *Viveka Jnana*), does not ignore the body, through which alone can we reach the top. The body-mind organism (*Prakriti*) acts as the ladder through which we reach the highest. In that sense, such aims are instrumental (means) to achieve the end. So their importance cannot be over-emphasized. The *Samkhya* divides the *Laukik* aims into three broad categories: (i) physical development aims, (ii) knowledge aims, and (iii) *Baudhik* aims. A brief description of these aims follows.

Physical Development Aim

From a mundane point of view, proper development of the body (*Prakriti*) through its various components constitutes one aim of education at the most basic level. As we have discussed already, the child's body-mind organism is a compendium of sensory organs, motor organs and their *Tanmatras*. Harmonious development of body and its different organs is essential for its proper functioning and happy living in the world. In Upanisadic literature, the body-related aims are covered under the categories of *Annamaya kosa* and *Pranamaya kosa*. A proper education through yogic means (*Yama*, *Niyama*, *Asan* and *Prananyama*) can keep the body and its biological functioning free from the burden of inactivity or inertia. Practice of yoga, supplemented by knowledge of biological functioning of the different bodily organs and their relationship with the nervous system, are essential aims of any sound system of education. Since the body is the vehicle of our further and vertical upliftment in terms of knowledge, understanding, attitudes and other higher pursuits of the mind, its proper and balanced development can never be over-emphasized.

- i) **Knowledge Aims: Jnanendries** (sensory organs) are the most basic instrument of the knowledge-getting process. The information obtained from the environment pass through the sense organs and then the mind processes the same and sends them to the *budhi*.
- ii) **Baudhik or Intellectual Development Aims: Baudhik Jnana** (intellectual knowledge) is a higher kind of knowledge than mental knowledge. Mental knowledge starts with sensations, goes to perception and then to formation of concepts and ideas. It is related to our understanding of the external world. It is important in itself as it provides the basic information necessary for taking appropriate decisions on the part of *Buddhi*. The *Baudhik Jnana* comes above the mental. It enables a person to develop the capacity and power to take independent decisions without being influenced by the ego or its related functions. It is objective knowledge. It cannot transcend the boundaries of space and time or cause and effect. These are the categories in which one can alone think. It is no doubt the highest and purest kind of empirical knowledge and, therefore, constitutes one of the most important aims of education. As a result of development of intellect (*Buddhi*), one ceases to remain the slave (*godas*) to his body, mind or *Ahamkar*, but rather becomes owner (*goswami*) of all these. The Mahat (*Buddhi*) is the origination and regulation of the will. For stimulating discriminatory knowledge (*Viveka/Jnana*), development of *Buddhi* is an essential condition.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

4. Distinguish between the *Laukik* and the *Paramarthic* aims of education.

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5. How is *Vivek Jnana* different from *Baudhik Jnana*?

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9.4 PHILOSOPHY OF UPANISADS AND ITS AIMS

The most authentic description of the Vedic philosophy of education can be traced to the Upanisads, for they are described as treatises on the Vedas written by great Indian thinkers and seers. Etymologically, the word Upanishad means sitting (*shad*) nearby (*upa*) devotedly (*ni*). In course of time, it came to signify the secret instruction imparted at such private sittings (with the *Guru*, who is an enlightened soul and has envisioned knowledge directly). In almost all Upanisads, there is a dialogue between the teacher and the student (*Guru-Shishya Parampara*) where the inquiring student discusses all his/her doubts pertaining to experience or transcending it, with his/her teacher. The *Guru*, using different modes, helps the students to resolve his doubts.

Before discussing the aims of education as combined in the different Upanisads, it will be worthwhile to know the central theme that runs through all the Upanisads and the assumptions underlying the nature and possibility of knowledge, according to them.

There are three clear-cut assumptions regarding the nature of knowledge and the knowledge getting process:

- Knowledge is not some 'thing' that can be given from without by some teacher or some other external agency. It is obtained through self-effort and perseverance of the knower. However, teacher's guidance or help is essential to begin with.
- Since the knowledge-getting process is individual and personal, every student obtains knowledge in accordance with his/her needs, motivation, capabilities or abilities and at his/her own pace using self-constructed learning strategies.
- Since some knowledge bestows infinite power to the knower, such knowledge should be given only to those who deserve it (that is, who have the attitude or bent of mind to use that power (knowledge) constructively in the uplift of self and others) and it is not to be given to those who may misuse it.
- The Upanisadic teachers, therefore, before accepting some one as their *Shishya* used to test his/her essential personality make up including interests, motivations, attitudes and the like.

9.4.1 Aims of Education: *Annamaya Kosha, Pranmaya Kosha, Manomaya Kosha, ViJnanamaya Kosh* and *Anandmaya Kosha*

The essence of meaning of education (*Vidya*) according to Upanishads lies in the epithet *vidya amritamansute*. It means that education or *vidya* is that which leads us to immortality. This, it does by liberating or revealing to the self its real nature and this liberates one from all the worldly sufferings. Since death is the greatest of all sufferings or fears, if one knows the secret of death, all other worldly sufferings become meaningless. So the central theme of the Upanishads is to know the self – *Atmanubhuti* or *Pratyakshanubhuti*. According to *Kathopnisd*, self (*Atman*) is no different from Brahman – the ultimate reality, but appears different because of our ignorance (*Avidya*). *Atman* is present in all of us and hence appears to be invisible. For discerning *Atman* the duality of one-self and non-self, the knower and the known will have to be removed. Then alone can we have the divine vision – the ultimate truth, the infinite knowledge and immortality. In *Brahdarmayak Upanishad* it is prayed that:

"God, lead me from falsehood to truth, from darkness to light and from death to immortality or eternity where there is complete bliss". In *Taitrioupanishad* one can find the description of self-realization and that of *anand* (bliss).

All things are born of bliss, keep living because of bliss and merge in bliss after death. One who attains the bliss, knows the unknowable, then has no fear, and is not bothered about what is right and what is wrong, attains spontaneity, whatever he does is spontaneous and of necessity desirable. *Anand* is the essential nature of *Atman*. Nothing in this world is likeable or loveable in itself; it is liked by us in as much as we get of bliss. *Anand* (bliss) is the most essential nature of the self (*Atman*).

Bliss is immanent in us all and is an inherent quality of the self, yet we are deprived of it because of our ignorance. Because of our ignorance we seek to search it in the world of sensuous pleasure and in the objects of the world, which exist out there. Thus our soul, which is pure bliss, is covered with layers of ignorance, which hides its true nature. Unless we remove these layers we shall not be able to have even a glimpse of our true self, the *Atman*. It is through education that we can progressively remove these layers of ignorance and eventually reach the highest and the subtlest of ourselves. According to Upanishads, there are certain phases that we will have to pass through in order to achieve the bliss. This *Sopankrama* starts with the grossest facets of our mundane existence and goes upto the subtlest aspect of the life eternal. This hierarchical

(sopankrama) progress constitutes the aims of education. Nothing in this hierarchy is unimportant; the attainment of the higher stage depends on the prior perfection of the preceding stage or phase. The well-known doctrine of power kosha (five sheaths) illustrates this hierarchical movement leading to the realization of the self. The doctrine conceives of human being passing through five orders of existence or koshas: *Annamaya Kosh*, *Pranmaya Kosh*, *Manomaya Kosh*, *ViJnanmaya Kosh* and *Anandmaya Kosh*. Progressive development of the five sheaths of human personality constitutes the aims of education. A brief description of each of the five sheaths is given below.

Annamaya Kosh (The Physical Sheath)

The infinite is Brahm. "From it, from this self, space came to be, from space the wind, from the wind fire, from fire water, from water earth, from earth the plants, from plants food and from food the body of man, this body of man composed of essence of food is the physical sheath of the Self."

Taittiriya Upanishad 11.1

This sheath signifies what is physical in man, and all that makes life comfortable and happy. It is concerned with the basic needs of life without which the very existence of man may not be possible. Any system of education, first of all, should take care of this physical aspect, and all that is necessary to maintain the self.

But *Amnyamaya Kosh* only contributes to the first level in the journey towards bliss the ultimate aim of life.

Pranmaya Kosh (Vital Energy Sheath)

"Quite other than this physical sheath which consists of food and interior to it is the energy sheath that consists of breath. This is encased in the physical sheath and has the same form. The one is filled with the other. The first has the likeness of man, and because it has the likeness of man, the second follows it and itself takes on the likeness of man. Through this vital sheath, the senses perform their office. From this men and beast derive their life. For breath is the life of beings and so is called the life of all."

Taittiriya Upanishad 11.2

This vital sheath constitutes the link that stands midway between the grosser material body and the subtler realm of the mind. Proper use of the breath is a key to the mastering the mind and transcending it to the higher realm of consciousness. Prana or breath has been a subject of great interest to philosophers and scientists all along. One of the Sufis (Hazrat Inayat Khan) has said, "The subject of breath is the deepest of all the subjects with which mysticism or philosophy is concerned, because breath is the most important thing in life."

Jung, the great psychoanalyst of the West, who came to India seeking oriental learning, tells of a group of primitive people who began their day by breathing into their hands and offering the breath to the rising sun. When Jung questioned them, on what he could only regard as a superstition, the tribesman laughed at his inability to see the obvious "rightness" of surrendering the first breath to the source of energy, which sustained their world.

The fundamental relationship between breath and the "spirit" is reflected in most languages, viz.: our "expiration" and "inspiration" the latter meaning not only to inhale but to become filled with creative energy or spirit. The word "expiration" denotes death or loss of life energy as well as exhalation.

The beginning of respiration transforms the dynamics of the circulatory system and gears the infant's physiology to the new environment. Breathing is the only physiological function, which is both voluntary and involuntary. We can control it consciously or we

can ignore it and allow it to run more or less automatically like other internal processes. It may be regulated by the mind or left to the body. In this sense breathing is a strategic intermediary between the two. It cannot be left to either of them exclusively but is subject to influence from both. And it can, in turn, affect them both. Breathing is the key to the interaction of the body and the mind.

The rhythm of breath is one of the most obvious physical indications of a person's emotional and mental states. When relaxed, breathing reflects an emotional calm and indicates a state where attention can be focused.

So understanding and regulating this vital sheath is the next aim of education.

It is the *prana* through, and because of, which the living organisms live, the blood circulates, the bones are formed, and the nervous system functions and the senses perceive the external objects. If the breath becomes dysfunctional, the body will not remain healthy, the bones will not be strong and hence attainment of bliss will not be possible. The study of living would come under the study of this second sheath – the *prana*. So, understanding and regulating this vital sheath is the next aim of education.

Manonmaya Kosh

"But other than the sheath that consists of vital breath and interior to it is the sheath that consists of mind. The one is filled with other. The first has the likeness of a man, and because it has the likeness of a man, the second follows it and itself takes on the likeness of a man"

Taittiriya Upanishad 11.3

Above the *Pranamaya Sva* (the Vital Self) is the *Manomaya Sva* (the Intellective Self). Among all the living beings, man is said to be the most highly developed. Man differs from other animals because of certain aspects of his mental life. For example, it is man alone who has the power to reason – what Freud would call the secondary process cognition and has concept of right and wrong, good and bad, desirable or undesirable. He can collect data, analyse and classify the same. Thus the third aim of education is the development of the *Manomaya Sva* or *Manonmaya kosha*. Under development comes formation of concepts, construction of ideas, development of many other cognitive, affective and psychomotor skills and abilities, development of linguistic abilities and awareness and understanding of the environment around. In main, development of this level of self (*Manomaya Sva*) includes the preservation, transference and enrichment of human culture and other useful empirical knowledge and experience.

ViJnanamaya Kosh

Related with the *ViJnanamaya Kosh* is the *ViJnanamaya Sva* (Intellective Self), which lies a step above the *Manomaya Sva* (the Mental Self). Taittiriya Upanishad defines it thus:

"Quite other than this sheath that consists of the mind and interior to it is the intellectual sheath that consists of understanding (*viveka*). This is encased in the mental sheath and has the same form. The one is filled with the other. The first has the likeness of a man, and because it has the likeness of a man, the second follows it and itself has the likeness of a man. All the gods rever this understanding. It does not identify itself with the other sheaths and does not yield to the passions of the body."

Taittiriya Upanishad 11. 4

All knowledge cannot be attained by the senses and the mind. For example, there is non-empirical knowledge known as extra-sensory perception which the mind is incapable of receiving. Such knowledge is the function of *Budhi* which lies above the mind. Development of *Buddhi* (the Trans-Empirical faculty) is the fourth aim of education. It is through the development of *ViJnanamaya Sva* that we make a distinction between the real and non-real. *Buddhi* is our guide through the unknown.

When we depart from the realm of the mind, we leave the familiar world of words, of verbal thoughts and common sense logic. Above this lies a consciousness or *Sva*, which is more personal because it cannot be easily talked about and described. It is learned through direct experience. However, the personalism of *ViJnanmaya Sva* differs from the ego-oriented consciousness of the lower mental level (*manas*). It escapes the domination of sensory motion and mind. It is a departure from concerns for self preservation and maintenance. In this sense it is called "trans-personal". The *Buddhi* has the power of discrimination and understanding that holds the key to the development of supramental consciousness. A man who has attained this level of the *Sva* has serenity and freedom from anxiety and fear. The fourth aim of education is, therefore, the attainment of the powers of *Buddhi*, which can guide one from ordinary waking consciousness through the inner world of the unknown mind to attain the goal of a more evolved, mature awareness. Freud and Jung were perhaps the foremost of those who ventured into this unknown or "unconscious" mind.

Anandmaya Kosh (Sva)

At the apex of the hierarchy lies the fifth sheath, understanding of which constitutes the final aim of education: the Tattiriya Upanishad defines this sheath as:

"Other than the intellectual sheath that consists of understanding, and internal to it is the sheath that consists of bliss. This sheath is encased in the intellectual sheath and has the same form. The one is filled with the other. The first has the likeness of man, and because it has the likeness of man the second follows it and itself takes on the likeness of a man."

Ibid. 11.5

Attainment of *Anandmaya Sva* is the end stage of education. It is the stage, which is totally liberated, transcending all bondages and ignorance. It is indescribable in words, can only be realized through meditation. The mental activities are completely at rest. The distinction between "desired" and the desirable is spontaneous and effortless. Man dines but not for taste but for self-development and self-preservation. All that a man at this stage does is to the benefit of mankind as a whole. This is the stage of self-realization (*svanubhuti*, or *pratyakshanubhuti*), where one has a direct perception of truth, which transcends the boundaries of space and time, or cause and effect.

It may, however, be remembered at this stage that having attained the final goal of life (which is very rarely reached), the lower stages are not washed away, but rather are so coordinated that they become parts of the whole! In fact, the authors of the Upanishads never ignored the significance of the lower stages. They valued them as means to attain the highest end, the bliss or *Svanubhuti*.

9.5 JAINA PHILOSOPHY AND ITS AIMS OF EDUCATION

The Indian philosophical thinking is characterized by the term freedom. Although its root source traced to the Vedas, there is no dearth of philosophical thought, which does not accept the supremacy of the Vedas. The *Buddhist* and *Jaina* philosophies especially belong to this 'heterodox' category.

9.5.1 What is Education?

According to *Jaina* philosophy, knowledge that inspires a man towards a good, pure and pious life is *vidya* or education. Knowledge, whether it relates to the mundane, religious and spiritual life or to a vocation, must of necessity be for the vertical upliftment

of man and for the growth of the society at large. Only such knowledge deserves to be called education. All knowledge that leads and inspires man towards development of good character is worth attaining.

9.5.2 Metaphysical Aspects of Jainism and its Aims of Education

Samyak Jnana (Right Knowledge)

Like other Indian philosophies viz.: the Upanishads, Vedanta, the Gita, *Samkhya*, *Jaina* philosophy also believes that the cause of man's bondage lies in one's inability to differentiate between *Pudgal* (matter or material) and *Atman* (spirit or spiritual). According to *Jainism*, the *Jiva* (organism) as a result of its own *Karmas* (actions) acquires layers of *pudgal*, which cover the *jivatman*. As a result, the organism is not able to discern the true nature of *jivatman*. Liberation, therefore, is the separation of the *jivatman* from the layers of *pudgal*. It may be remembered at this point that *pudgal* is not simply the gross physical nature; it consists of all *Karmas* and bad dispositions. The bad dispositions, which may manifest in the form of *Kama* (passions), *Krodha* (anger), *Lobha* (greed), *Moh* (attachments) and *Ahamkar* (egotism), attract *pudgal*, and hence they are termed as *Kashayas* in *Jaina* terminology. All these are the cause of bondage. The root cause of these *Kashayas* lies in our ignorance, the lack of real knowledge – that differentiates between the spiritual and material. Obviously, it is only with the attainment of real knowledge (*Samyak Jnana*) that we can get rid of the *Kashayas*. This *Samyak Jnana* is indubitably undubious, most certain and faultless. Hence the broad goal of education in *Jaina* philosophy is attainment of *Samyak Jnana*.

Samyak Charitra (Right Conduct)

Mere attainment of *Samyak Jnana* (right knowledge) is no guarantee for attaining liberation, called *kaivalya*. However, it does pave the way to it. It enables one to differentiate between what is spiritual and what is not, what is real and what is unreal. For the further journey towards *kaivalya* or *moksha*, one needs to discipline the personality to a state of equanimity which is not disturbed or distracted by the attractions of the mundane world – the stability of the ego, or what the Gita terms as *Sthitaprajna*. Such a transformation of personality, is called *Samyak Charitra* or good character (right conduct).

Samyak Darshan (Right Faith)

For the attainment of right knowledge and right conduct, there is a pre-condition. The condition is that the person must develop *Samyak Darshan* or the right kind of faith in the knowledge to be attained as well as in the person (the teacher) who helps in the attainment of knowledge and development of right conduct. The term 'right faith' also implies development of good dispositions after gradually destroying the bad dispositions (*Kashayas*). Knowledge attained at a purely logical or intellectual level can convert a man into a dry thinker. The *Samyak Darshan* intellectual the good dispositions with right knowledge (*Samyak Jnana*). As a result of development of *Samyak Darshan*, the individual (*Jiva*) becomes receptive to worthwhile knowledge and to performing right actions.

According to *Jaina* philosophy, right knowledge can be attained through learning, reading of good literature, thinking and contemplation. But for attainment of right faith one needs to attain a state of complete disinterestedness in the *Kashayas*, which are strong impediments in the path of right faith and right conduct. Such a state of disinterestedness towards *Kashayas* is termed *Nirjara*?

At this junction, it is essential to point out that right faith or conviction is not to be mistaken as blind faith. Instead, it is discernment of total and consistent metaphysical

knowledge as propounded by the *Jaina* seers. Modern psychology also stresses that without proper intellectual conviction, there can be no motivation for total knowledge. Without such conviction in the knowledge, the knowledge has little worth or meaning. Such conviction grows as a result of contemplation. With the development of the total knowledge, the intellectual conviction attains fullness.

As an aid to right knowledge, right conduct and total intellectual conviction, *Jainism* prescribes understanding and practice of *Panchamahavratas*. These are: *Ahimsa* (non-violence), *Satya* (truth), *Asteya* (non-stealing), *Aparigraha* (non-hoarding) and *Brahmacharya* (abstinence). In addition to the pancha mahavratas, a believer in *Jainism* should also transform ones personality in accordance with ten characteristics of personality (*guna dharmas*). These ten *guna dharmas* are:

Kshma (forgiveness), *madava* (simplicity / spontaneity), *arjava* (tenderness) *satya* (truth), *sanyam* (self-content), *souch* (purity), *tapa* (austerity), *tyaga* (renunciation), *amamatva* (non-attachment), *brahmacharya* (celibacy).

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

6. How are the five sheaths (Koshas) related to the all-round development of a person?

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7. What are the three aims of education according to *Jainism*?

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9.6 BUDDHIST PHILOSOPHY OF EDUCATION AND ITS AIMS

According to Buddhism, life is full of pain, sorrow and suffering the cause of which lies in human ignorance – wrong knowledge of the reality. The entire Buddhist philosophy, in fact, is derived from four Noble Truths (*aryasatya*) about the world. To grasp the essence of Buddhist philosophy and its philosophy of education, we need to understand its noble truths: These are:

- i) Life is full of sorrows sufferings, mental anguish, etc.
- ii) These sufferings have some causes.
- iii) It is possible to get rid of the sufferings that we have.

iii) There are ways to end these sufferings.

The fundamental and general cause of suffering is our ignorance. If ignorance is removed, the end of sufferings is possible. The goal of education, therefore, is to liberate man from the bondage of ignorance so as to enable him to live life free of all sorrows, sufferings, frustration, anxieties. However, unlike *vedantins*, knowledge alone is not enough to free oneself from the bondage. It is an essential but not a sufficient condition for liberating oneself from the bondage of the cycle of birth-death-rebirth. According to Buddha, it is our attachment with the world including the ephemeral self that is one of the most potent causes of our sufferings. We get attached with the world because we find pleasure which is transitory and ephemeral; and soon we are overcome by sufferings. So for obtaining permanent pleasure (bliss) we need an education, which is most appropriate, or of a right kind (*Samyak*).

9.6.1 *Asta Marg*

Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (*Asta Marg*) constitute the eight aims of education. These are:

I	<i>Samyak Disti (drishti)</i>	Right (appropriate) knowledge or perception
II	<i>Samyak Sankalpa</i>	Right determination or 'will'
III	<i>Samyak Vaka</i>	Right speech
IV	<i>Samyak Karma</i>	Right conduct or actions
V	<i>Samyak Ajivika</i>	Right vocation (means of livelihood)
VI	<i>Samyak Vyayama</i>	Right exercise or practice
VII	<i>Samyak Smriti</i>	Right remembrance or repetition
VIII	<i>Samyak Samadhi</i>	Right meditation

A brief description of these eight aims or goals of education in the form of eight-fold path is given below:

1. ***Samyak Disti (drishti)*:** The basic ignorance of man lies in treating the ever-changing temporal world as eternal, blissful and permanent. This false perception or knowledge about the world is developed because of our wrong identification of the self with the body-mind organism. What is needed is to obtain a true knowledge of the self as spiritual or non-material, which is possible through right perception or *Samyak drishti*. The right perception alone can enable an individual to recognize or realize the true nature of the world vis-à-vis the nature of self or *Atman*. Therefore, the first and foremost aim of education is to enable it to develop and discipline one's cognitive faculties to obtain a right perspective and knowledge about the self and the world. Understanding such a distinction between self (*Atman*) and the world (*Anatman*) is paramount to education and constitutes one of the most significant aims of education and of life.
2. ***Samyak Sankalpa*:** Having obtained the right perception (*Samyak drishti*) of the self and the world, one becomes capable of choosing and doing the right thing. But in between one's actions and knowledge, there is something, which determines the quality of one's actions (karma). This intermediary element relates to what modern psychology calls as the affective domain, which is "Will", or determination of the individual. Attainment of knowledge alone is not enough to end the sufferings. Knowledge, no doubt, involves understanding of the cause-effect relationship (*Pratityasamatpada*) and hence facilitates removal of the impediments, which cause the suffering, but unless one firmly resolves to end them, no actions worth the name will bring the desired results. One certainly needs to make up his mind to live life according to the knowledge one has obtained: It is education alone, which can enable an individual to develop the kind of 'will', that is required. For example, one should firmly determine to give up hatred,

indulgence on sensuous objects and to stop indulging in any kind of violence. This kind of self-determination is called *Samyak Sankalpa*, development of which constitutes the second aim of education.

3. ***Samyak Vaka (Right Speech)***: The third trait of a truly educated person is that he/she should have control over what one speaks in different situations. What one speaks must befit the occasion in the sense that it is most appropriate, right and balanced in the context. For example, an educated person would not indulge in using harsh/unpleasant language and would avoid talking ill of others. He/she is, to a great extent, in a state of mental poise, is not boisterous or talkative. Whatever, he/she talks is meaningful and he/she means it. Developing appropriate, balanced, right kind of language/speech is the third aim of education.
4. ***Samyak Karma (Right Conduct or Actions)***: The deeds or actions of an educated person would, like his speech, be very well balanced and done with a goodwill/intention. Any action done with full knowledge of the facts accompanied by good intention on the part of the doer, can be said to be *Samyak* (appropriate/right) for most occasions. Right knowledge, right will and right speech are essential concomitants of right actions and deeds. These right actions or *Samyak karma* comprise, for example, *Ahimsa* (non-violence), *Satya* (truth telling), *Asteya* (non-stealing) and *Indriya-Sanyam* (control over senses). Moreover, as a general rule, the individual in all his action or conduct should follow the *middle path* and hence should avoid the extreme in actions and behaviour or conduct (*Madyamapratipada*).
5. ***Samyak Ajivika (Right Vocation)***: The term 'right vocation' may have different connotations. In the first place, right vocation means the kind of vocation which to the individual is psychologically befitting. All of us are well acquainted with the psychology of individual differences. Different people have different cognitive abilities, varying motivations, interests, aptitudes and attitudes. Obviously all cannot "deliver the goods" equally well in similar kinds of vocations. Success in a vocation or profession of an individual depends on the abilities, interest and aptitude, which suits the requirements or functions of the particular vocation. The individual is endowed innately with some of the abilities and some are acquired by the individual through one's efforts and/or interest. One should choose or go for a vocation, which best suits one's innate or acquired capabilities. If one chooses the right vocation, one is less likely to be involved in sorrows and miseries, but rather will be happier, more contented and satisfied. The second connotation has some ethical underpinning. One should not hanker after a vocation simply because he/she finds it more lucrative even though does not suit one's capabilities, skills, etc. But rather, one should choose a vocation wherein one is not expected to involve oneself in using unethical or immoral means for performing the functions, or to attain success.

Samyak Ajivika is a distinctive feature of Buddhist philosophy. Normally, other philosophies of education (both orthodox and heterodox) either do not make a mention of such practical aspect of life, or do not give any stress and significance to it. They are mainly concerned with the life eternal, overlooking the practical and pragmatically essential part of life. But Buddhism stresses that one can attain selfhood by being self-reliant, by earning livelihood through rightful means thereby feed himself and the family depending on him.

6. ***Samyak Vyayama (Right Exercise or Practice)***. Notwithstanding the attainment of right knowledge, right will, right speech, right conduct, right choice of vocation, one is still liable to deviate from the right path because of the *sanskars* with which one is born or which are acquired during the life time as a result of experiences. These *sanskars* may cause bad thoughts and dispositions. It is, therefore, essential for an educated man to practise right knowledge, right will, etc. constantly and continually so that:

- The old bad thoughts or feelings or dispositions are completely washed away.
- No new bad dispositions, etc. enter the mind
- Good ideas and feelings are deliberately and consciously allowed to enter and fill the mind (since the mind never remains empty without thoughts).
- Efforts are constantly made to entertain and retain good thoughts.

7. **Samyak Smriti (Right Memory):** *Samyak smriti* also can be understood in two different senses and nurtured accordingly. In the first sense, it means what in present day psychology is termed as selective awareness, which is a vital factor in one's proper adjustment. There is a process of negative adaptation in which the individual ceases to respond to certain aspects of the environment. It consists of a diminution or cessation of response to non-significant stimuli. For example, we cease to attend to constant noises, familiar sights. This cessation of response to non-significant stimuli leaves us free to concentrate on the significant aspects of the environment. Development of such a capacity is an important aspect of one's development and hence an important aim of education. An individual who is not able make a proper distinction between what stimuli or experiences are worth remembering and what are not, is not a well-adjusted person. Such a person is either mentally deficient or brain injured and is characterized by lack of appropriate stimulus selectivity. It is probably in this sense that *Samyak smriti* can be considered as an important aim of education.

In the more commonplace and banal sense of focusing consciously and deliberately on something that occurred in the past, *Samyak smriti* mean to keep on recalling or recapitulating what one has experienced or learned with a view that he might not relapse into ignorance again. Even the right knowledge can fade away if not recalled from time to time.

8. **Samyak Samadhi:** As a result of attaining the above stated traits/characteristics, an individual qualifies himself to enter the final stage - *Samyak Samadhi*. *Samadhi* is the pre-requisite for attainment of complete liberation or state of Nirvan which according to Buddha is the ultimate goal of human life.

9.6.2 Modified Aims of Buddhist Educational Philosophy

In the course of time the Buddhist Philosophy of Education underwent modification and transformation in view of the changing circumstances. Consequently the objectives, aims and goals of education took practical shape. The Buddhist monks today consider aims of education to be in the following four areas:

- Moral life
- Development of personality
- Conservation of Culture
- Total Development

Let us now briefly explain these aims.

- **Moral Life:** Buddha accepted morally good life as the central or core aim of education. And since good environment contributes positively to the development of good moral character, he insisted that the environment of the monasteries should be conducive to character development. The Buddhists believe firmly that good moral character is caught rather than taught. However, certain rules and regulations, based on sound principles of justice are necessary and should be strictly adhered to.
- **Development of Personality:** According to Buddhism, development of personality as an aim of education involves helping children in a way that they develop self-respect, self-reliance, self-control, self-confidence, rationality and understanding.

- **Conservation of Culture:** It includes transmission of the essential aspects of Buddhist philosophy as well as commonly accepted aspects of Indian cultural heritage. The Bhikshus study the Buddhist philosophy and practise the same in their life.
- **Total Development:** In Buddhist philosophy and its practice, real education implies development of man in totality, including the physical, psychological, intellectual, economical, moral and spiritual aspects of the self in a balanced (*Samyak*) way. It is for this reason that there is coordination, harmony and balance in respect of physical exercises, mental education, material welfare and moral spiritual life of the pupils.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

8. Enumerate the eight-fold path of Buddhist Philosophy of Education.

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9. What according to Buddha is the central aim of Education?

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9.7 LET US SUM UP

The present unit starts with a brief sketch of the two traditions in Indian philosophical thinking: Orthodox or *astik* and Heterodox or *Nastik*. The Orthodox system is or is based on the authority of the Vedas and the Heterodox does not accept the authority of the Vedas. Two representative systems from each of the two traditions have been discussed in terms of their aims of education. From the Orthodox systems of philosophy, Upanishad and *Samkhya-yoga* have been chosen and from the Heterodox, *Buddhism* and *Jainism* have been taken up.

According to *Samkhya yoga*, the aims of education are delineated at two levels, *Paramarthic* (ultimate aims) and *Laukik* (worldly aims). According to the *Paramarthic* point of view, the ultimate aim of education is the attainment of *Vivek Jnana*, which enables us to distinguish between *Purusha* and *Prakriti*, which are the two fundamental principles of *Samkhya-yoga*. It is through this discriminatory knowledge that we can realize our true self, the *Atman*. This kind of self-realization is called liberation, *Moksha* or *Mukti*. From the *Laukik* standpoint, the aims of education are discussed in terms of physical development, development of mind and development of *Buddhi*.

Under the Upanisadic philosophies, the aims of education are discussed in terms of development of the five sheaths (*Pancha Koshas*) – *Annamaya Kosh*, *Pranmaya Kosh*, *Manomaya Kosh*, *ViJnanmaya Kosh* and *Anandmaya Kosh*. It is a progressive development of the self-starting from the gross human body and ending with the subtle

Anandmaya Kosh. On realizing this final sheath, the individual attain the complete bliss, which is the essential nature of *Atman* or *Brahman*.

According to *Jaina* philosophy education (*Vidya*) is that which inspires a man towards the good, pure and pious life. Education, to be worthwhile, must lead man to good character. More specifically *Jainism* gives the threefold aims of education as *Samyak Jnan*, *Samyak Darshan* and *Samyak Charitra*. The ultimate goal of education and hence of life is to attain *kaivalya* – the perfect state of equanimity and a separation from *pudgal* (the state of *Nirjara*). A person who is truly educated is the possessor of *Panchamahavratas* (*Ahimsa*, *Satya*, *Asteya*, *Aprigraha* and *Brahmacharya*) and ten *guna dharmas*.

Buddhist philosophy is based on the four eternal truths as enunciated by the Lord – The *Tathagata*. Its aims of education are contained in the eight-fold path (*Asta Marg*) as given by *Buddha*. The central concept that characterizes these aims is the term *Samyak* (the most appropriate or right). This term is derived from Buddhist philosophy and represented by the concept of golden mean path of life – the *madhyamapratipada*. It implies that man, in all walks of life and at every stage should avoid the extremes and follow the middle-path.

9.8 UNIT-END ACTIVITY

1. Collect details of the secondary education curriculum followed in your State. Critically analyse the curriculum and find out whether aims of education as reflected in the Indian Philosophical Tradition constitute a part of the curriculum. Write a critical report on your findings.

9.9 POINTS FOR DISCUSSION

1. Is it possible to design the education of a child according five orders of existence or *koshas*? Justify your answer.
2. How can the philosophical ideas of Jainism and Buddhism be integrated in the school curriculum? Discuss.

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9.11 ANSWERS TO CHECK YOUR PROGRESS

1. The essential nature of Purusha is Pure consciousness whereas Non-consciousness constitutes the essential nature of Prakriti.
2. The child is conceived in the form of Suksham Sharir in the womb of the mother. The entire development of the child takes place as a result of the combination of the five Tanmantras, namely, colour, taste, smell, touch and sound, and five mahabhoots, namely, space, air, tejas, water and earth.
3. Man or the mind performs various mental operations in the knowledge getting process. These are attending, analysis, synthesis, selection and elimination that play a great role in the formation of ideas. It also does reasoning, imagination and finding alternatives which are important in knowledge getting process.
4. The Laukik aims of education are immediate or worldly aims of education like proper development of the body, acquiring various mental knowledge through sense organs and development of intellectual knowledge. The Paramarthic aims of education are related to ultimate aims of education. Moksha (liberation) is the ultimate aim of life and hence of education.
5. Vivek Jnana helps a person to differentiate between Purusha and Prakriti (Self and non-self). Liberation and realization of truth are possible through vivek Jnana. Baudhik Jnana helps a person to develop the capacity and power to take independent decision making without being influenced by the ego.
6. The five sheaths (koshas) are Annamaya Kosh, Pranamaya Kosh, Manomaya Kosh, Vijnanamaya Kosh, and Anandmaya Kosh. Annamaya Kosh is concerned with physical development of a person, Pranamaya Kosh with vital development, Manomaya Kosh with mental development, Vijnanamaya Kosh with intellectual development and Anandmaya Kosh with ultimate self-realization or attainment of or liberation by a person. Hence, a person achieves all round development passing through five orders of existence or Koshs.
7. The three aims of education, according to Jainism, are:
 - i) Attainment of right knowledge (Samyak Jnana) to get rid of Kashayas.
 - ii) Formation of a good character (Samyak Charitra) or right conduct.
 - iii) Development of right kind of faith (Samyak Darshan) in the knowledge to be achieved and in the teacher who helps to attain right knowledge and right conduct.
8. Samyak Dristi, Samyak Samkalpa, Samyak Vaka, Samyak Karma, Samyak Ajivika, Samyak Vyayama, Samyak Smriti, and Samyak Samadhi.
9. The central aim of education is the development of man, in totality, which includes physical, psychological, intellectual, economic, moral and spiritual development.

UNIT 10 AIMS AND GOALS OF EDUCATION – WESTERN THOUGHT

Structure

- 10.1 Introduction
- 10.2 Objectives
- 10.3 Schools of Thought or 'Ism'
- 10.4 Idea
 - 10.4.1 Idealism
 - 10.4.2 Phenomenology
- 10.5 Experiences
 - 10.5.1 Empiricism
 - 10.5.2 Realism
 - 10.5.3 Naturalism
 - 10.5.4 Reconstructionism
 - 10.5.5 Existentialism
 - 10.5.6 Pragmatism
 - 10.5.7 Analysts
 - 10.5.8 Logical Positivism
 - 10.5.9 Interpretativists
- 10.6 Praxis
 - 10.6.1 Marxism
 - 10.6.2 Ethnomethodology
- 10.7 Let Us Sum Up
- 10.8 Unit-end Activity
- 10.9 Points for Discussion
- 10.10 Suggested Readings
- 10.11 Answers to Check Your Progress

10.1 INTRODUCTION

In this unit, we shall try to discuss the aims and goals as envisaged by western thinkers. Western ideologies have been influencing the aims and practice of education all over the world. On analysing the western thoughts, the pattern of thinking on education that could be identified, is grouped under three facets, namely Idea, Experiences and Praxis.

Idealists and phenomenologists believe in the existence of an idea, the only concept that is real, true and ultimate, so the aims of education, which are provided by these people, are influenced by their philosophy about reality, knowledge and value.

Another group of western thinkers like Bacon, Rousseau, Dewey and others, who have converged their educational thoughts, emanating from experiences through one's own senses, perceptions and interactions, have come out with varying shades of experiences. They are empiricists, naturalists, realists, pragmatists, analysts, positivists and interpretativists etc. whom we shall also discuss in the context of aims of education.

There is another group of thinkers who attach more importance to the social forces, which influenced education. Marxists and ethnomethodologists recognise the value of

social and non-presuppositional sources of knowledge that determine educational aims and operation.

Education reflects the socio-cultural needs, knowledge and values of society through its formulation of aims and goals that further control the choice of curriculum, methods of teaching, etc. There has been a great and dominating impact of western thoughts on education so far. Therefore, the aims and goals that are being discussed here relate to the sources of the respective category of philosophical orientations.

10.2 OBJECTIVES

After going through this unit, you shall be able to:

- explain the philosophical basis of the systems of education according to phenomenologists and idealists;
- identify the aims of education according to phenomenologists and idealists;
- provide a comparative analysis of aims of education as provided by phenomenologists and idealists;
- explain the fundamental thinking about metaphysics, epistemology and values according to empiricists, realists, and naturalists;
- relate the aims of education with the respective philosophies as propounded by empiricists, realists and naturalists;
- explain the philosophical assumptions basic to the thinking of reconstructionists, existentialists and pragmatists;
- categorize the aims of education according to reconstructionists, existentialists and pragmatists;
- make a differential analysis of aims of education according to reconstructionists, existentialists, and pragmatists;
- describe the specific features of the philosophical thinking of analysts, positivists and interpretativists;
- discuss aims of education according to analysts, positivists and interpretativists;
- compare the aims of education as provided by analysts, positivists and interpretativists;
- describe the process of generating knowledge (epistemology) according to Marxists and ethnomethodologists;
- explain the influence of Marxists' and ethnomethodologists' thinking on aims of education;
- identify the aims of education according to both Marxists and ethnomethodologists; and
- describe the difference in emphasis on aims of education as given by Marxists and ethnomethodologists.

10.3 SCHOOLS OF THOUGHT OR 'ISM'

In the realm of Philosophy, one finds various schools of thought or 'ism'. These schools of thought emerged due to their differences in the ways they perceive reality, knowledge, and values. Hence, a school of thought is understood as a set of ideas regarding reality, knowledge, and values. These three aspects of a school of thought are very important in influencing the aims and practices of education. There are three branches of philosophy, which deal with these aspects. Meta-physics helps a person to understand the nature of reality. Epistemology deals with nature of knowledge, and its conditions, and means. Axiology deals with Ethics and Aesthetics. Ethics is concerned with the

problems of values, morality, and good and bad, whereas Aesthetics explains the beauty of life.

While discussing aims of education according to various schools of thought or 'ism', we will explain the meta-physics, epistemology, and axiology as propounded by these schools of thought.

10.4 IDEA

'Idea' is a category of philosophical emphasis, under which idealists and phenomenologists have been grouped because both share a somewhat similar kind of thinking. Plato and Descartes who are called as 'Idealists' believe that only ideas are permanent and the reality consists of ideas. There is a universal idea of 'Table', for example, which is imperfect. These ideas are metaphysically prior to man's world. Similarly phenomenologists like Husserl, Alfred Schutze and Mannheim have not recognised the existence of a physical world but have given a great cognizance to a symbolically endowed world of meaning.

10.4.1 Idealism

In the western world a wave of philosophical thinking developed which was sponsored by Plato, Socrates, Descartes, Berkeley, Fichte, Hegel, Hume, Kant, Schelling, Schopenhauer, Spinoza and Gentile. They are known as idealists because they stressed more on mind and the self-leading to the belief that the creation of the universe is a reflection of the mind. As a result of this, a philosophical school of thought that gained prominence was idealism.

Idealism is the oldest system of philosophy known to man. The origin of it goes back to Plato in the west. Its basic viewpoint holds the human spirit as the most important element in life. The universe is viewed as essentially nonmaterial in its ultimate nature. All the idealist philosophers agree on the fact that (i) the human mind is the most important element in life; (ii) the universe is not composed of material in its ultimate nature. In the philosophic sense, idealism is a system that emphasizes the pre-eminent importance of mind, soul or spirit.

Metaphysics according to Idealists

For idealists only the mental or the spiritual is ultimately real, and hence, the universe is taken as an expression of a highly generalized intelligence and will – a universal mind. Reality is reducible to one fundamental substance – spirit. Matter is not real; rather it is a notion, an abstraction of mind. It is only the mind that is real. Therefore, all material things that seem to be real are reducible to mind. The chair you are sitting on is not material; it only seems material. Its essential nature is the reflection of the mind.

Idealists such as the transcendentalists have used the concepts of macrocosm and microcosm to explain their version of reality. Macrocosm refers to the universal mind, the first cause, creator, or God. The macrocosmic mind is continually thinking and valuing. The microcosmic is a limited part of the whole—an individual and lesser self. In educational terms, the student can be conceived of as a spiritual entity that is also part of larger spiritual universe.

Epistemology according to Idealists

Idealists believe that all knowledge is independent of some experience. The act of knowing takes place within the mind. Idealist knowledge is based on the recognition or reminiscence of latent ideas that are already present in the mind. Such ideas are a priori that is, they concern knowledge or concepts that exist prior to, and independent

of, human experience about them. Man can know intrusively that is to say, he can apprehend some truths without utilizing any of his senses. Man can also know truth through the acts of reason by which an individual examines the logical consistency of his ideas. Plato was one who held that knowledge is a matter of recall. Objective idealists such as Plato think that ideas are essences, which have an independent existence. Subjective idealists such as Berkeley reasons that man is able to know only what he perceives. His only knowledge is of mental states. Existence depends on the mind that is derived ultimately from God. God is the infinite spirit.

Axiology according to Idealists

According to the basic theory of idealists, as has been explained above, the purpose of education is to contribute to the development of the mind and self of the pupil. The school should emphasize intellectual activities, moral judgement, aesthetic judgement, self-realization, individual freedom, individual responsibility and self-control in order to achieve this development.

Idealists have suggested the following aims of education:

i) Self-realization

According to idealism, the aim of education should be to make the individual aware of his 'self' i.e. full knowledge of the self or total development of the inherent powers of man.

There are four stages of this aim of self-realization—first is the physical and the biological self, second is the social self which determines the social relations and acceptance of social values, third is the mental self i.e. self-directed reasoning, and fourth is the spiritual self. At the level of the spiritual self, the total transformation of personality takes place.

- Attainment of the attributes like Satyam, Shivam and Sundaram or truth, goodness and beauty.
- Development of rational knowledge intended to understand the universe.
- Appreciation of beauty, this includes artistic activity through which the ultimate unity is expressed.
- Character building: the development of personal moral character and social justice.
- Establishing a conscious relation of man with the universal self.

Thus, the aims of education according to idealists should be the development of the mind and self, intellectual capability, moral judgement, aesthetic judgement, self-realization, individual freedom, individual responsibility and self-control. Thus, the inborn nature of a person is converted into spiritual nature and prepared for a holy life. Idealists have contributed immensely in suggesting the aims of education.

ii) Development of spiritual values

Idealists give greater importance to spiritual values as composed to material gains. Besides developing mental and moral characteristics in children, spiritual characteristics above all must be developed.

iii) Cultivation of truth, beauty and goodness

Idealists assert that to develop spiritual values in the individuals, pursuits of highest ideals namely truth, beauty and goodness should be encouraged more. The more an individual realizes these ideals, the more spiritually developed he will become. Hence, education must strive its utmost in developing the child morally and spiritually so that he achieves self-realization.

iv) Conservation, promotion and transmission of cultural heritage

God has endowed man with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge of the world. Therefore, his mental and intellectual capacities must help him in assimilating cultural values and characteristics. Culture treasures all the peculiarities of human life in all its aspects. The purpose of education must be to preserve, transmit and develop the cultural heritage. A child is expected to be acquainted with his cultural heritage so that he conserves, promotes and transmit it to the younger generation.

v) Conversion of inborn nature into spiritual nature

According to idealists the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is the real development of the individuality. The purpose of education, hence, is to attain the fullest and highest development of the personality of a child.

vi) Preparation for a holy life

Idealists are of the view that education must provide an environment, which is conducive to the development of spiritual values in a child. If a person has a life full of piety and good ideals, he will naturally emerge as a fully developed personality with a sense of self-realization.

vii) Development of rationality

Idealists advocate the development of intelligence and rationality in children so that dialectically they may discover the absolute truth. Only highly developed minds can perceive and understand the all-pervading force.

10.4.2 Phenomenology

In the whole of the western world, there has emerged a group of thinkers like Edmund Husserl, Alfred Schultz and Mannheim and others, who have described the world not in terms of physical environment, but rather as a symbolically endowed world of meanings. A world man not only encounters but a world he seeks to understand, interpret, discover and create as a result of which objective realities of life get dissipated and contextual explanations of behaviour and knowledge become more focussed. Phenomenologists, instead of recognizing the importance of objectivity as naturalistic empiricism, advocate and emphasize the quest that is based on a search for essence in the cultural and social sphere. Husserl, a noted phenomenologist, explains it as a fully developed philosophy which may be characterized as a philosophical hermeneutic aimed to disclose the absolute ground of human knowledge through unexpressed presuppositions of knowledge. Therefore, the status of phenomenology is not based on the false guarantee of an absolute zero as a starting point but rather just to bring light to hidden biases and pre-theoretical notions which constitute the objective of a phenomenology based inquiry. Therefore, in phenomenology, the subject of study is a phenomenon, an event, a social context, and cultural, social, physical and ideational environment as they exist and constitute the reality.

Phenomenologists and Metaphysics

The phenomenologists consider metaphysics as an every day reality that is socially constructed system in which people give phenomena a certain order of reality. Every day life presents itself as a reality interpreted by men and subjectively meaningful to them as a coherent world. The outer visible world of experiences is a reality, which gives meaning to the reality that is composed of human interaction with the environment. It is an absolutely pre-suppositionless science that makes phenomena in the environment a reality, and which surrounds the whole human interaction, curiosities and cognitive

structures. Reality, therefore, for phenomenologists, is the worldview that seeks to describe appearance and events that are constituted by private consciousness.

Epistemology and Phenomenologists

According to phenomenologists, truth is inseparable from our personal perceptions and all the subjective experiences. True knowledge may be obtained through such techniques as observation, descriptions and classification, which permit a disclosure of structures and connections in nature, which do not yield to experimental techniques. Hence, it undermines any presupposition and pre-hypothesized relations. Husserl's law of obtaining knowledge is to have self-experience instead of believing in natural beliefs and fundamental associations. Phenomenology, therefore, is a critique of positivism. Their real quest is a search for essences, which were seen as being unbound to the cultural or social sphere.

Value and Phenomenologists

The phenomenologists' view about value is determined by the perceptions of the individual of the outer world. It does not attach any importance to pre-established values (social, moral, human, etc.), and it totally depends on the nature of experience that is obtained by human interaction.

Aims of Education

Though, the aims of education specifically have not been dealt with by this philosophy, yet the following aims have been derived out of the analysis of the metaphysical, epistemological and axiological formulations:

- Education must develop the capacity to disseminate what acts and experiences are desirable and what are not in view of the predominant culture and society.
- Understanding the role of authority in the educative process in a traditional way so that subjective experiences may be properly interpreted.
- Education should make an individual quite free to get experiences, analyse them, think and then act upon.
- Equipping the human mind with that knowledge of things which is obtained through the educational process of getting to the essence of the objects of focus.
- Its aim should be to emphasize the elimination of perceptual bias from human consciousness and attach importance to the essential nature of things, which are subjectively thrashed for giving meaning to the reality.
- Education must aim at developing an intuitive quality of mind because without it the object, the phenomena or events cannot be studied. Every realm of possibility may be explained by intuitive knowledge.
- Education must help individuals to develop reflective consciousness to understand, objective, subjective or intuitive sources of knowledge.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answer with the ones given at the end of the unit.

1. How do idealist thinkers define reality?

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2. List any two aims of education which idealists advocate.

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3. What is truth according to phenomenologist?

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10.5 EXPERIENCES

The proponents who based their centre of understanding on experience have been grouped under this head to distinguish them from the thinkers who attached more importance to idea. Though their approaches to organise the experiences differed from each other, culminating into a different focus, the basis of their approach or ideology remained centred around valuing experience. May it be the empiricists' concern, or the realists' fascination or any other reason all, theorists have tried to formulate their concepts or have tried to develop a theory around experience. The philosophers who believe in the study of experience though with varying interpretations (which is natural and subject to the changing nature of phenomena) are being discussed here.

10.5.1 Empiricism

Empiricism is an attitude of mind rather than a specific school of philosophy because it does not provide a definite metaphysical as well as an epistemological doctrine. However, it contains the conviction that philosophy is an attempt to systematize, explain and understand from the facts of experience and must eventually return to that experience for its final seal of approval.

Empiricism is a revolt against the attitude of thinkers who became so enamoured of the answers they found that they did not take the trouble to enquire whether it actually supplied an answer to the question or whether it fitted in with the facts of experience. Empiricists do not accept any philosophical hypothesis, which is not supported by facts or experience. Empiricism as a school of philosophical thought was advocated by the ancient Greeks who were the true originators not only of natural science but also of that philosophical tradition which keeps closest to scientific thought and of which empiricism is a typical example. Various discoveries, which were made in the field of natural science, led empiricism to gain prominence, and thus influenced the process of scientific thought.

The advocates of empiricism were Bacon, Hobbes, Locke, Berkeley and Hume. They persuaded that the inductive method of reasoning is the best source of generating knowledge. Bertrand Russell is also understood to have given a start to new thinking based on positivism, which is also treated as neo-empiricism.

Metaphysics according to Empiricists

According to empiricists the reality lays in the external world, it is for the human mind to analyse it scientifically. Since mind is defined as consciousness, there can be nothing in the mind, which is not conscious. If there were innate ideas such as those of God or Substance whether material or spiritual, these ideas would be consciously present to the human understanding from its very origin. Their belief is that the truth or falsity of no idea can be established if it exists independently of experience. Locke, therefore, holds that the mind was a *tabula rasa* or empty slate, prior to the experiences of man and the source of all our ideas lies in experience.

Epistemology according to Empiricists

Since the empiricists believe in the objectivity of knowledge that is acquired by sense perceptions and scientific processes, new knowledge can only be obtained through the method of induction wherein emphasis is laid on presentation of experience, analysis of data and observed inferences leading to the development of hypotheses. It operates upon the perceptual causality. According to empiricists, that knowledge is true of which man is certain. John Locke, Berkeley and others refute the subjective state of conviction, objectivity and observe that the logical sources of acquiring knowledge cannot be questioned. John Locke proposes that sensation and reflection are the two sources of experiences. Through sensation understanding grows about the external world and through reflection it becomes aware of all the operations that it performs itself. John Locke introduced his own definition of an 'idea' by saying that 'idea' is whatsoever the mind perceives whether by sensation or reflection and ideas which the understanding receives, are simple but the understanding has certain faculties by virtue of which it can reproduce, compare and combine simple ideas to form complex ideas.

Berkeley also supports Locke and goes further by denying the abstract idea. If it has any reality at all, it must be in terms of the sensory qualities we perceive and not in something else. According to him, nothing exists but a thinking mind and its thoughts. Berkeley was a partial empiricist. He turned the empirical outlook on our knowledge of the external world but when it came to the spiritual world, he was both an intuitionist as well as a rationalist. Hume enquires whether we have any idea of substance and maintains that we have no idea. He believes, that even if we have any such idea, it must be derived from some impression, either of sensation or reflection.

Axiology

Empiricists hold the view that the objects known to the human mind are of three kinds namely: ideas, finite mind and the infinite mind of God. God is the cause of all kinds of ideas, which are experienced either by sensation or reflection. The value, therefore, has to be developed by virtue of the experience one gains. They deny the existence of any pre-established norms of morality and dogmatic beliefs. The criterion of determining what is good or what is evil is the mind, which analyses the experiences.

Aims of Education

On the basis of the analysis of this doctrine of empiricism, the following aims of education may be derived:

- To instil in a young mind such qualities as to be humane, friendly, having empirical understanding, having civil temper and wisdom.
- To develop the ability to understand simple ideas and then to develop them into complex ideas either by using sensation or reflection on the processes of the mind.
- To provide knowledge which has a high degree of certainty and which is demonstrative. Knowledge grows as a result of judgement.

- To develop the ability to distinguish between rational and empirical knowledge.
- To inculcate the scientific attitude and temper among students so that they may coordinate the sensory and reflective strength of mind to reach a right conclusion about gaining knowledge.

10.5.2 Realism

During 17th century two significant and prominent tendencies in the field of education came into prominence and posed a challenge to the contemporary thinkers: first was a protest against too much of abstractionism and stern discipline as a result of idealism. Second: development of science. Idealistic education could develop moral and spiritual qualities but failed to inculcate among children a capacity to face the problems of life and solve them for their own happiness. Consequently a new thinking wave emerged which was of the opinion that things can be known as they really are. Realists say that mind is distinct from the object of its knowledge, and that there is no priority of mind over the objects of its knowledge. Chief protagonists of realism are Mulcaster, Milton, John Locke, Comenius, Ratke, and Bertrand Russell.

Metaphysics of Realism

For a realist the material world exists independent of, and external to, the mind of the knower. The basis for understanding reality is found in a world of objects and in the perception of these objects. Matter must be encased in a form and has to assume the structure of a particular object. According to realists, the world is made up of concrete matter and matter is the fundamental element or ultimate reality of this universe.

Realists do not agree with the invisible presence of God and Soul because they believe that all living beings are a form of matter and the soul is a materialistic conscious element. According to them the phenomenal world is true. They accept the truth and reality of matter. To them, there is no world beyond this, unlike the idealists.

Epistemology according to Realists

Knowing is a process that involves two stages: sensation and abstraction. The realist's theory of knowledge has also been referred to as a 'spectator' theory. According to realists, the impressions, perceptions and sensation, which result from our contacts with the external world, through our senses, result in knowledge i.e. true and real. Realists believe that senses are the door to or a gateway to knowledge. Bertrand Russell in his book '*Analysis of Mind*' writes, "I contend that the ultimate constituent of matter are not atoms – but sensation, I believe that the stuff of our mental life consists wholly of sensations and images". The test of truth for realists is whether or not a proposition within the mind is in accord with the material object or condition outside the mind. Thus through reasoning one deduces that A must be equal to B; the proposition is true only if A is equal to B in the material world.

According to realists, man is a part of this material world; he is endowed with sense organs and the mind through which he attains the knowledge of the real external world. Realists lay emphasis on observation and experimentation.

Axiology (Value)

As we know, realism was born as a reaction to excessive idealism. It opposes the pursuit of higher ideals. It follows then, that anything consistent with nature is valuable. Standards of values are found by means of the act of reason. However, a value judgement is never considered to be factual, it is a subjective judgement based on feeling. Acceptable individual values are those that conform to the values of prevailing opinion of society that reflects a status quo of social reality.

Thus, etymologically, realism means 'About a Thing' or concerning some object. Hence, it is an angle of vision according to which things as we see and perceive them, are realities. There are various forms of realism such as described below:

Humanistic Realism

Erasmus and Milton were proponents of the view of humanistic realism, which believes that the welfare of all humans must be in view of the individuals' social and spiritual development.

Social Realism

Social realism aims to make human life happy and successful by fulfilling the needs of society. Hence, the upholders of this ideology condemned cramming and giving full importance to society and the social environment; they emphasized the attainment of real knowledge. Lord Montague, and John Locke were pro-social realists.

Sense Realism

Mulcaster and Bacon were powerfully influenced by the scientific researches, hence gave much cognizance to the knowledge which was received by the senses and so sense realism came up. Its proponents believed that knowledge primarily comes through the senses, not from words.

Neo-Realism

Whitehead and Bertrand Russell came up with the idea of neo-realism and held the view that knowledge should be obtained by analysing the rules and procedures of science, which they further believe may change with changes in circumstances.

Aims/Goals of Education

The basic purpose of education, in realist educational theory, is to provide the pupil with the essential knowledge he requires to survive in the natural world. Such knowledge will provide him with the skills necessary to achieve a secure and happy life. Realists propound the following aims of education:

- **To develop the physical and mental powers of a child**

According to realism, mind as well as the physical organs constitute the organism composed of matter, hence mental and physical powers will help him in developing his intelligence, discrimination and judgement so that he is able to solve all his problems successfully.

- To prepare the child for a happy and successful life by making him capable of making logical analysis of the environment around. He must be able to know what follows from what, by giving good reasons.
- To develop the awareness in a child about the real world. The external world is logically constructed out of sense data; therefore, the child has to understand as to how the nature of space, time and matter may be used to fit the world of senses and the world of physical objects together into a coherent whole.
- To provide the training of senses: Unless the training of senses through varied experience is not provided to the child, he will not be able to have full knowledge of the external world with which he has to adjust.
- Acquainting the child with nature and his social environment so that he may strike a balance between the two. The individual self and social consciousness of the child should be developed.
- To develop the attitude of experimentation, realists believe that education must be purposive and useful for society, therefore, the relations in the external world

must be explained to the child by ascertaining the nature of matter and making it logically possible to associate it with the external world and the social environment.

- To provide education which will train the child for a vocation. Vocational education is a must, as the child has to face the realities of life. There is a question of survival of self also and the child must be taught such vocational knowledge and skills with which he may be able to adjust in society.

10.5.3 Naturalism

There is a group of philosophical thinkers who emphasized the idea of nature, as opposed to the idea of God and Spirit, where human learning must emerge from. In the field of education, naturalism is neither the positivism of the physical world nor mechanical positivism or even biological naturalism. The revolutionary changes in physical sciences in the 18th century were instrumental in developing naturalism.

Metaphysics and Naturalism

Naturalists believe that nature is the whole reality. They are not prepared to accept that there is any super power. They endorse an attitude of mind, which denies the existence of an order transcendent nature and sense experience. It regards human life as a part of the scheme of nature. Naturalism has two-fold importance for education: one is as a philosophy and the second is the attitude towards education in the form of aims and methodology of education.

It is entirely a distinct concept which seeks to base education on the experience of the child. Its motto is 'follow nature'. Jean Jacques Rousseau (1712-1778) was the most important naturalistic philosopher of education who cried, 'what is this?' man is born free and I find him everywhere in chains'. This cry transformed the face of Europe and its echoes were heard far and wide throughout the world. Man is the supreme creation of nature. Naturalists believe that there is no other world that is real other than the world of nature that exists in the form of matter. Therefore, the reality cannot only be understood in terms of physical sciences.

Epistemology and Naturalism

Rousseau and Herbert Spencer (1820-1903) were the philosophers who criticised the aims and methods of the various schools of their time. Rousseau's concept of negative education is the real method of gaining knowledge. He said that the first education of the child ought to be purely negative. This he described as not teaching any virtue, value or truth by shielding the heart of the child from vices and mind, from errors. In other words, it would mean providing no education, no information of any kind to the child, rather let the sense organs and the power of reasoning be strengthened. Rousseau said 'Nature wants that child should remain a child till he becomes an adult'. He called this education of his times a positive education. By negative education he would mean changing the old sequence of positive education by allowing the child to grow in his own way of seeing, thinking and experiencing and thereby saving the child from groaning under the dead weight of the old imposed meaningless education.

Thus negative education is self-education. It is the education of the sense organs and the body. Thus, the self-experiences, which are acquired through the senses are the real sources of gaining or determining knowledge.

Axiology and Naturalism

Since the realists converge on the point that reality is matter, and that God, soul, mind, heaven and hell, as well as freedom of will, moral values, prayers and superhuman wonders are all illusions, therefore, there is no existence of eternal or universal values. Rather a child develops his own value system from his interaction with the external world of matter and the environment around. All concepts of goodness and morality

cannot be taught if they are left to the individual to be learnt by him. For these values are transitory not permanent. They may change with the changing interaction of the individual with the outer world.

As a result of the theoretical conception of reality, knowledge and values of realists, three shades or forms of naturalism became more important which are:

Physical Naturalism

It lays emphasis on studying the processes of matter and phenomena of the external world. It explains human activities and experiences in terms of material objects and natural law.

Mechanical Naturalism

Naturalists feel that that the universe is a lifeless huge machine, which gets its form through matter and motion. In its movement no spiritual power is needed.

Biological Naturalism

It is based on Darwin's theory of evolution. According to this theory, man has evolved from lower animals by the gradual process of development. It emphasizes the development of man's natural impulses, natural propensities and inborn tendencies, which have developed, with the principles of adaptation to the environment, struggle for existence and survival of the fittest.

Aims of Education

Different philosophers have expressed and emphasized different aims and objectives of education. Even among the different forms of naturalism, variations are found with regard to educational goals. Mechanical naturalism suggests that education should aim at the efficiency and perfection of human beings. This, however, is not the representative view of naturalism as a whole. Biological naturalism stresses proper adaptation and adjustment of the child to the environment. Herbert Spencer described education to be a preparation and training for complete life. As described by Ross, the aim of education according to naturalism seems to be present and future happiness.

Naturalists believe that education should prepare the pupils, and equip them, and through them the struggle for existence and survival of the fittest ideology should be nurtured.

The following are the aims of education which have been advocated and propounded by all the naturalists:

- To develop the capacity of self-expression: when an individual interacts with the material world, then what he feels and what he thinks must be expressed for the purpose of self preservation. Rousseau was in favour of strengthening the sense organs and the power of reasoning.
- To develop the understanding that man is a part of a huge machine, therefore, every individual must work very efficiently. J.S. Ross says "Education must make the human machine as good a machine as possible by attending to its constitution, by elaborating it and making it capable of more and more complicated tasks." He advocated the concept of negative education, which was nothing, but a self-education. It was a negation of the old system of teaching and learning.
- Development of power and intelligence for self-existence: Darwin believed in the principle of struggle for the existence and survival of the fittest. One has to acquire the capacity to struggle constantly and come out victorious.
- Adaptation to environment: According to Darwinian theory, human beings, unlike other animals, have the power to adapt themselves to the ever-changing environment. This is a natural capacity of every human being. The aim of education must be to strengthen this capacity.

- Attainment of present and future happiness. Biological humanists advocate this aim of education. As described by M.C. Dougall, “education should enable the individual to attain the goals set for him by nature in ways that have individual and social value.” He also emphasized the emancipation, moulding and guiding of the basic impulses of the child and a synthesis of all these to attain natural progress and development.
- Preservation of cultural heritage: Education must conserve and preserve the cultural heritage and develop it further. As Ross very aptly puts it: “Education is the preservation and the enhancement of racial gains, generation by generation”.
- Natural Development: A child should be allowed to develop naturally according to his inborn tendencies, interests, inclinations and capacities in a free environment.
- Autonomous Development: Education must aim at developing the child into a full personality by his own experiences and realizations. The aim of education must be to become a self-developed and self-realized individual.
- According to Rousseau, through education, sense organs must be developed to acquire knowledge of various kinds and then to emphasize upon sensory, bodily, mental, social and moral development of the individual.
- According to Herbert Spencer, the aim of education should be as follows:
 - Self preservation i.e. preservation of the body and mind
 - Earning a living
 - Establishing a family and bringing up children
 - Use of leisure time should be devoted to the study and practice of painting, music, poetry and recreation
 - Citizenship development
 - Moral development

The naturalists of 19th and 20th century, however, believed that education should achieve a synthesis and adjustment between the individual and the society, between man and nature.

10.5.4 Reconstructionism

Dewey in 1920 suggested the term ‘Reconstructionism’ in philosophy for the first time. In the early 1930s, a group known as the ‘frontier thinkers’ called upon the school to lead the way towards the creation of a new and more equitable society. The leading spokesmen were George Count and Harold Rugg. In 1956 a book was written entitled, ‘*Toward a Reconstructed Philosophy of Education*’ by Theodore Brameld, wherein Brameld used this term reconstructionism. In his book he has put five main theses, which are of great importance.

- Education must commit itself to a new social order that will fulfil the basic values of our culture and at the same time harmonize with the underlying social and economic forces of the modern world. Education must lead to a profound change in the minds of man so that the enormous technological power at our disposal may be used to create rather than to destroy.
- The new society must be a genuine democracy whose institutions and resources are controlled by the people themselves.
- The child, the school, and education itself are conditioned inexorably by social and cultural forces. Progressivism overstates the case for individual freedom and understands the extent to which we are all socially conditioned. Brameld feels that civilized life, by and large, is group life; therefore, a group must play a major part in school. Groups should be recognised as they are. Brameld further advocates that we should neither cynically condemn nor passively accept their

behaviour as inevitable, but through sound diagnosis aim to build a social and educational programme that will help reduce immoralities and release the human potentialities. Thus education becomes social self-realization.

- Pupils must be convinced of the validity and urgency of reconstructionist solutions under the principle of defensible partiality, through open examination and acceptance by the largest possible majority.
- The purpose and ends of education must be tailored to meet the demands of the present cultural crises according to findings of the behavioural sciences.

Thus, the essence of Reconstructionism is that educators themselves must rebuild society by teaching the young a programme of social reform. It claims to remedy three things or failures of progressivism:

- Lack of a defined goal
- Undue emphasis on individualism
- An underestimation of the cultural obstacles to social change

Theodore Brameld is a champion of reconstructionism and under the principle of defensible-partiality he suggests the following process through the interaction of a group where by a social-consciousness of the solution may be arrived at:

- Presentation of evidence.
- Effective communication not only by lectures and reading books but involving the student in healthy activity.
- Agreement that is reached by majority. This step becomes the basis of active learning.

Thus, the metaphysical thinking of Reconstructionists is that the reality, which is felt or arrived at by collective social wisdom, is the basis for further understanding of experience and thereby approaches true knowledge.

For reconstructionists, knowledge is accepted which has social significance. According to them, knowledge can be attained through experiences by working in a group with the help of a principle 'defensible partiality'. A knowledge, which is obtained with the help of direct or indirect evidences, is a socially worthwhile knowledge.

Aims of Education

The above analysis provides a contact for the following aims of education according to reconstructionists:

- The main purpose of education is to promote a clearly thought out programme of social reform.
- Development of powerful means possessed latently by the people.
- Social realization should be the basic purpose of education. Reconstructionists think that human survival and education are reciprocally related; therefore, through education social engineers must be prepared so that a new social order may be created.
- Capability to examine the cultural heritage: Reconstructionism came up as a result of dissatisfaction from progressivists who undermined the importance of social reform. Hence, according to them, education must have those ends which can bring about an overall change in society and which can develop core ability among the children.
- Education must nurture the goal seeking behaviour of children. Therefore, ability must be developed to translate ideas into practice and to adapt them with the programme of social reconstruction. Any educational activity must be socially purposeful, to create conditions for meaningful learning.

- Through education, cooperative citizens must be prepared in the true sense. Such aims of education should not only be limited to national boundaries and a specific cultural milieu but to international limits as well.
- Problem solving capacity of children must be developed through education for generalization and abstractions.
- The aim of education should be a deliberate commitment to bringing about constructive social change.
- Cultivation of an attitude of planning.
- The result of education must be ascertained by students and teachers in their definite programmes of social, educational, political and economic change as a means of total cultural renewal.
- Awareness about bringing constructive social change: According to reconstructionists, education is to be designed to awaken the students' consciousness about social problems and to engage them actively in the solving of these problems.
- The formal education shall work as an instrument for creating alternative political, social and economic forms, institutions and processes.
- Education has to so equip the students that they may identify, examine and solve the problems arising out of socio-economic barriers and other discriminations so that a harmonized social order may be created in society.
- Students must be educated to understand the importance of an interdependent world reality so that technological advances may be used for maintaining social tranquillity and development.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

4. Given below are a few statements. Write 'True' if it is a correct statement, and 'False', if it is a false statement.

- a) According to empiricists, the inductive method of reasoning is the best source of generating knowledge.
- b) Bacon believes in subjective interpretation of reality.
- c) Development of scientific temper is the aim of education according to empiricists.
- d) A. N. Whitehead was a proponent of sense realism.
- e) Training of senses is an aim of education according to realists.

5. What is the concept of negative education according to Rousseau?

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6. Write any four aims of education according to naturalism.

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7. How can social consciousness be arrived at?

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8. What is the major emphasis of reconstructionist education?

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10.5.5 Existentialism

Existentialists propose a philosophical theory, known as existentialism, which developed as a reaction against both naturalism and idealism. It is treated as the latest movement of European thought and this philosophy is the newest to appear upon the intellectual scene. The important existentialist thinkers repudiate the very label, which classify them as belonging to this or any other group of philosophers. Obviously, it is a philosophy of extreme individuality. Yet there are some very important areas of common agreement among all the existential thinkers. The philosophers such as Kierkegard (1813-55), Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre (1905) have contributed towards the development of existentialism. Kierkegard is called the father of existentialism.

Existential Metaphysics

Existentialists advocate that reality is a matter of individual existence. Existence precedes essence in individual development. One exists and then becomes. This means that human beings are born and enter the world without being consulted and life is fundamentally absurd because of this. The only significant discourse in living is that which is found in meaning and each individual human authentically – that is – freely chooses for himself. However everyone possesses volition or will, which gives him or her the freedom to make choices and to create his or her own purposes for existence. This is their essence, which is continually becoming. When a person is aware of his identity as an individual, he realizes his contingent nature. Whether he suffers a sense of anguish, despair or loneliness, he is still free to make his choices, which lead to personal self-definition. A person creates his or her own definition and makes his or her own essence.

Existential Epistemology

Existentialists observe that a person knows only through his experiences. However, there are levels of experience and when one is aware of the existence of the things and beings in themselves, one is functioning upon the highest level of human experience – the level of awareness. Truth is always relative to an individual's judgement. Absolute truths are non-existent. Each person must decide what is true and what is significant for him. Thus, the individual chooses the knowledge that he or she wishes to possess.

Existentialists and Value Theory

Existentialists contend that values are neither absolute nor determined by outside criteria. Rather each value is determined by the free choice of individual persons. Existence is

the basic value for each individual. Values are relative to one's individual circumstances. One must not conform to the social values and norms of one's society for the sake of conformity; if one permits society or any institution of society to impose values, then one loses authenticity and humanity. Values for existentialists are a matter of complete personal and individual concern.

There are some assumptions of existentialism:

- Centre of existence is man, not the truth.
- Man is unique, being a composite of emotions, feelings, perceptions and thinking.
- Man makes the universe meaningful.
- Man is not alone in the universe and hence the real living person is more important than anything else.
- Man is free capable of shaping his own life and choosing his destiny.

Aims of Education

The major purpose of education, according to existentialists, is to serve the individual human being. He ought to guide him into an awareness of his condition and promote his successful commitment to a significant and meaningful existence. Important aims are:

- According to existentialists the aim of education is humanitarian, which means inner development of man, development of real consciousness or real self. Thus, to impart knowledge of self-existence is the fundamental aim of education.
- Existentialists emphasize the education of the whole man i.e. development of all aspects of his inner-self, his feelings, emotions, thinking, etc. realizing ultimately what he is, what is his purpose of life and what he has to become. Education must create an environment, which is conducive to this kind of realization.
- Existentialists advocate the development of individual awareness. The choices, an individual has to make must make him a self-determined person.
- Education must create an opportunity for free, ethical choices. Since an existentialist's choice making is personal and subjective i.e. are emotional, aesthetic and poetic, education must provide open learning environments for their self-expression.
- Encouraging the development of self-knowledge should be the aim of education according to existentialists. Existentialists realize that we live in a world of physical realities and that we have developed a useful and scientific knowledge about these realities. The most important function of education is to encourage students to engage in philosophising about the meaning of human experiences of life with the help of their own self-examination of choices. This group of thinkers undermine the importance of objective reality and prefer subjective knowledge.
- According to existentialists, the aim of education is to develop a sense of self-responsibility which can be developed by extending a context where from children may learn to make independent decisions and carry them out. Human freedom demands that a person decides freely his own commitments, gives meaning to them and that becomes the source of moral and social responsibility.
- Education must aim at providing those virtues of life, which are essential to make an individual feel his essence. The virtues like, freedom, self-examination, self-awareness, humanism, inner peace, and self-realization must be inculcated in the children.

10.5.6 Pragmatism

Pragmatists like Charles S. Pierce, William James, George Herbert Mead (1863-1931), John Dewey (1859-1952), Bertrand Russell (1872-1970) believe in the doctrine that

evaluate any assertion solely by its practical consequences and its learning on human interests. Peirce stressed the use of scientific method in validating ideas; James applied pragmatic interpretations to psychology, religion and education; Mead emphasized the development of a child as learning and experiencing human being; Dewey in particular wrote extensively on education. Because of their thinking a kind of philosophical speculation called pragmatism emerged. The theory which was propounded by these thinkers is called the pragmatic theory of philosophy. According to the emphasis laid by these eminent philosophers, there are four important forms of pragmatism: (i) Humanistic pragmatism, (ii) Experimental pragmatism, (iii) Nominalistic pragmatism, and (iv) Biological pragmatism. Humanistic pragmatism asserts that all truths are human truths to be verified on the criterion of reality. Experimental pragmatism holds that truth is that which may be experimentally proved. According to Nominalistic pragmatism, the results of an experiment are always particular and concrete, never general and abstract. Biological pragmatism extends that the ultimate aim of all knowledge is harmony of man with his environment. It further asserts that the school is a miniature society which prepares the child for future life.

Metaphysics and Pragmatism

Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they argue, is determined by an individual sense experience. Man cannot know anything beyond experience. Therefore, questions pertaining to the ultimate nature of man and universe simply cannot be answered because these problems transcend one's experience. For example, there is no way for any living being to determine whether there is life after death because he can not experience life after death while living. Thus, unless we can experience the phenomena in question, it is impossible to verify any solution suggested for such problems. Attempts to answer metaphysical questions are little more than guessing games, in their opinion.

Epistemology and Pragmatism

Pragmatists do not accept the dualism that separates the perceiver from the object that is perceived. Man is both in the world of perception and of the world of his perception. All that can be known is dependent on experience. This experiencing of phenomena determines knowledge. Because the phenomena are constantly changing, it follows that knowledge and truth must similarly be changing. Truth is something that happens to an idea. Whatever is considered true today must also be considered as possibly changing tomorrow. Circumstances do alter cases. Thus, the person is constantly changing, the environment is constantly changing and the experiences or transactions are also changing. Each time a human experience is reconstructed to solve the problem; a new contribution is added to humanity's fund of experiences.

Value and Pragmatists

According to pragmatists, values are relative to time, place and circumstances. What contributes to human and social growth and development is regarded as valuable, what restricts or contracts experience, is unworthy. It is necessary then, to test and examine value assumptions in the same way that scientific claims are subjected to verification. According to pragmatists, education is inductive and based on the scientific method. Tentative assertions are based on empirical experience and must be tested. Thus, value in ethics and aesthetics depend upon the relative circumstances of the situation as it arises. Ultimate values cannot exist, for truth is always relative and conditional. Nevertheless, value judgements are useful as a means to an intelligent life that is successful, productive and happy.

Aims of Education

The pragmatists do not accept development of eternal spiritual values, discovery of pre-existing reality and universals and teaching of moral standards to pupils as the

aims of education, which were the heart of the idealist's scheme of education. According to pragmatists, the following are the aims of education:

- The cultivation of a dynamic and adaptable mind, which is resourceful and enterprising in all situations, one that is powerful enough to create values in an unknown future, should be the aim of education.
- Education must develop such a personality of a child, which may help the child to restructure his experience to solve problems through experimentation.
- The aim of education must be the growth and development of a child, but the forms and standards of these are not pre-existing, nor are they permanent and fixed. They are to be discovered in the future. All aims of education according to pragmatists must be concerned with the present and future and must be subject to modification.
- According to John Dewey, education as such has no aims. Education is an abstract idea. Education must be able to make children capable of restructuring their experiences, which they get out of their interaction with the situations. Thus, aims of education for pragmatists are more suggestive. Even these aims must possess three elements in order to be useful i.e. educand's actions and needs; educand's cooperation, and that they are specific and temporary, not permanent and general.
- Pragmatists emphasize that education must aim to realize democratic values in life. It should instil in the educand a respect for democratic institutions. Kilpatrick said, "the classrooms must become living democracies, in a democracy, it is self-directing personalities that we try to build and the progressive development of a better life for all men is the basis out of which morality and moral conduct arise". Thus, pragmatists favour the democratic ideals of education.
- Education must teach one how to think so that one can adjust to an ever-changing society. The schools must aim at developing those experiences that will enable one to lead a good life. These include, good health, vocational skills, interests and hobbies for leisure living, preparation for parenthood and the ability to deal effectively with social problems are the aims of education according to pragmatists.

Thus, pragmatists hold that any specific educational process cannot be regarded as final and useful for all times to come. It must keep on changing according to the changing needs of society. Education must aim at developing in the child the capacity of thinking, experimenting and restructuring his experiences with flexibility, utility and adjustment in all fields of human activity, promoting the continuous development of the individual and the society to the fullest extent.

10.5.7 Analysts

Analysts propose the newer approaches to issues in educational philosophy. Basically, they suggest the method of examining the language used in making statements about knowledge, education and schooling and of seeking to clarify it by establishing its meaning. Philosophical analysts have gained prominence among educational philosophers who believe that our communications about educational matters have grown increasingly confused and obscure. Philosophical analysts seek to reduce statements about education to empirical terms. The notable advocates of this philosophical thinking were Leibniz, and G. Canter who emphasized that the true philosopher is prepared to examine all preconceptions by analysing the language. G.C. Moore and Russell also described the logical structure that underlies language usage.

Metaphysics according to Analysts

According to analysts, reality consists of what is knowable, that is to say, anything that can be verified by experience. For the traditional philosophers, human mind is part of

this universal system. Philosophical analysts reject cosmic system building as a purely speculative exercise that has no real meaning for educators. Such analysts assert that the metaphysical bases of cosmic philosophers cannot be verified in human experience unless it is understood by a critical reflection of symbols and their interpretation.

Epistemology according to Analysts

Analysts assert that the method of science must be the method of philosophy. Things are knowable only through experience, which verify the truth that is apprehended. The scientific attitude of open mindedness, objectivity and critical reflection in thinking is necessary for correct thinking. The reasoning function without doubt is the most important function of man. Human beings make their expressions in terms of sentences that attempt to convey proposition about reality. Only some of these sentences are meaningful communications between persons. Meaningful sentences are either analytically true or empirically true. For example $2 + 2 = 4$ is analytically true but it can be empirically verified as $4 = 2 + 2$ and the knowledge is empirically verified and thus is true knowledge according to analysts.

Values according to Analysts

All values are relative to needs of the individual and to humanity. The social value of justice and benevolence are outcomes that follow the natural interaction between human beings. Therefore, the values are acquired by human interaction and the validity of values then is determined by empirical observations and results. This is called scientific truthfulness that is the basis of our beliefs upon observation and inferences. This is impersonal and devoid of local and temperamental biases.

Aims of Education according to Analysts

Following aims of education may thus be deduced from this philosophical thinking:

- Education must promote the intellectual and social development of the individual.
- The scientific attitude of open mindedness and objectivity should be developed through education.
- The ability to withhold one's judgement until the relevant data are collected should be developed so that verifiable knowledge can be acquired.
- The structure of experiences may be provided in school to make judgement verifiable.
- According to analysts, emphasis is laid upon the knowledge claims and propositions that can be verified. Therefore, education has the responsibility to provide that environment and developmental set, which will help students to acquire the capacity to logically and empirically verify the knowledge, they obtain in schools.
- Analysts advocate that education must aim at reducing the complexities in the usage of terminologies. Ambiguity and confusion will create problems for understanding the concepts.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answer with the ones at the end of the unit.

9. How is reality defined by existential thinkers?

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10. Write any three assumptions of existentialism.

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11. What is the fundamental aim of education according to existentialism?

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12. Differentiate between humanistic pragmatism and experimental pragmatism?

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13. What is the basic tenet of pragmatist epistemology?

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14. How is reality defined by analysts?

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10.5.8 Logical Positivism

Logical positivism is a philosophical thinking of the twentieth century. It is a philosophy of thinkers called the Vienna circle formally formed in 1928 with his members namely Rudolf Carnap, Otto Neurath, H. Feigl, and P. Frank. A.J. Ayer from London also supported this thinking. Ludwig Wittgenstein is popularly known to have contributed towards logical positivism. These positivists find that most of the scientific statements are in the material mode and some in the mixture of formal and material modes. According to positivists all statements are turned into the formal mode so as to purge them of all references to facts and experiences and confine them purely to words. Thus, each science can be translated and transformed into sentential calculus, which

can further be simplified by substituting symbols for the constants and variables of that science, as also for the words expressing the logical constants and ultimately all sciences can be linked up and unified. Positivists also feel the necessity of understanding the exact senses of the basic scientific concepts of law, probability, induction, causation, etc.

Carnap wanted to associate logic with philosophy. According to him scientific logic must replace philosophy. Thus after making a logical analysis of philosophy, it must be expressed in the language of science because logic of science is nothing but the analysis of the language of science. Wittgenstein also provides the analysis of science by logical criteria. Philosophy today is no longer considered as a discipline with some content but an attitude or a way of looking at things. Therefore, to assign some meaning to a statement, it is to be tested on the basis of some criteria of variability about its truth or falsity. G.E. Moore, Bertrand Russell, Wittgenstein are treated as language analysts and all of them advocated this philosophical thinking.

Characteristics of philosophical thinking of logical positivists

- Logical positivists do not accept any idea related to metaphysics, in fact they consider any theory of reality beyond or behind experiences. Positivists treat metaphysics as impossible and non-sensible because they emphasize to make philosophy and statements related to science amenable to logical analysis. Language analysis as used by logical positivists shows that in metaphysical statements language is not properly used so as to be able to assign any meaning to these. A statement can be true or false if it is meaningful, but since metaphysical assertions are not meaningful, the question of their being true or false does not arise. The meaningful assertions can be verified and proved empirically. The positivists allege that when language is used to express concepts, which cannot be verified or checked, it makes nonsense rather than sense. For example, if a statement is made that "all men are mortal; Mohan is mortal because he is a man". We see that this existential, descriptive statement is converted into a logical statement. But discipline statements always need a confirmation for showing them as true or false. Logical statements need confirmation on the demand of logic only. So long as they are true to logical demand they need no verification for their truth.
- Epistemologically, according to positivists, any knowledge is true that is verified on the basis of some criteria of verifiability. Any knowledge that is not directly or indirectly verified is not accepted as true. A.J. Ayer is one of the leading positivists who have written a book: *Languages, Truth and Logic*, wherein he states that any statement of knowledge is meaningful only when it is logically and empirically verified. For example, an atom is not directly visible but can be verified indirectly. Therefore, positivists advocate that knowledge can be obtained either by experiences or by intelligence, but both the experiences about the world, nature and society are to be evaluated, tested and verified against some criteria of logic.
- The question of value is associated with emotive statements, which express feelings, which can be understood, but it is difficult to prove it to be true or false. An emotive statement like "world is full of misery" is ambiguous because it does not convey the specific sense in which it is uttered and it is related with a value judgement. Any statement which involves value judgements lacks meaning in a precise manner. Therefore, the question of value is not dealt with by positivists. Logical positivists claim that there are two kinds of statements, which can be said to be true or false. The first kind is logical statements which are set in terms of the "if", or "if" and "only if" condition. They are true if constructed by the rules of logic. Another type of statement is about "matter of fact" which may be true or false. They are true if confirmed by actual correspondence or confirmation by some empirical method or by logic. Therefore, values are a matter of interpretation by logical reasoning for their meaning. Positivists have also excluded axiology from the purview of philosophy.

Logical positivists appear to believe that metaphysics should not have any place in philosophy and epistemology is a matter of confirmation and verification. Therefore, it is difficult to determine the aims of education, for objectives are value statements concluded in educational terms. So in the context of education, logical positivism tends to clarify the conceptual ambiguity and confusion showing the direction to educational theory. This educational theory aims to bring clarity to concepts, to test the coherence of the theories and to serve the therapeutic purpose dissolving those problems, which arise because of linguistic confusion. However, logical positivists reflect the following aims of education through their philosophical thinking.

- Education should emphasize upon developing conceptual clarity. The analyses of concepts help students to scrutinize various theories of education.
- Developing an ability to make a language analysis so that meaningful and sensible conclusions may be drawn.
- Equipping students with understanding to find out the meaningfulness of a statement or conclusion. A statement which may not be confirmed or verified empirically or logically is meaningless or nonsensical and should be rejected.
- The aim of education is to provide opportunities of learning in school that will help the all-round development of the personality of a child.
- To inculcate the scientific attitude among students so that they can logically solve problems of their own.
- To impart education through the method of language analysis that should be precise enough to avoid any ambiguity and confusion in understanding of the concepts.
- Education must structure the knowledge domain of students in a manner that they are able to judge the meaningfulness of the concepts through direct and indirect methods of verification.

At last, it may be concluded that it is not an educational philosophy as such, but, of course, helps in acquiring scientific knowledge through logical/empirical methods that provide a basis to verify the scientific statements. Its emphasis is on logical methods of teaching. They may help the teacher to make his teaching based on logical methods so that the communication may be more meaningful.

10.5.9 Interpretativists

Interpretativists like Martin Hammersley (1977) and Margreanes (1975) derive their thinking from adopting micro approaches to the study of richness and complexity of human life and the reality of school life. They have not given any theory of philosophy, in fact they wholly concentrate their thinking and reflections on educational processes: as to how school activities are to be understood and made more meaningful. They were not in favour of any kind of determinism in education and in fact supported free will to interpret behaviour in the right perspective. As such these interpretativists have not dealt with such philosophical issues as metaphysics and epistemology, which form the basis of formulating the aims and goals of education. These can be traced here and there in their expressions on education, classrooms, teaching-learning interactions, role of teachers, and students' perceptions. Their expositions are entirely and exclusively about the school and classes where knowledge is processed.

However, the interpretativists' views and concepts are as follows:

- According to interpretativists, reality is to be constructed from everyday activity. Ultimately every aspect of society can be traced back to the way people act in every day life. Changes in education and society are brought about by changes

in such activities, which are imposed. They emerge from the persons' autonomy and freedom to act.

- How is knowledge acquired? Interpretativists of course, answer this question. According to them, knowledge construction depends on the grasping of meaning that people give to their behaviour.

Meaning seems to include such notions as aims or intentions. It includes the idea of significance, which includes reason. These meanings are personal to the person. They are not given by any culture or society; rather they are constructed from a culture by persons involved in every day activity. All this gives meaning to our own actions and to the activities of others with whom we interact. For example, the interpretation of another person's activity depends on what we already know about him. This will include such things as age, sex, race, intelligence, motivation and the like

- Interpretativists, therefore, consider an interpretation of day-to-day activities as influencing a person's behaviour, attitude and values.
- Because interpretativists are concerned with micro-processes that take place in school, they emphasize upon the interaction with people, interaction between teacher and student. To interpret this interaction, the activities may be categorized as working, messing, etc. The full understanding of how a person comes to act or interact demands an investigation into the realm of common sense assumptions that govern our behaviour.
- Interpretativists are very dynamic in their approach since they understand that meanings and interpretations do not remain static and unchanging. Over time persons in interaction share understandings and interpretations through the process of negotiation of meaning which is a continuous process.
- Interpretativists demand that a subjective method be adopted so that one can try to get inside the actor's heads and see how they define the situation. The problem is that we have our own assumptions and categories, but close observation of the situation is essential.

Though interpretativists share a common thinking with phenomenologists and ethnomethodologists they differ in finer observations. Interpretativists tend to see the relationship of teacher and pupil as a situation of conflict in which teachers and pupils have different goals, which they want to achieve. Consequently negotiation takes place and classroom is thought of as negotiated order. Phenomenologists, on other hand, concentrate on eliciting the person's knowledge of the situation and other people. Ethnomethodologists take a somewhat different line of approach. They are interested in discovering the procedures, which people use to make the world intelligible.

Aims and Goals

Interpretativists consider everyday activity more important in education and their interpretations of meanings are considered valid which are supposed to direct the educational process in school and classes. The analysis of their thinking reveals the following aims and goals of education:

- Ability to interpret the behaviour of people in a proper context of activity and interaction.
- To acquire the ability to understand the limitations of interpretations and adopt the process of negotiation of meaning.
- The ability to understand the 'symbolic interaction' that takes place in interacting with people, teachers, administrators, etc. Interaction being the dynamic process involves continuous interpretation and decision-making by a pupils' self-conception and conception of other's perceptions.

- Education should be so planned that it must help the teachers to develop an environment in which they may get experiential knowledge of pupils so that the real understanding of the 'meaning' i.e. mission, intentions, contexts and perspectives may grow.
- Education must develop the capacity of adaptation among children. There are eight possible modes of adaptation namely ingratiation, compliance, ritualism, opportunism, colonization, intransigence and rebellion. Education must help in the development of a positive attitude towards the goals and means, which the school offers.

Thus, the aims of educations as listed above have been reflected in the literature produced by interpretativists. The studies which have been conducted by interpretativists are on interaction in classroom, teacher's perception of pupils, pupil's perception of teachers, pupil's self conception, adaptation, strategies of teaching. These illustrate the interpretativists' micro-approach for understanding the educational process. Their view was that goals come from experience. Persons create goals for them in order to make sense of their past and present experience and to project into the future an intelligible and attainable plan of life.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with the ones at the end of the unit.

15. What is the main contribution of logical positivism to education?

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16. How is reality defined by interpretativists?

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17. What is common between interpretativists and phenomenologists?

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10.6 PRAXIS

10.6.1 Marxism

Marxism is a materialistic philosophy propounded by Karl Marx who is thought of as the man who claimed to have made socialism scientific. Marx's philosophy is a

combination of Hegel and British economics. Like Hegel, he thinks that the world develops according to a dialectical format i.e. both subject and object, both the knower and the things known are in a continual process of mutual adaptation which is never completed. For Marx, matter, not spirit is the driving force, which is really man's relation to matter of which the most important part is his mode of production. In this way Marx's materialism becomes economics. Marx upheld the idea that the interpretation of the world is not the main point of knowledge. Rather the fact how the world can be changed, how it can be made better and suitable to mankind is the central point of philosophy which should be stressed and interpreted. Marx conceived the dialectical laws as primarily the most universal laws of the material world and only secondarily as the law of conceptual movement. Marxist philosophy is appropriate to the modern industrial state.

Metaphysics is the reality. According to Marxism 'the truth i.e. reality and power of thought must be demonstrated in practice'. The concept of reality derives from materialism i.e. whatever exists must be material in its ultimate nature. Man must strive for a life of material happiness, which can be achieved only on a collective rather than on an individual basis. Thus, all rights are social. The individual has no rights apart from society, one's rights, duties and economic well being derive from the state. Karl Marx had the belief that societies must necessarily evolve towards communism that was supported by the dialectical theory of an idealist philosopher.

Marxists' view about Epistemology

In Marx's view all sensation or perception is an interaction between subject and object. Sensation could be better called noticing, which implies activity. According to Marxists one only notices things as part of the process of acting with reference to them and any theory, which leaves out action, is a misleading abstraction. Marxists believe every dialectical movement to be in some impersonal sense, a progress and they certainly hold that socialism once established would contribute to human happiness more than either feudalism or capitalism has done. They believe that absolute truth exists and that it exists in the ideal of communism.

Value Theory of Marxists

The Marxists' view of social phenomena is a scientific one. Marxist perspective is universalistic and there emerged a world movement called socialism. Therefore, they believe in the labour theory of value, i.e. the labourer cannot possess the product of his labour apart from society. Marxists' do not think in terms of man but men. The ideal is to give everyone what he needs and take from him, what he is able to contribute to the whole. Thus the ultimate value exists in the idea of what non-exploitative society requires. All rights of human beings are social; therefore all people must be viewed as creatures of society. Marxists' assume that all good things are intrinsically compatible with one another and that all men will pursue the same ends and share the same view of the world.

Aims of Education

For Marx, education is required to bring about the complete transformation of human existence where the essential nature of man is fully expressed. Since communism illustrates Karl Marx's ideology, education must prepare people to serve the economic state. Its role should be to prepare an ideal servant for the communist society. Thus, the following aims of education have been emphasised by Marxists:

- Development of vocational and educational skills and understandings is essential for intellectual growth; therefore skills and techniques appropriate for a child's future job must be developed by education.
- Education must impart the rules of good behaviour or the attitude suitable for a child's later economic roles.

- Education must inculcate among children a sense of modesty, resignation and submissiveness so that society as a whole may develop and prosper to bring happiness to humanity.
- Education must be able to provide training to children to become potential future leaders of the state; therefore such subjects such as mathematics, science and communism, social studies, literature are very relevant.
- Systematic knowledge, skill and habits necessary for the child's future practical activities should be developed by education.
- The purpose of education must be to provide training in the necessary emotions, inclinations and interests, habits of behaviour, feature of will power and character in accordance with the spirit and principles of communist morality. The communist ideal is based on the principle of the brotherhood of all people irrespective of their race, creed, language, nation or sex and is aimed at the liberation of all oppressed groups from economic exploitation.

10.6.2 Ethnomethodology

Ethnomethodologists are basically sociologists who have reflected on issues of philosophy and education. The whole philosophical spirit is derived from these ethnomethodologists' basic thinking about how people interact, create and maintain a conception of social reality. Philosophical thinking develops as a result of one's interaction with the social environment and education is also the representative of society. Therefore, ethnomethodologists concern themselves with those social structures of social interaction, which would be invariant to the revolutionary transformation of society's institution. The work of such sociologists as Schultz, Berger and Lukmann is primarily philosophical and macroscopic, stressing the primacy of studying the processes of human consciousness and concerned with the general nature of reality whereas others such as Garfinkel, Wallace and Wolf who are the fathers of ethnomethodology have extended their concern for symbolic interactionism and phenomenology and focus on microscopic aspects of human behaviour. Thus, ethnomethodology is basically concerned with the interpretation people use to make sense of social settings. This term was coined by Harold Garfinkel who was influenced by phenomenologists while working on cross-cultural characteristics at Yale.

Metaphysical thinking of ethnomethodology is revealed in their understanding of the social phenomena that objective reality of social facts is established as an ongoing accomplishment of the concerted activities of everyday life. It is for the people who create a sense of reality of events in terms of preconceived order for society. People rarely create a world that is indeed ordered. According to them, what is really real is the explanation given by people employing methods of persuasions to show, that in real world which emerges from human interactions.

Epistemology according to ethnomethodologists is associated with the common sense method of constructing reality. Ethnomethodology is the study of people as to how they interact to make sense out of their world. They explain as Roy Turner puts it, because ethno refers to the availability, to a member, of common sense knowledge of his society as common sense knowledge of the whatever. Therefore, ethnomethodology advocates the commonsense methods to be employed by people to make sense of every day activities by constructing and maintaining social reality for understanding community, making decisions, being rational and accounting for rational. According to Ethnomethodologists, what is most readily observable and hence, real becomes a source of constructing knowledge. Through observation, documentary interpretation, external appearance of others and linguistic analysis of communication, meaning expressed in form and structure of social interaction and use of various commonsense methods, social reality may be known to ethnomethodologist. Symbols and meanings have no existence apart from interpretation by persons in interaction. They refute the empirical methods of structuring knowledge.

Likewise the question of value, according to ethnomethodologists is a matter of perception, accounting producing and interpreting by persons in their efforts to give meaning to social interactions. Ethnomethodologists are primarily interested in the world as perceived by people and as interpreted by them within a social network. It is the interpretation of vision and images of what exists and that is what really constitutes the value system of society. Studying autobiography as well as analysis of commonsense understanding of ordinary social life help in developing values.

Aims of Education

The insight of ethnomethodologists goes into the various aspects of a community in a naturalistic setting as well as the analysis of their perception and conception of how social reality is understood and constructed and how that can be transformed through education. The following aims of education, which is the only way to influence educational structure for imbibing such sociological as well as philosophical thinking, may be envisaged:

- Emphasizing self-analysis of the environment around. Through education, the capacity to make self-analysis of situations, symbols, knowledge, literature, etc. may be developed.
- Student must be taught the ways how knowledge is obtained, processed and interpreted to develop differential perceptions to make sense out of social settings.
- The aim of education shall be to develop understanding of human behaviour and environmental realities so that students can construct their own social reality.
- Developing an interpretative and reflective mind must be the aim of education to develop holistic configuration of social reality.
- Inculcation of non-empirical attitude among students so that they can creatively use various methods to gain knowledge of various disciplines.
- Emphasizing upon the development of the qualitative aspect of a child's personality through microanalysis procedures and methodologies. The events, which reflect the worldview, describe our private consciousness, which constitutes a part of subjective as well as objective reality. Subjective reality relates to personal interpretations of phenomena, whereas objective reality is what science has to explore, therefore, education should facilitate the process of education to develop the ability of interpretation of social, political and religious domains in the social world.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with the ones at the end of the unit.

18. What is the basis of Marxist philosophy?

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19. What is the purpose of education according to Marxist philosophy?

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20. What is epistemology according to ethnomethodology?

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10.7 LET US SUM UP

Aims and goals have been perceived by western philosophers according to their respective philosophical as well as educational sensitivity. The thinkers who shared common thinking were grouped in their respective categories. In the writings of Plato, Descarte, the emphasis is placed on an idea, which is the ultimate reality and exists independent of matter, space and time. Therefore, the aims of education according to idealists were self-realization, character building and spiritual and moral development. Likewise, Edmund Husserl, Schultz and Mannheim refuted the idea of physical environment and advocated the acceptance of the world of meanings to be understood symbolically. Hence, the aims of education which phenomenology advocate are to equip the children with the abilities to explore the phenomena, event or circumstance and then bring their essence to focus. The development of reflective consciousness was preferred by phenomenologists to understand the realities of the situation.

As the focus of understanding about the world, man and society shifted from idea to experiences, various dimensions of experience figured in the cognition of thinkers, whether they were empiricists (Bacon), naturalists (Rousseau), realists (Mulcaster), pragmatists (Dewey), reconstructionists (Theodore Brameld), positivists (A.J. Ayer), analysts (G.C. Moore and Bertrand Russell), existentialists (Jean Paul Sartre) and others.

The western thinkers made 'experience' as a deviating point from each other with regard to metaphysics, epistemology, values and the aims of education given by them are the consequence of their respective philosophical thinking. Empiricists suggested that education must develop the ability to arrive at empirical understanding; according to realists the aim of education is to provide the pupil with the essential knowledge one requires to survive in a natural world. Accordingly, naturalists advocate the inculcation of the power of self-expression and self-existence as aim of education.

Apart from these, there are sociologists like Theodore Brameld, Carnap, Dewey who perceived education as a social thing and interpreted education from a sociological point of view. Therefore, Brameld proposed the aim of education as being the capacity to bring about a social reconstruction of experience. Carnap was of the opinion that education must develop the ability to provide logical solutions to the problems. John Dewey emphasized on the meaningful construction of experience as the aim of education to make it socially useful and productive. Marxists also provide the socialistic aim of education. Ethnomethodologists emphasize that education should help the learner construct his or her knowledge according to the social context he or she is placed in.

10.8 UNIT-END ACTIVITY

1. Go through any other western philosophies like Perennialism, Constructivism, Habermasism, etc. and examine the aims of education as propounded by those schools of thought.

10.9 POINTS FOR DISCUSSION

1. Aims of education of a particular school of thought are generally deduced from the way it perceives and interprets the reality or truth. Discuss this in the context of any school of philosophy.
2. How do idea, experience and praxis decide the aims of education? As a professional in education which of these three would you give more importance to and why?

10.10 SUGGESTED READINGS

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Harry, S. Broudy (1961): *Building a Philosophy of Education*, New Jersey: Prentice Hall.

Power, Edward J. (1982): *Philosophy of Education*, New Jersey: Prentice Hall.

Russell, Bertrand, (1977): *Education and Social Order*, London: Unwin Paperbacks.

Russell Bertrand (1969): *History of Western Philosophy*, London: Allen and Unwin.

Rousseau, J.J. (1911): *Emile*, London: J.M. Dent and Sons.

Satre Jean Paul (1952): *Existentialism*, New York: The Philosophical Library.

10.11 ANSWERS TO CHECK YOUR PROGRESS

1. According to an idealist, mind or spirit is the ultimate reality. The universe is the manifestation of a universal mind. All material things are reducible to mind only.
2.
 - i) Attainment of the attributes like Satyam, Shivam and Sundram.
 - ii) Establishing a conscious relation of man with universal self.
3. According to phenomenologists, truth lies in the subjective interpretation of the reality. It is based on self-experience rather than natural beliefs and fundamental association.
4.
 - a) True
 - b) False
 - c) True
 - d) False
 - e) True
5. Negative education, according to Rousseau, is not teaching any virtue or truth but shielding the heart of child from vices, and the mind, from errors.

6.
 - a) Developing the capacity of self-expression
 - b) Adoption to one's natural environment
 - c) Natural development of the child
 - d) Attainment of present and future happiness.
7. According to Brameld, social-conscious can be arrived at by
 - a) Presentation of evidence
 - b) Effective communication not only by lectures and reading books but involving the student in activity.
 - c) Agreement that is reached by majority. This step become the basic of active learning.
8. Constructive social changed reform in every sphere of social activity is the major emphasis of reconstructionist education.
9. According to existential thinkers, reality is a matter of human existence. Existence of a human being precedes his essence, therefore he becomes.
10.
 - i.) Centre of existence is man, not truth
 - ii) Man is a unique creation
 - iii) Man is a free to choose his destiny.
11. Imparting knowledge of self-existence is the fundamental aim of education.
12. Humanistic pragmatism asserts that all truths are human to be verified on the criterion of reality. Experimental pragmatism holds that truth is that which may experimentally be proved.
13. The basic tenet of pragmatist epistemology is human experience.
14. According to analysts, reality comprises what is knowledge and can be understood by critical reflection of symbols and their interpretation.
15. The main contribution of logical positivism is that the learner can acquire scientific knowledge through logical/empirical methods that provide a basis to verify the scientific statements.
16. According to interpretativists, reality is constructed subjectively from the day to day activities of human beings.
17. Subjective interpretation of the reality is common to both interpretativists and phenomenologists.
18. The basic emphasis of Marxist philosophy is on matter. The reality is defined in terms of materialism – which exists must be material in its ultimate nature.
19. The basic purpose of education, according to Marxist philosophy, is to prepare people who can serve the economic state.
20. According to ethnomethodologists, epistemology is associated with the common sense method of constructing reality. It studies the way human beings interact to make sense out of their world.

UNIT 11 AIMS AND GOALS OF EDUCATION – MODERN INDIAN CONTEXT

Structure

- 11.1 Introduction
- 11.2 Objectives
- 11.3 Aims of Education during the British Rule
 - 11.3.1 The Period between 1813-1854
 - 11.3.2 The Period between 1854-1900
 - 11.3.3 The Period between 1900-1921
 - 11.3.4 The Period between 1921-1937
 - 11.3.5 The Period between 1937-1940
 - 11.3.6 The Period between 1940-1945
- 11.4 Aims of Education: Post Independence Period
 - 11.4.1 University Education Commission (1948-49)
 - 11.4.2 The Constitution of India
 - 11.4.3 The Secondary Education Commission (1952-53)
 - 11.4.4 The Education Commission (1964-66)
 - 11.4.5 National Policy on Education (1968)
 - 11.4.6 National Policy on Education (1986)
 - 11.4.7 Acharya Rammurthy Committee (1990)
 - 11.4.8 Policy Framework for Reforms in Education (2000) – (Ambani-Birla Report)
 - 11.4.9 National Curriculum Framework for School Education – 2000
 - 11.4.10 National Curriculum Framework for School Education – 2005
 - 11.4.11 International Commission on Education (1972)
 - 11.4.12 International Commission on Education for the Twenty-first Century Learning The Treasure Within
- 11.5 Let Us Sum Up
- 11.6 Points for Discussion
- 11.7 Unit-end Activity
- 11.8 Suggested Readings
- 11.9 Answers to Check Your Progress

11.1 INTRODUCTION

When we talk of the aims of education in the context of modern India, we generally refer to aims of education which were spelt out by various policies, commissions, and committees appointed from time to time by the governments both during the British rule and the post-independence period in India. The present day education system is the culmination of the educational efforts that were initiated during the British rule. It is different from the Vedic, Buddhist, and Jain educational systems prevalent during the ancient period. Similarly, it makes a departure from the Muslim education system prevalent during the medieval period in India. Hence, modern Indian education context started with the British period and continued after India got its independence from the British. Since the legacy of the present day education lies with the British rule, the study of the aims of education cannot be comprehensive unless they are studied in a chronological perspective. Hence, this unit will focus on the aims of education in the

modern Indian context in two major phases—during the British rule and after the independence of India.

11.2 OBJECTIVES

After going through this unit, you should be able to:

- discuss the aims of education in the modern Indian context;
- identify the aims of education during the British rule;
- describe the aims of education during post-independence period;
- compare the aims of education during the British rule and the post-independence period; and
- discuss the aims of education as advocated by the International Commission on Education.

11.3 AIMS OF EDUCATION DURING THE BRITISH RULE

The British made their presence in India with the establishment of the East India Company as early as 1600 A.D. Since trade was the main intention, they did not take any interest in educational activities for nearly one hundred years. The Charter Act of 1698 did mention educational matter and made provision for priests and schools in its garrisons. But there was no provision of education for Indians. By the year 1765, when the East India Company established it as a major power in India, the company again took up the responsibility of educating its subjects but again it did not feel up any obligation on its part for the education of Indians.

But the Charter Act of 1813 forced the company to take up the responsibility of educating Indians and for this missionaries were engaged to spread western light and knowledge among Indians. With this, the state system of education in India heralded with the aim of spreading western knowledge. Naik and Nurullah (1974) have discussed the shifting focus of the aims of education from time to time during the British Period arising out of different kinds of social and political developments taking place during those periods. Our discussion on the aims of education is mainly based on the historical developments during the British period and their effect on aims of education as presented by Naik and Nurullah (1974).

11.3.1 The Period between 1813-1854

Although the Charter Act of 1813 did initiate educational efforts to educate India, it gave birth to two major schools of thought with regard to the major aims of education. One of the groups, mainly consisting of missionaries, was represented by Macaulay. The main aim of education, according to this group was proselytization. Macaulay strongly propagated the Western culture among native Indians and desired to create a class of persons who would be 'Indians in blood and colour, but English in tastes, in opinions, in morals and in intellect'. The other school of thought believed in a synthesis of the Eastern and Western cultures by spreading Western science and knowledge through the spoken languages of the people, enriched by a study of the Indian classical languages. This conflict between the two groups landed the Government in a dilemma as to what would be the main object of the educational policy – to spread Western knowledge or to preserve Eastern learning. But the dilemma was put to rest with the passage of Wood's Education Despatch of 1854. According to the Despatch, the main object of the educational system was to spread Western knowledge and science, though it encouraged Oriental learning at the collegiate stage. Therefore, the main aim of education during this period was to spread western knowledge and science.

11.3.2 The Period between 1854-1900

As a result of the Wood's Despatch of 1854, institutions of higher education used English as the medium of instruction and aimed at the spread of Western knowledge and science, whereas the indigenous system of education received a serious setback. By 1880, there were three major players for the spread of education in India. These were mission schools and colleges; educational institutions organised by the Education Departments, and private enterprises. The Indian Education Commission (1882) pleaded for the encouragement of private Indian enterprise as the best means of spreading education in India. But again the main aim of those private enterprises was to spread western education among the people.

11.3.3 The Period between 1901-1921

This is the period, which witnessed, for the first time, disillusionment with the Western model of education. One group of thinkers remarked that the idea of spreading Western knowledge and science had outlived its utility; and propagated that the educational system should aim at training men and women of character. This group attributed the deterioration in education system to the uncontrolled expansion of private enterprises and suggested that the main aim of the Government was to control and improve schools and colleges rather than increase their number. The other school of thinkers comprising enlightened Indians still gave importance to the policy recommended by the Indian Education Commission. They did not feel that there was any deterioration in the quality of education. They felt that the spread of Western knowledge was essential for creating a renaissance in Indian national life and advocated a very rapid expansion on a voluntary basis and the introduction of compulsory elementary education for the masses (Naik and Nurullah, 1974).

11.3.4 The Period between 1921-1937

This was the period, which ushered in the transfer of education to Indian control and many long-desired changes. There were several new schemes, sanctioning of increased grants to education and a rapid increase in the enrolment of scholars. But due to the financial arrangements introduced by the Government of India Act, 1919, many of these schemes had to be discontinued due to lack of financial provision. In the midst of the financial difficulties, two schools of thought were still active for the cause of education. One school of thought advocated for quality and consolidation in the field. On the other hand, another school of thinkers thought of Western knowledge as essential for creating a renaissance in Indian national life. Not only did they advocate for higher education on a voluntary basis, but also pleaded for the introduction of compulsory elementary education for the masses. Along the lines of this conflict, the Indian Universities Commission of 1902 and the Indian Universities Act of 1904 prevailed upon the theory of control and improvement of quality; whereas Gokhale's bill for introducing elementary education received a major victory. Serious thinking was made by educationists to take control of the educational policy of the country. Significant developments took place so far as the aims of education were concerned. For the first time, there was an education and a concern for quality for liquidation of mass illiteracy. Hence, the aims of education still continued to focus on quality in education and spread of mass literacy among the people.

11.3.5 The Period between 1937-1940

This short period witnessed larger funds for education, schemes for the expansion of primary education, liquidation of adult literacy and the introduction of "Gandhiji's Basic Education scheme", popularly known as Wardha Scheme of Education, which aimed at craft centred education for all round development of human beings. It is in place to

discuss the Basic Education Scheme as propagated by Gandhiji and how it later influenced the aims of education in India.

Gandhiji's Basic Education Scheme

Although Gandhiji was very active in the independence movement, he was equally busy in conceptualising a scheme of education, which would be truly Indian in nature and could cater to the requirements of Indians. His ideas on education got fructified with the announcement of an education scheme, popularly known as Basic Education Scheme or Wardha Education Scheme, in an All India National Education Conference held at Wardha in the year 1937. In his inaugural speech, on October 22-23, 1937, Mahatma Gandhi underlined the following points:

- a) The present system of primary education is not only wasteful but also harmful. Pupils pick up evil habits. The remedy lay in educating through vocational or manual training.
- b) Manual training should be the core of all education. There was no other way to carry education to crores of our children except through meeting the expenses of the teachers by the product of the manual work. Thus, education should be self-supporting.
- c) Basic education is based on non-violence.
- d) Takli is not the only craft. All other crafts could be utilised in its place.
- e) Hence, the importance of manual training, vocational education, self-sufficiency, non-violence education became the aims of education, which were inculcated at the primary stage.

11.3.6 The Period between 1940-45

Although this period did not have any significant developments as far as the policies on Education were concerned, yet one of first official attempts to plan a national system of education for India was made in 1944. It was most important plan of Post-War Educational Development in India prepared by the Central Advisory Board of Education (CABE). This is also called Sargent Plan or Report of 1944. The main object of the plan was to create in India, in a period of not less than forty years, the same standard of educational attainments as had already been admitted in England. The main focus of this plan was on:

- i) Pre-primary education for children between 3 and 6 years of age;
- ii) Universal, compulsory, and free primary or basic education for all children between the ages of 6 and 14, divided into the junior basic (6-11) and senior basic (11-14) stages;
- iii) High school education for six years for selected children between the ages of 11 and 17;
- iv) A university course of three years beginning after the Higher Secondary Education for selected students;
- v) Technical, commercial, and art education for full-time and part-time students on adequate scale;
- vi) The liquidation of adult illiteracy and the development of public libraries system in about 20 years;
- vii) Full provision for the proper training of teachers required for the implementing and continuation of the scheme;
- viii) The organisation of compulsory physical education, medical inspection followed by after treatment, and provision of milk and midday meals for under nourished children;

- ix) The creation of employment bureaus;
- x) The education of the physically and mentally handicapped children; and
- xi) Social and recreational activities on a fairly liberal scale.

This period certainly broadened the aims and scope of education. The areas of activities in education were widened and touched upon all levels as pre-primary, primary, secondary, university, along with areas such as technical, vocation, professional, liberal education.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those at the end of the unit.

1. What was the main intention of Macaulay so far as education was concerned?

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2. What was the main object of the educational system according to Wood's Despatch of 1854?

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3. What was the main focus of Gandhiji's Basic Education Scheme?

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11.4 AIMS OF EDUCATION: POST INDEPENDENCE PERIOD

After India became free, the reconstruction of the educational system to cater to the needs and aspirations of an Independent nation committed to Democracy, Socialism, Equality and Fraternity was uppermost in the minds of the policy makers. Moreover, the leaders of our country were very much concerned to produce educated manpower for the modernization of the economy by harnessing new technologies. Hence, the first step taken by the Ministry of Education after Independence was to appoint a commission on university education under the Chairmanship of Dr. S. Radhakrishnan. Dr. Radhakrishnan felt that "If India is to confront the confusion of our times, she must turn for guidance not to those who are lost to exigencies of the passing hour but

to her men of letters and men of science, to her poets and artists, to her discoverers and inventors. These intellectual pioneers of civilization are to be found and trained in the universities, which are the sanctuaries of the minor life of nation”.

11.4.1 University Education Commission (1948-49)

The first ever commission set up after independence to look into various aspects of education and formulate a detailed and comprehensive list of the aims of education was the University Education Commission, which was headed by Dr. S. Radhakrishnan, the great philosopher, who later on became the first President of India. It is also known as Indian University Commission (1948-49). The aims of education as recommended by the commission are discussed as follows:

Aims of Education as recommended by University Education Commission.

The commission felt that the aim of all education is to foster high ideals of life and new values of life leading to an integrated way of life. It should provide a sense of perspective, a synoptic vision and a samnuaya of the different items of knowledge, oneness of life. Education should be centred on love for higher values of life-concern for the suffering, compassion, respect for women, faith in human brotherhood, love of peace and freedom, justice. It should not be narrowed down to technological and materialistic pursuits alone (Seshadri, 2004).

According to the Commission, education should promote the cultural unity of India and the life of spirit that has shaped and unified our collective existence. Education should aim at the preservation and enrichment of the democratic values of life such as justice, liberty, equality and fraternity. Fraternity is to be reached at the national and international levels. Universities must strive for it.

University education must be oriented for the welfare and betterment of the humanity and must aim at intellectual adventure. “Leadership training is the fundamental function of a university”. Hence, the education system must create leadership of the first order in the social and political life of the country. Universities are the organs of civilisation and sanctuaries of the inner life of the nation and the country should turn to the universities for guidance. Universities should utilize properly the natural and human resources for development in all walks of life and inculcate national discipline and solidarity among the people of the country. The objective of higher education is to foster equalization of educational opportunity. Universities should try to foster technical education at the highest level to bring in national development and economic progress. “Mere continuity without change results in sluggishness and stagnation. Mere change without continuity means restlessness and anarchy”. Hence, higher education should strike a balance between the new pulls and forces and the old pulls and forces. Ultimately, the aim of higher education is to initiate the learners into a New Life.

11.4.2 The Constitution of India

The next important national document, which has wider implications for aims of education, is the Constitution of India which was adopted in January 26, 1950. The Preamble of the Constitution says “The Sovereign Democratic Republic of India will ensure to all its citizens, Justice, Social, Economic and Political, Liberty of thought, expression, belief, faith and worship, Equality of status and opportunity and to promote among them all, Fraternity assuring the dignity of the individual and the unity of the nation”. These broad ideals and aims of Indian state provided the bases for formulating several aims of education. Moreover, Article 45 of the Indian Constitution also spells out the aims of Indian education. For example, according to Article 45, “the state shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education to all children until they complete the age of fourteen years”. Therefore, universal, free and compulsory education to all

children, prohibition of discrimination on grounds of caste, gender, class, educational interests of the SCs, STs and the educationally backward and disadvantaged, special protection for education of the minorities and secular education in government controlled schools are some of the ideals which are to be pursued in line with the broad aims of education.

11.4.3 The Secondary Education Commission (1952-53)

Contrary to the major focus on higher education by the University Education Commission, the Secondary Education Commission was set up in 1952-53 under the Chairmanship of Dr. Lakshmanswami Mudaliar, a noted educationist and ex-Vice-Chancellor of Madras University to suggest recommendations for reconstruction of secondary education in India. The Commission advocated four major aims of education for secondary education. These are:

i) Development of Democratic Citizenship

In order to achieve the ideals of democracy and socialism, it is necessary that citizens of our country should inculcate democratic values, habits, attitudes and qualities. The secondary schools develop in children character to equip the students to participate creatively as citizens in the emerging social order. All these can be achieved by having:

- Clarity of thinking
- Scientific attitude of mind
- Receptivity to new ideas
- Faith in the dignity and worth of every human being
- Education in the art of living in a community
- Concern for truth
- Intellectual integrity
- Development of tolerance
- True patriotism
- World citizenship
- Passion for social justice

ii) Vocational Efficiency

Development of technical and vocational efficiency of students constitutes the second important aim of education. This comprises:

- Creating a new attitude towards all work
- Making students realise the importance of work in self-fulfilment and national prosperity.
- Promotion of technical skill and efficiency at all stages of education.

iii) Development of Personality

This includes:

- Appreciation of cultural heritage by the students
- Cultivating rich interests among the students for the development of this heritage.
- Giving a place of honour in the curriculum to subjects like art, craft, music, dancing and the development of hobbies.

iv) Education for Discipleship as well as Leadership

Secondary education system must be geared towards developing in the children democratic leadership both in terms of leading and following others in the social, political, industrial, cultural fields as well as in their own small groups of community or locality.

11.4.4 The Education Commission (1964-66)

In the earlier two commissions, the emphasis was on university education and secondary education respectively, but the Government of India in July 1964, set up, a commission under the Chairmanship of Dr. D.S. Kothari, to suggest recommendations to overhaul and reconstruct the entire field of education. The commission submitted its report to the Government of India in July 1966, which set a four-fold aim for educational system in our country. These are:

- Increasing national productivity.
- Achieving social and national integration
- Accelerating the process of modernization
- Cultivating social, moral, and spiritual values.

i) Increasing National Productivity

In order to make education practical and to promote productivity of the nation, the Commission emphasized that science education and work experience must be an integral part of all education. Moreover, they should be applied to agriculture, industry and technology. Secondary education ought to give emphasis on vocationalization.

ii) Achieving Social and National Integration

Achievement of social and national integration is an important aim of our education system. The Commission recommended the following for achieving this aim:

- Introduction of a common school system of public education – which will be open to all children irrespective of caste, creed, community, religion, economic condition or social status.
- Obligatory social and national service for all students at all stages
- Development of an appropriate language policy.
- Re-evaluation of national cultural heritage for inculcation of national consciousness.
- Inculcation of democratic values.

iii) Accelerating the Process of Modernisation

The Commission felt the need of modernisation in all walks of national life in order to achieve national goals. “The progress of modernization will be directly related to the pace of educational advance. And the one sure way to modernize is to spread education, to produce educated and skilled citizens, and to train an adequate and competent intelligentsia from all strata of society”.

iv) Cultivating Social, Moral and Spiritual Values

The Commission emphasised character building through social, moral and spiritual values in the students at all stages of education. It recommended that the Central and State Governments should adopt measures to introduce education in moral, social and spiritual values in all institutions.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those at the end of the unit.

4. Why was the first Commission on education, after independence, appointed to recommend the various aspects pertaining to university education?

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5. Which part of the Indian Constitution provides a base for formulating the aims of education?

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6. What are the broad aims of education according to the Education Commission (1964-66)?

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11.4.5 National Policy on Education (1968)

The wide-ranging recommendations of the Education Commission of 1964-64 provided a basis for the Government of India to formulate the first ever National Policy on Education in 1968. The major aims of education as spelt out in the policy are:

- Promotion of national progress and security,
- Radical reconstruction of the education system to improve its quality at all stages,
- Greater attention to the development of science and technology,
- Cultivation of moral values and a closer relation between education and the life of the people,
- Development of a sense of common citizenship and culture,
- Strengthening of national integration,
- Equal opportunity to every child to help him develop his personality to the fullest,
- Provision of free and compulsory education for all children up to the age of 14 (Article 45 of the Constitution).

11.4.6 National Policy on Education (1986)

After the National Policy on Education (1968), the next important landmark pertaining to the national policy on education was the formulation of the National Policy on Education 1986. Prior to it, the Government of India circulated a document titled “Challenge of Education: A Policy Perspective” among the educationists of the country. Based on the wide ranging perceptions on various aspects of education given by them, the Government of India declared its new education policy under the title “National Policy on Education, 1986”. Although most of the concerns expressed in the earlier policy were covered in this policy, one significant observation was made. It considered “education as a unique investment in the present and the future”. This means that education system in our country should aim at not only catering to the needs of the present day Indian society but also fulfill the aspirations of the future society. The aims of the education as spelt out by the Policy are the following:

Education is essential for all. This is fundamental to our all-round development, both material and spiritual.

Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit—thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.

Promotion of national integration and adherence to certain values and concerns: through introduction of a national core curriculum; an insistence of observance of secular, scientific and moral values; inculcation of an understanding of our composite culture, within rich diversity; creation of an awareness of the importance of protection of environment and observance of small family norm; and stress on commitment of the youth to manual work and social service.

Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self-reliance.

In order to achieve the aims of education, it made wide-ranging recommendation in the document called “Programme of Action, 1986”.

11.4.7 Acharya Rammurthy Committee

The next important document, which has deliberated deeply on aims of education, is the report of the Acharya Rammurthy Committee. The Acharya Rammurthy Committee was appointed by the Government of India to review National Policy on Education, 1986. The committee is known as the committee for Review of National Policy on Education, 1986. The committee submitted its report titled “Towards an Enlightened and Humane Society” in 1990. The committee spelt out long-term goals and aims for education. Broadly, it viewed the goal of education, as envisaged by the Father of the Nation, Gandhiji, i.e. the goal of education is to establish a non – violent and non – exploiting social and economic order. This is the purpose of education in a modern, democratic society, its long-term goal. The committee held that education is a process, a long drawn out one, indeed a life long process of “learning to be, by learning to become”. In order to qualify as an important first step of a process and of a life long process, it must equip the students with capabilities to continue to learn as well as to unlearn, seeing both learning and unlearning as important. According to the committee, education is a process of empowerment and an instrument for social change. Its major goals are the following:

- a) Education must provide a techno-informative or a sound knowledge base, empowering the person through knowledge and on which one can build later on.
- b) Education must also provide opportunities to acquire skills, through engaging the students in a variety of processes and situations. These skills would be basic life

skills, such as foundational skills in communication, computation, social skills and manual skills, which would enable the student to develop specific job oriented skills later.

- c) Education must further provide a climate for the nurture of values, both as a personalised set of values forming one's character and including necessarily social, cultural and national values, so as to have a context and meaning for actions and decision, and in order to enable the persons to act with conviction and commitment.
- d) Education must play an interventionist and catalytic role too for promoting national cohesion and unity by empowering the students to become agents of social change.

The committee considered education as a liberating process. According to it, "Education, as an instrument of development, must, therefore be also a truly freeing experience, a process of liberation. In our Indian context, liberation from the numerous prejudices based on caste, gender, religion, region, language etc; from prejudice based on superstitious belief; from a variety of unfounded fears and positively, freedom to explore, to investigate freedom to accept truth, even when it goes against one's earlier notions and beliefs. In that frame of reference, the more educated a person is, the less prejudiced, and more open she/he should become, less fearful to stand by one's convictions and when need arises, make demands from oneself and from other as well as for them. This is what is meant by education becoming a freeing experience, an instrument of liberation. True education must humanise the person. Our forefathers experienced an effortless harmony between themselves, others and nature. Bhuthdaya or a feeling of universal compassion is one of the finest expressions of this mind-set of our ancestors and of our cultural heritage".

The committee felt that education should pave the way for enhanced awareness, greater openness, and enhance the ability and courage to question, and develop the toughness to search for solutions. In other words, initial education is to be a foundational experience, a starter for enabling the individual to enter effectively and creatively into the many tasks and challenges of life. Though education is to aim at the development of the individual, there must also be a stress on education assisting the student towards attaining national goals and purposes like national unity and secularism, scientific temper and modernisation, a work culture and work ethics, and a humane and caring society, etc.

The aims of education, during the post-independence period, spelt out by various national policies, commissions and committees were basically reflections of broad social and national goals set by the national government to be achieved from time to time. In most of these documents, along with achievement of national goals, the all round development of individual was equally focused upon as the development of the innate potentiality of individuals leads to the overall national progress and development. All through these years, education of the people of our country was only the responsibilities of both central and state governments, as per the provisions of the Constitution. But, in the late nineties, the Government seriously thought of encouraging private investment in education, in order to harmonise the objectives of economic liberalisation and social liberalisation. With this objective, the Government of India set up a group to develop a policy framework for reforms in education.

11.4.8 Policy Framework for Reforms in Education (2000) – (Ambani-Birla Report)

In September 1998, the Prime Minister's Council on Trade and Industry appointed six special subject groups to develop a policy framework for private investment in education, health and rural development. The group, which was responsible for developing a policy framework for reforms in education, was convened by Mukesh Ambani and its

other member was Kumarmanglam Birla. The group submitted its report on April, 2000. The group set the following vision for education.

Vision for Education

A vision for education in India has to inspire the creation of a knowledge-based society, induce competitiveness yet foster a sense of cooperation. Thus, the vision for education in India would be “TO CREATE A COMPETITIVE, YET CO-OPERATIVE, KNOWLEDGE BASED SOCIETY”.

Strategic Objectives

The group formulated the following objectives to realise this vision:

- Provide quality primary education facilities to every citizen of India within a distance of one kilometre from his residence.
- Provide and support the private sector in the establishment of high quality secondary education facilities in every taluka.
- Encourage the establishment of world-class higher education facilities at every district head quarters.
- Encourage the creation of state-of-the art professional research based education institutions in all disciplines.
- Arrange institutes of education for physical education and education for the challenged.
- Integrate education with information and communication technologies to:
 - Create smart schools
 - Network and deliver education and training,
 - Institutionalise distance education, create and maintain data bases, and
 - Continuously analyse trends.
- Develop human resources required for the education process.
- Continuously upgrade educational content in multiple media.
- Create institutional linkages to other sections of social development such as health and rural development.
- Motivate non-resident Indians to participate in India's education programmes on a voluntary or sabbatical basis.
- Market India as a destination for affordable, high quality education.

11.4.9 National Curriculum Framework for School Education - 2000

The general objectives of education according to the National Curriculum Framework 2000 are the following:

“ Education liberates human beings from the shackles of ignorance, privation and misery. It must also lead to a non-violent and non-exploitative social system. School curriculum, therefore, has to aim at enabling learners to acquire knowledge, develop understanding and inculcate skills, positive attitudes, values and habits conducive to the all-round development of their personality. Young girls and boys are to be empowered through education to increase their capability. Paradigm shifts are therefore necessary to support a curriculum that values the interaction of the process and the content. Besides, the development of intrinsic values and the emotional intelligence of learners is crucial.”

11.4.10 National Curriculum Framework for School Education – 2005

The aims of education according to the National Curriculum Framework 2005 are the following:

- The first is a commitment to democratic values of equality, justice, freedom, concern for others' well being, secularism, respect for human dignity and rights. Education should aim to build a commitment to these values which are based on reason and understanding.
- Independence of thought and action points to a capacity of carefully considered, value-based decision making, independently and collectively.
- Learning to learn and the willingness to unlearn and relearn are important as means of responding to new situations in a flexible and creative manner. The curriculum needs to emphasise the processes of constructing knowledge.
- Choices in life and ability to participate in democratic processes depend on the ability to contribute to society in various ways. This is why education must develop the ability to work, participate in economic processes and social change.
- Appreciation of beauty and art forms is an integral part of human life. Creativity in arts, literature and other domains of knowledge is closely linked. Education must provide the means and opportunity to enhance the child's creative expression and the capacity of aesthetic appreciation. Education for aesthetic appreciation and creativity is more important today when aesthetic gullibility allows for opinion and taste to be manufactured and manipulated by market forces. The effort should be to enable the learner to appreciate beauty in its several forms. However, we must ensure that we do not promote stereotypes of beauty and forms of entertainment, which might constitute an affront to women and persons with disabilities.

Although the aims of education in the modern Indian context pertain to the achievement of broad national goals as reflected in the reports of various commissions and committees, they have also been influenced by several attempts made at the international level to delineate broad aims of education for the international community. Among those attempts, the effort of the UNESCO is noteworthy. The first International Commission on Education appointed by the UNESCO submitted its report, popularly known as 'Learning to be: The world of education today and tomorrow' in 1972, which propagated the concept of the "Learning Society". But, the second and recent International Commission on Education, appointed by the UNESCO, submitted its report, in 1996, which has wide ranging implications to redefine aims of education worldwide. Here, we focus on the aims of education as recommended by both the International Commissions on Education.

11.4.11 International Commission on Education (1972)

The UNESCO appointed an International Commission on education, under the chairmanship of Edgar Faure, which submitted its report named as 'Learning to be : The world of education today and tomorrow, in 1972. The major goals of education as spelt out by the commission are;

Towards a scientific humanism

The search for a new educational order is based on scientific and technological training, one of the essential components of scientific humanism. Hence, there is a need of training in science and in the scientific spirit, which seems to be one of the major goals of any contemporary educational system. Inculcation of scientific humanism is needed due to diverse and powerful reasons such as labour needs, need to control reality, need for self-control, need for scientific method and ethical training.

Development of creativity

According to the Commission, “Education has the dual power to cultivate and to stifle creativity. Recognition of its complex tasks in this domain is one of the most fruitful intellectual achievements of modern psycho pedagogical research. These tasks may be described as preserving each individual’s originality and creative ingenuity without giving up the need to place him in real life; transmitting culture without overwhelming him with ready-made models; encouraging him to make use of his gifts, aptitudes and personal forms of expression without cultivating his egotism; paying keen attention to each person’s specific traits without overlooking the fact that creation is also a collective activity.”

Towards social commitment

Education has always played an important part in preparing men for life in society and moulding them accordingly, whether directly or indirectly, overtly or covertly. (UNESCO, 1972). Hence one of the aims of education is to prepare individuals to be committed to the cause of the society. According to the UNESCO (1972), “An individual comes to a full realization of his own social dimension through an apprenticeship of active participation in the functioning of social structures and, where necessary, through a personal commitment in the struggle to reform them.” It also further says, “One mission of education is to help men see foreigners not as abstractions but as concrete beings, with their own reasons, sufferings and joys, and to discern a common humanity among the various nations”.

Towards a complete man

Many schools of thought as well as many thinkers on education have emphasized all round development of individual as the aim of education. Acknowledging this broad aim of education, the UNESCO (1972) says, “The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education”. It says, “We find this pedagogic ideal throughout history, in almost all countries, among philosophers and moralists, and among most theoreticians and visionaries of education.” While emphasizing the role of the society in contributing to the complete man it says, “Societies in our time have the experience and the existing or potential resources required (but we do not underestimate the difficulties involved) to help man fulfill himself in every possible way – as agent of development and change, promoter of democracy, citizen of the world, author of his own fulfillment – and to help him find his path through reality towards the ideal of the complete man.”

11.4.12 International Commission on Education for the Twenty-first Century Learning: The Treasure Within

After the International Commission on Education, chaired by Edgar Faure, submitted its report, “Learning to be: The world of education today and tomorrow” in 1972, the next major policy guiding document which has influenced the countries of the world to look at educational policies, planning and implementation in a renewed context is the International Commission on Education for the Twenty-first Century headed by Jacques Delors, former French Minister of Economy and Finance. The Commission, with the major mandate “to study and reflect on the challenges facing education in the coming years and to formulate suggestion and recommendation which can serve as an agenda for renewal and action or policy making and official at the highest levels”, initiated its action on March 1993 and adopted the final report in January, 1996.

The Commission has attempted to address six levels of inquiry completed by three transverse themes pertaining to the functioning of the education systems. The six lines of inquiry were: aims of the learning process, education and culture, education

and citizenship, education and development, work and employment, education, research and science. The transverse themes were communication technologies, teachers and teaching and financing and management. Here our major focus is on the aims of education.

Aims of Education

According to Delors, the twenty first century will witness the following main tensions; and all of us have to confront and overcome them. These tensions are:

- The tension between the global and the local.
- The tension between the universal and the individual.
- The tension between tradition and modernity.
- The tension between long-term and short-term considerations.
- The tension between the need for competition and the concern for equality of opportunity.
- The tension between the extraordinary expansion of knowledge and human beings' capacity to assimilate it.
- The tension between the spiritual and the material.

Looking at the major tensions that a twenty-first century human being is poised to encounter, "it is not enough to supply each child early in life with a store of knowledge to be drawn on from the on. Each individual must be equipped to seize learning opportunity through out life, both to broaden her or his knowledge, skills and attitudes, and to adapt to a changing, complex and interdependent world" (p.86).

The Commission advocated four types of learning, which are important in a person's life and these four types are popularly called the four pillars of education.

These are:

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|------------------------------|---|---|
| 1. Learning to know | : | To acquire the instruments of understanding |
| 2. Learning to do | : | To act creatively on one's environment |
| 3. Learning to live together | : | To participate and cooperate with other people in all human activities. |
| 4. Learning to be | : | An essential progression which proceeds from the previous three. |

In the traditional system of education, the first two aims of education have been the major focus. However there is a need to make all the four aims of education an integral part of the organized learning system. Let us briefly discuss each of these aims:

Learning to Know

Learning to know has mainly two dimensions. These are as a means and as an end in life. As a means, it helps an individual to understand his/her environment so that he/she can live in dignity, develop occupational skills and communication. As an end, it strives to foster understanding, knowing and discovering the abilities of an individual. In this context, it is essential that children acquire the knowledge of scientific method and becomes 'friends of science'.

The second major aspect of this learning is that learners should be exposed to both general education as well as specialised education so that they can cope up with the constantly changing and proliferated knowledge of the 21st century.

According to the Commission, 'learning to know pre-supposes learning to learn, calling upon the power of concentration, memory and thought. In today's world, when the

information grows rapidly, one need to learn to concentrate on things and people, otherwise he will be completely lost. Inculcation of memory right from childhood should be encouraged in the schools so that a child is able to store and circulate vast amounts of information which is available for him/her. It is also necessary that schools attempt to develop thought processes in children by encouraging two-way traffic between the concrete and the abstract, between deductive and inductive approaches to learning. Hence, the Commission emphasises that acquiring knowledge is a never-ending process and can be enriched by all forms of experience.

Learning to Do

Learning to know and learning to do are quite inseparable. After acquiring knowledge, it is important that knowledge should be put into practice. Although this concept is not new to the field of education, the Commission has hinted at how education can be adapted to future work plan when it is not possible to foresee how exactly that work will evolve. The commission advocates a shift from skill of a worker to his/her personal competence, which has become inevitable due to the changed nature of production processes. "Purely physical tasks are being replaced by more intellectual, more mental work, such as controlling, maintaining and monitoring machines, and by the work of design, study and organisation, as machines themselves became more 'intelligent' and the physical labour required for work diminishes". Hence, the abilities to communicate, work with others, manage and resolve conflicts must be developed among the learners.

Secondly, the 'dematerialization' of the advanced economies has resulted in quantitative and qualitative expansions in both market oriented (finance accounting, management) and on-market oriented service sectors (education, health, social services). This has, no doubt, called for tremendous training in interpersonal relationships among the workers. Therefore, the education system is called upon to develop in the learners, the qualities of teamwork and development of interpersonal relationships.

Learning to Live Together

Never has the human society faced such a threat of self-destruction, as it would encounter in the twenty first century. Human beings are becoming mute spectators of conflicts, destruction and mass killings. Hence, there is a need "to devise a form of education which might make it possible to avoid conflicts or resolve them peacefully by developing respect for other people, their cultures and their spiritual values". Among the various means to combat prejudices and conflicts, non-violence has been recommended by the Commission. Moreover, countries must have common objectives and a shared purpose to reduce prejudices and hostilities and to pave the way to cooperation and friendship. The Commission therefore suggested that "formal education must therefore provide enough time and opportunity in its programmes to introduce the young, from childhood, to cooperative undertakings through participation in sport or in cultural activities, and also through participation in social activities such as neighbourhood renovation, helping the underprivileged, humanitarian work, inter-generational assistance, etc." (p.94). Both teacher and students should come together to resolve conflicts and this will also help enhance the teacher-pupil relationship.

Learning to Be

All the three types of learning presented earlier form the basis for the fourth type of learning. This type of learning envisages all round development of human personality—body, mind, and spirit. All human beings should develop independent and critical thinking, and form their own judgement. It reiterates the fear 'Learning to be', the report of the International Commission on Education, 1972 that "the world would be dehumanized as a result of technical change". Therefore, education should help an individual solve his own problems, make his own decisions and shoulders his responsibilities. Education should strive to 'give people the freedom of thought, judgement, feeling and imagination

that they need in order to develop their talents and remain as much as possible in control of their lives’.

In the twenty first century, it is required that standardization of individual behaviour must pave the way for the qualities of imagination and creativity, the clearest manifestations of human freedom. The commission emphasizes “it is therefore important to provide children and young people with every possible opportunity for discovery and experiment—aesthetic, artistic, sporting, scientific, cultural and social—as well as appealing introductions to the creation of their contemporaries or earlier generations”. To sum up, education must try to foster a fully developed and balanced personality in human beings.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those at the end of the unit.

7. Which one of the following emphasizes education as a unique investment in the Present and the future?

- a) Education Commission (1964-66)
- b) National Policy in Education (1968)
- c) Acharya Rammurthy Committee

8. “Education is liberation” was emphasized by

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9. What is the vision for education in India according to Ambani - Birla report?

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10. What are the four pillars of education according to Delor’s Commission?

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11.5 LET US SUM UP

In this unit, our major focus was to discuss aims of education in the modern Indian context. As part of the modern Indian context, we deliberated on the aims of education as spelt out by various policies, commissions, and committees appointed by the governments during the British rule and the post-independence period in India. We discussed aims of education during the British rule as they were highlighted in six phases, which started from 1813-1854 to 1940-45. The main objective of the educational system during the British rule was to spread Western knowledge and science, though it encouraged oriental learning at the collegiate level. Although the major aim of education in all phases was to spread western education, a significant development

took place with the launch of Gandhiji's Basic Education Scheme in 1937. Similarly, the Central Advisory Board of Education (CABE), which came into existence later on, broadened both the aims of operation of education touching upon all levels and areas of education.

Aims of education in the post-independence period are mostly spelt out in the reports of important commissions, committees and policies. The University Education Commission (1948-49) has provided an exhaustive and detailed list of the aims of education for higher education in particular and other levels of education in general. The Secondary Education Commission (1952-53) has deliberated in details the aims of education for secondary education, but the Education Commission (1964-66) popularly known as the Kothari Commission, for the first time, made wide ranging recommendations and spelt out aims of education pertaining to four important concerns, namely, increasing national productivity, achieving social and national integration, accelerating the process of modernisation, and cultivating social, moral and spiritual values. The recommendation of the Education Commission of 1964-66 provided a basis for the Government of India to formulate the first ever National Policy on Education in 1968. But, the National Policy on Education (1986) considered education as a unique investment in the present and the future. It came out with a document called "Programme of Action". The next important document elaborating on aims of education was Acharya Rammurthy Committee, which reviewed the National Policy on Education, 1986. In the late nineties, the Government seriously thought of private investment in education. Ambani-Birla report primarily articulated objectives of education in this light. Similarly, National Curriculum Framework for School Education 2000 and 2005 have provided broad aims and objectives of education for framing school curriculum. Although aims of education in modern Indian context are determined by the reports of Commissions, and Committees, they are also influenced by the concern for educational development, which happens at the international level. In the past, two major international commissions which have shaped the aims of education in most countries in the world including India are the International Commissions on Education set up by UNESCO in 1972 and in 1996. The report of the International Commission on Education in 1996, popularly known as Delor's report talks about the four pillars of education.

11.6 POINTS FOR DISCUSSION

1. Compare aims of education during the British rule with aims of education during post-independence period.
2. Critically discuss the four pillars of education as reflected in Delor's report.

11.7 UNIT-END ACTIVITY

1. Collect the important documents discussing aims of education during post independence period and examine how these aims have influenced the various recommendations pertaining to different levels and areas of education made in those documents.

11.8 SUGGESTED READINGS

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11.9 ANSWERS TO CHECK YOUR PROGRESS

1. The main intention of Macalay's minutes so far as 'education was concerned was to propagate the western culture among native Indians and to create a class of persons who would be Indians in blood and colour, but English in taste, in opinions, in morals or in intellect'.
 2. The main object of the educational system according to Wood's Despatch of 1854 was to spread Western Knowledge and Science, though it encouraged oriental learning at the collegiate stage.
 3. The main focus of Gandhiji's Basic Education Scheme was to develop all round development of human beings through craft centred education.
 4. The first Commission on Education after independence was appointed to recommend on various aspects pertaining to university education because India needed educated manpower for the modernization of the economy by harnessing new technologies.
 5. The preamble of the Indian Constitution provides a base for formulating aims of education although these aims are also derived from other articles of the Constitution.
 6. The broad aims of education according to the Education Commission (1964-66) are:
 - a) Increasing national productivity
 - b) Achieving social and national integration
-

- c) Accelerating social and nation integration
 - d) Cultivating social, moral, and spiritual values
7. b)
 8. Acharya Rammurthy Committee.
 9. The vision for education in India according to Ambani–Birla report would be “TO CREATE A COMPETITIVE YET CO-OPERATIVE, KNOWLEDGE BASED SOCIETY”.
 10. The four pillars of education according to Delor’s commission are:
 - i) Learning to Know
 - ii) Learning to Do
 - iii) Learning to Be
 - iv) Learning to Live Together

UNIT 12 AIMS OF EDUCATION – MODERN THINKERS

Structure

- 12.1 Introduction
- 12.2 Objectives
- 12.3 Aims of Education: Indian Thinkers
 - 12.3.1 Rabindranath Tagore
 - 12.3.2 Mahatma Gandhi
 - 12.3.3 J. Krishnamurti
 - 12.3.4 Gijubhai Badheka
 - 12.3.5 Sri Aurobindo Ghose
 - 12.3.6 A Critical Summary
- 12.4 Aims of Education: Western Thinkers
 - 12.4.1 John Dewey
 - 12.4.2 A.N Whitehead
 - 12.4.3 Bertrand Russell
 - 12.4.4 A Critical Summary
- 12.5 Aims of Education
 - 12.5.1 Paulo Freire
 - 12.5.2 Ivan Illich
 - 12.5.3 A Critical Summary
- 12.6 Commonalities and Differences in Aims of Education
- 12.7 Distinctiveness and Newness in Aims
- 12.8 Let Us Sum Up
- 12.9 Points for Discussion
- 12.10 Unit-end Activity
- 12.11 Suggested Readings
- 12.12 Answers to Check Your Progress

12.1 INTRODUCTION

We are all aware of the fact that the term “Education” is so comprehensive and dynamic that there is no last word on “Education”. It is used in both the narrow and broader senses. In the narrow sense, “Education” refers to schooling whereas in the broader sense it is considered as any act or experience that has a formative effect on the mind, character or physical ability of an individual. It implies a life long, continuous, broad based process, educational experiences from cradle to graveyard, bringing about changes in the behaviour. Thus, “Education” is all-pervasive; so life is education, education is life and it deals with the ever growing man in an ever-growing society.

The term “Education” is interpreted in many ways as process and product, task and achievement, growth and development, initiation, indoctrination etc. Many philosophers and educationists have defined the term “Education” differently, according to their perspectives. All these definitions and interpretations indicate, in one or the other way, the aims and objectives of education. These aims are determined by the philosophy

of or outlook on life, of these personalities who have tried to explain what is education. The deeper understanding of the aims of education from different perspectives enables us to comprehend the concept of 'Education' and move ahead in the direction of their achievement. In the unit 10, we have discuss the aims of education according to various philosophical schools of thought. In this unit, let us try to understand the aims of education according to some Indian as well as western thinkers.

12.2 OBJECTIVES

At the end of the unit, you should be able to:

- elucidate the philosophy of life of the following Indian thinkers –
Rabindranath Tagore, Mahatma Gandhi, J.Krishnamurti, Gijubhai Bhadeka and Sri Aurobindo Ghose;
- define the concept of education according to the above mentioned thinkers;
- enlist aims of education as envisaged by the above said thinkers;
- critically examine these aims of education in the present context;
- elucidate the philosophy of life of the following Western thinkers –
John Dewey, A. N. Whitehead, Bertrand Russell, Paulo Friere and Ivan Illich;
- define the content of education according to the above mentioned thinkers;
- enlist aims of education as envisaged by the above mentioned thinkers; and
- critically examine these aims of education in the present context.

12.3 AIMS OF EDUCATION — INDIAN THINKERS

12.3.1 Rabindranath Tagore

In order to understand the aims of education, according to Rabindranath Tagore, we have to know what is his philosophy of life / education.

Tagore's Philosophy of Life

Rabindranath Tagore is the world famous poet- Vishwakavi and is popularly known as "Gurudev", the respected teacher. He was awarded the Nobel prize for his book "Geetanjali". Shantiniketan and Viswabharti are the renowned contributions of Tagore to the field of education. Tagore was the apostle of Truth, Virtue and Beauty (Satyam, Shivam, Sundaram). He had strong confidence in the Supreme Being and regarded Him as Omnipotent, Omnipresent and Omniscient. According to him, Brahma manifests Himself through nature and men, and therefore all men and women are equal. He believed in close affinity between man and nature, and pleaded for realizing such a relationship. Emphasizing the relationship between nature and man, he eulogized the ideal of the 'Tapovana' (Hermitage) in which teachers and pupils lived together with nature. He felt that in order to make education meaningful, the child should be in touch with economic, intellectual, social, aesthetic, and spiritual life of people. He advocated social service for everybody as it not only improves the society, but elevates oneself spiritually. Rabindranath Tagore was a humanist, a prophet of love, sympathy, fellow feeling and cooperation. His humanism was based on spiritual foundations, he believed that God lives in man and thus he is to be worshipped not only in the temple, but also in serving humanity. According to Tagore, the supreme truth of life is not merely to live, but also to know our existence and realize the self through love and sympathy with others. Hence, it is essential that the growth of a balanced and well-integrated personality of the child is to be promoted and move should be made towards

the achievement of the ultimate goal of life i.e. achieving 'Sachidananda' (sat + chit + anand). He believed that freedom should be the guiding principle of education. By freedom, Tagore meant the liberation of all the aspects and powers of the personality, namely the senses, the vital energies, the various mental capacities including intelligence and imagination; also the functions of the heart-feelings, emotions, sympathy and love. Here, it can be noticed that the idea of Tagore is similar to the ideas of Rousseau, Froebel and Dewey, who have emphasized freedom, which lies in the perfect harmony of relationships, which we realize in the world.

He believed in internationalism based on spiritualization and emphasized universal brotherhood. He considered that education in India would be successful only when there is proper integration of the eastern and western culture, which preserved all the values of the past with the new values of today.

He also emphasized that self-expression is very important and provision should be made for its development among students. Self-expression is creative in nature and should be organized through various forms of arts, music, dramatics, handiwork, etc. He believed in activity in education. Hence, he encouraged play and work as the instruments of teaching children and adults respectively.

With this background of Tagore's philosophy of life/ education, we can now proceed to discuss his aims of education.

Aims of Education

Tagore was one of the first in India to argue for a humane educational system that was in close touch with the environment and aimed at an overall development of the personality. He envisaged education for harmony and artistic self-expression. In general, Tagore envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world. He propagated that the learning of a child must be filled with joy and pleasure. He wanted his students to become universal men and women and to overcome feelings of narrow nationalism in order that the world could live and grow in peace and fellowship.

According to Tagore, the main aim of education is to achieve fulfilment and completeness. In other words, education should aim at promoting an all-round development of children and achieving "Sachidananda". He emphasized that education is not intellectual development alone; it should also develop aesthetic nature and creativity among children. Further, he envisaged that education given to our children should aim at the following:

- encourage and foster freedom of thought, independent spirit and free will,
- promote moral and spiritual development of an individual, and liberate him from different kinds of bondages
- develop the ability of assimilation and application of new ideas and knowledge, and the ability of thinking and imagination
- make the younger generation aware of their national cultural heritage and grasp its significance for them; enable them to appreciate the cultures of other countries too and also to learn from them. –
- make Indian men and women more rational and less subject to meaningless social and individual rituals.
- help students to acquire 'scientific temper'. In other words, to stimulate constructive doubt, the love of mental adventure, the courage and longing to conquer the world by enterprise and boldness in thought and in action.
- develop the individual personality as well as the social characteristics,
- develop fellow feeling among students and enable them to render social service and service to the country.

- develop the finer feelings of heart through the cultivation of Indian music and other forms of indigenous arts.
- emphasize the earning of livelihood and material benefit.

On the whole, it can be concluded that the aims of education according to Rabindranath Tagore are based on the three cardinal principles of freedom, creative self-expression and active communion with nature and man.

12.3.2 Mahatma Gandhi

Philosophy of Life

Mahatma Gandhi, the father of modern India, is one of the greatest teachers of mankind. He was an apostle of peace, truth and non-violence. He says, "I believe in the essential unity of man and for that matter of all that lives". To him 'Truth is God and God is Truth'; "I have no God to serve but truth". "Truth is the end and non-violence is the means", they are like two sides of the same coin. He regarded his own life as an experiment with Truth.

Gandhiji believed in human brotherhood and the establishment of "a universal community of free persons without artificial barriers of caste, creed, colour, wealth and power". This community will be a "spiritual society and "man's ultimate aim is the realization of God". He believed that God is to be found in the temple of humanity, based on love, truth, justice and non-violence". According to him, the greatness of man lies in the degree to which he works for the good of his fellowmen. He believed in simple living and high thinking. He had strong faith in the close relations between spirit and matter; so he advised for improving the economic conditions of the people with the help of science and technology.

In toto, it can be said that Gandhiji's philosophy is dynamic as well as pragmatic. He envisioned 'Rama Rajya', a new social order based on truth and non-violence, and free from all kinds of exploitation and injustice he worked for setting up the same. Although Gandhiji is more known as the emancipator and prophet in the arena of politics, social service and spiritual dynamics, he is recognized as one of the greatest teachers of mankind. His educational thoughts were relevant to life, needs and aspirations of the emerging Indian society. His conviction was that education should not only mould the new generation, but also reflect a society's fundamental assumptions about itself and the individuals, which compose it. His thoughts, values and principles of life have been well reflected in his scheme of 'Basic Education' in particular and in his philosophy of education in general.

Gandhiji's basic education was an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small co-operative community. This scheme implied a program of social transformation. But it proved a failure because of many factors at the stage of its implementation

His philosophy is eclectic in the sense that there was fusion of three important philosophical doctrines – naturalism, idealism, and pragmatism. Dr. S.M Patel has rightly observed, "Gandhiji's philosophy of education is naturalistic in its setting, idealistic in its aim and pragmatic in its method and program of work".

Aims of Education

According to Gandhiji, education means 'an all round drawing out of the best in the child and man body, mind and spirit'. Hence, he believed in the total development of the human personality through education. Education does not mean literacy alone, it is a quest for truth and non-violence; training of body and mind and leading to an awakening of one's soul.

In his view, vocational efficiency, cultural, spiritual and character development are the aims of education. In order to promote vocational efficiency, Gandhiji laid emphasis on economic activities in his educational system. Thus, he emphasized craft-centered education, which included training of both the mind and the body. "True education", he emphasizes, "must stimulate spiritual, intellectual and physical facilities of the children". Gandhiji emphasized that students should be inculcated with desirable values of culture. In other words, education should promote cultural development, as it is more important than literary development. Further, he upheld that education should provide for the harmonious development of a child's personality and thus emphasized the education of 3 Hs – Hand, Head and Heart – rather than the education of 3 Rs, (reading, writing and arithmetic). Tender feelings of love, sympathy, and fellow feeling are to be generated and developed through suitable education and moral virtues like righteousness, integrity, self-restraint, purity of character should be cultivated.

Spiritual development is one of the important aims of Gandhian education. According to him, self-realization is the ultimate goal of education and it should be achieved along with the educational goal of preparation for life. Gandhiji believed that an individual can develop himself to the fullest extent only in the society and a society cannot prosper without the well being of its individuals. Hence, social and individual aims of education were considered as complementary to each other. In other words, individual as well as social developments are mutually related or interdependent. He synthesized both the ideals and evolved an eclectic perspective. Gandhiji mentioned in 'Young India' dated 26th March 1931, "A nation cannot advance without the units of which it is composed, and conversely, no individual can advance without a nation of which it is a part, also advancing". He wanted that every school should be a community centre where individual students are trained in social service and given all kinds of facilities for unfoldment of their potentialities. He called for universal, free and compulsory education within the age group of 7–14. He also allocated for citizenship education for a democratic society.

To conclude, Gandhiji's educational philosophy is sound and scientific, psychologically as well as sociologically. By introducing craft, he tried to remove the gap between manual and intellectual labour, the educated and uneducated mass and promote dignity of labour, social solidarity and national integration. He also desired that ideals of democratic citizenship be inculcated in the children and regarded the school as a democratic society where they would learn citizenship, knowledge, skills and values like co-operation, love, sympathy, fellow-feeling, equality. Gandhiji's vision of the democratic society is "Sarvodaya Samaj" characteristics of which are social justice, peace, non-violence and modern humanism.

12.3.3 J. Krishnamurti

Jiddu Krishnamurti is regarded throughout the world as one of the greatest thinkers and religious teachers of all times. He is a religious teacher who calls for a spirit of doubt and enquiry (and not for blind faith and acceptance) in the field of the spirit. He did not expound any philosophy or religion, but rather talked of the things that concern all of us in our everyday life – the problems of living in modern society with its violence and corruption; of the individual's search for security and happiness; and the need for man to free himself from his inner burdens like fear, anger, hurt, sorrow and so on. He unraveled with great precision the subtle workings of the human mind and pointed to the need for bringing to our daily life a deeply meditative and religious quality.

Krishnamurti himself belonged to no religion, sect or country; nor did he subscribe to any school of political or theological thought. Contrary to this, he maintained that these are the factors that divide man from man and bring about conflict and war. He upheld the point that we are all human beings first, not Hindus, Muslims or Christians and we should have a deep sense of reverence for nature and its creations. Thus, his teachings

transcend all man-made boundaries of religious belief, nationalistic sentiment and sectarian outlook, and gave a new meaning and direction to man's search for Truth or God. His talks and discussions were based not on bookish knowledge, but on his own insight into the human mind and his vision of the sacred.

Krishnamurti's philosophy is not just 'thinking' but a 'doing'. He insisted that we read the book of our life ourselves; no one else can do it for us. Self-knowledge is radically different from academic knowledge enshrined in books and libraries. In self-knowledge lies the clue to the clarification of all the 'world problems' that so disturb us, as incoherences in society at large are but the echoes of the incoherences within individuals. Hence, he urged people to be aware of the total contents of our being – of the restless movements of the senses, and of thought, feeling and volition which try to appropriate objects, people and every aspect of the world for their gratification.

Aims of Education

J. Krishnamurti criticized the conventional education, which makes independent thinking extremely difficult and hinders one's comprehension of himself as a total process. The present system of education is making us subservient, mechanical and deeply thoughtless; though it awakens us intellectually; inwardly it leaves us incomplete, stultified and uncreative. He considered that the individual is made up of different entities and education should bring about the integration of those separate entities – for without integration, life becomes a series of conflicts and sorrows.

According to him, education is not merely acquiring knowledge, gathering and correlating facts; it is to create human beings who are integrated and therefore intelligent. In other words, the purpose of education is not to produce mere scholars, technicians and job hunters but integrated men and women who are mature, free of fear and who have self-awareness, love and goodness.

Another aim of education is to create new values. Education is intimately related to the present world crisis and thus education should awaken intelligence and help the coming generation not to bring about further conflict and disaster. Further, he emphasized that the right kind of education consists in understanding the child as he is, without imposing upon him an ideal of what we think he should be; and there should not be any compulsion, as sensitivity can never be awakened through compulsion.

In Krishnamurti's view, another aim of education is to cultivate the right kind of relationship, not only between individuals, but also between the individual and society. The right kind of education will encourage thoughtfulness and consideration for others without enticements or threats of any kind. True education enables one to understand the deep significance of the human life; but to understand, the mind must intelligently free itself from the desire for reward which breeds fear and conformity. In other words, education should provide for individual freedom through which love and goodness can flower; should encourage the understanding of the inherited tendencies and environmental influences, which condition the mind and heart and bring about an integrated human being.

12.3.4 Gijubhai Badheka

(Gijubhai Girij Shankar Bhagmanji Badheka popularly known as GijuBhai).

Philosophy of Education

Gijubhai, a great thinker from Gujarat, was a great pioneer in the field of pre-school education in India and advocated child-centred education. Basically he was a teacher, and then became the headmaster of a high school. He was not happy with the type of education given to children. He resigned from the high school and started BalMandir, a school for children of 3+, on an experimental basis. In this experimentation, he could

realize his dream of a school for children where there would be no fear of the cane; a place to which they would go willingly and not be dragged or bribed by parents.

Gijubhai was influenced by the theoretical base of Madam Montessori and evolved his own method, rejecting the traditional way of educating children. His novel ideas about education are reflected in his writing, "Divasapna", an imaginary story of a teacher who rejects the orthodox culture of education. His educational theory, like that of Gandhiji and Tagore, emphasized the child's need for an atmosphere of independence and self-reliance.

Aims of Education

According to Gijubhai, 'a child is a complete person who has intellect, emotions, mind and understanding, strengths and weaknesses, likes and dislikes...'. It is very important to understand the emotions of the child and create an atmosphere where children learn from each other through play, stories and songs without the fear of formal examinations and gradations. He preferred the word 'Mandir' to 'school' (like Bal Mandir, Kishore Mandir, Vinay Mandir instead of primary, middle and high school) just to indicate that it is a place where the child would not be beaten, insulted or jeered at.

Gijubhai was emphatic in saying that instead of imposing adult ideas on children they must be given an opportunity to learn something by doing/playing according to their age and interest. He rejected the artificial, harsh, unsympathetic methods of education, which repressed all natural inclinations. Education, according to him, should be a process of development into a rational, harmoniously balanced, useful, natural life.

Like Montessori, Gijubhai believed that education of a child is from within; education must help in the complete unfolding of the child's individuality. In other words, he advocated education for the all round development of the child. Further, he recognized the significance of sense training, motor efficiency and self learning in education of children and emphasized that education must provide for these things. On the whole, he upheld reverence for small children and professed 'education for learning through living' in an atmosphere of complete freedom.

12.3.5 Sri Aurobindo Ghose

Sri Aurobindo Ghose is a well-known mystic and spiritual thinker, a patriot and a poet. But his contribution to educational thought and practice is also outstanding. In order to understand what the aims of education are according to him, we need to know his philosophy of life/education.

Philosophy of Life

Sri Aurobindo's philosophy emerged out of his own life, education, experiences and insight. He had a very good background of Indian culture and heritage; an insight into the modern scientific life and familiarity with the western civilization. As such, he brought about a synthesis of the eastern and western cultures and of matter and spirit. His vision of life blended the oriental and occidental cultures, spiritual and material values, and Science and Vedanta. According to him, there is not only an evolution of forms but also an evolution of consciousness. This evolution of consciousness does not end with mind but extends to greater consciousness called Truth Consciousness, Super Mind, Super Consciousness or Dynamic Divine. In other words, he emphasized the evolution of man to super man, and believed that man with a mind cannot be ignorant.

Aurobindo believed that as the cosmic energy is evolutionary, there are various grades of evolution in the human mind and the mind has a dynamic relationship with the higher levels of consciousness. He also upheld the point that reason and intellect are not adequate for acquiring knowledge, something more like intuition i.e. super consciousness is very much required.

In toto, Aurobindo's philosophy emphasizes the whole man, the man together with Nature and Spirit which equally manifests in man, world and God, the integral experience of 'Sachidananda'. In other words, his philosophy (of complete affirmation) affirms the reality of the world from the ultimate standpoint and the meaningfulness of socio-political action from the spiritual stand point (Chaudhuri, 1972). Sri Aurobindo (Sri Aurobindo in Sen. 1952 p.9) upheld the basic but commonly forgotten principle "The Spirit", the living and vital issue that we have to do with, and there the question is not between modernism and antiquity, but between an imported civilization and the greater possibilities of the Indian mind and nature; not between the present and the past, but between the present and the future. According to him, in devising a true and living education, three things are to be taken into account—man, the individual in his consciousness and his uniqueness, the nation or people and universal humanity.

Reflecting on the philosophy of Sri Aurobindo, we shall try to see in the following paragraphs, what his conception of education and its ultimate goals are.

Aims of Education

Sri Aurobindo conceived of education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. He professed 'Integral Education' which emphasizes both the aspects 'matter and spirit'; it provides facilities for a variety of faculties as well as subjects and various combinations of pursuits of knowledge, power, harmony and skill in works leading to the natural process of harmonious development. He insisted that the manifestation of Beauty, Power, Knowledge and Love- must be the aim of integral education.

The discipline of "Beauty" should involve a programme of physical education in order to build a body that is beautiful in form, harmonious in posture and powerful in functions, and which is capable of serving as a potential instrument for higher consciousness. The austerity for 'power' refers to control of sensations, which should be trained to acquire and develop knowledge. The discipline of 'knowledge' helps developing a mental-makeup and an active and alert mind. The discipline of 'Love' is the formation of desirable feelings and emotions, which should be directed towards whole-hearted charity and good will towards others and communion with the Divine.

According to Sri Aurobindo, Mind or Antahkarana is the instrument of the educationist and it consists of four layers- Chitta (store house of memory), Manas (mind proper, the sixth sense of Indian Psychology), Buddhi (the intellect) and Genius (sovereign discernment, intuitive perception of truth, inspiration of speech, direct vision of knowledge). Thus, education should aim at developing these four aspects.

Further, Sri Aurobindo upheld the significance of moral education too and believed that the best kind of moral education is to habituate man/ individual to the right emotions, the noblest associations, and the best mental, emotional and physical habits. Religious education is also considered important, but this is of no use 'unless it is lived' and the use of various kinds of Sadhana (spiritual self-training and exercise) is the only effective preparation for religious living. He also advocated training of the senses and other mental faculties, along with faculties of memory, judgement, observation, comparing and contrasting and analogy which is indispensable aids in the acquisition of knowledge. Aurobindo emphasized 'Imagination' as the most important and indispensable instrument. Imagination consists of three functions – i) the forming of mental images ii) the power of creating thoughts, images and imitations or new combinations of existing thoughts and images iii) the appreciation of the soul in things, beauty, charm, greatness, hidden suggestiveness, the emotion and spiritual life that pervades the world.

He also advocated psychic education and spiritual or supramental education. Psychic education is to discard selfishness whereas spiritual education is to realize self, which means transformation of matter, the end of integral education. He calls it supramental education as it will work, not only upon the consciousness of individual beings, but

upon the very substance of which they are built and even upon the physical environment in which they live.

His concept of true education is integral education, which concerns five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Such a scheme of education not only helps the evolution of an individual but also helps the evolution of the nation and finally humanity. Based on his philosophy of education, he advocated three cardinal principles of education, which govern the process of education. There are:

- a) Nothing can be taught or improved from outside. According to the Mother, "Fundamentally the only thing you must do assiduously is to teach them to know themselves, and to choose their own destiny, the way they want to follow".
- b) The mind has to be consulted in its growth. The aim of education is to help the growing soul draw out its best.
- c) Educational process must emphasize on "from near to the far, from that is to that which shall be".

Now, let us summarize our discussion on the aims of education according to the modern Indian thinkers.

12.3.6 A Critical Summary

All the Indian thinkers under reference appear to have more commonalities regarding the aims of education. All of them have recognized all round development or total development of the personality of an individual as the main goal of education. In many respects, Tagore's ideas relating to the education of children resemble those of Rousseau, Froebel, Dewey, Montessori and others. For instance, Rousseau considered Nature as children's teacher, as does Tagore. Froebel and Tagore both advocated harmony with all that exists to be achieved through education. Santiniketan is a successful model for vernacular education.

Although, Gandhiji's educational philosophy is found to be sound and scientific, psychologically as well as sociologically, his basic education system was an utter failure. Sri Aurobindo's educational philosophy found its fullest expression in "Auroville" and 'Aurobindo International University Centre'. J. Krishnamurti's philosophy is not just 'thinking' but a 'doing'. He insisted on 'self knowledge' that we "read the book of our life" ourselves for no one else can do it for us. Through this self-knowledge, we can get a clarification for all the world problems that disturb us, and make our life comfortable and peaceful. It appears so simple, but it is the toughest thing to achieve. Gijubhai Badheka is to be complemented for having thought of a place for children (Bal Mandir) where there would be no fear of cane, a place to which they would go willingly and not be dragged to it by parents. He is considered as a great pioneer in preschool education and well known in Maharashtra.

Check Your Progress

Notes: a) Write your answers in the space given below

b) Compare your answers with those given at the end of the unit.

1. Who advocated child-centered education?

a) Tagore b) Gandhiji c) Aurobindo d) Gijubhai Badheka

2. Describe J. Krishnamurti's philosophy.

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3. List out the four layers of mind, according to Aurobindo, which are to be developed through education.

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4. What are the aims of education according to Tagore?

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5. Name Gijubhai's novel that depicts the imaginary story of a teacher.

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6. What are the basic tenets of the Gandhian philosophy?

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12.4 AIMS OF EDUCATION: WESTERN THINKERS

12.4.1 John Dewey

John Dewey was the most significant American philosopher and the most influential thinker on education of the first half of the 20th century. We shall try here to know his philosophy and contribution to the field of education.

His Philosophy

John Dewey developed a philosophy that called for the unity of theory and practice. He exemplified the unity in his own work as an intellectual and political activist. His thinking was grounded in the moral conviction that 'democracy is freedom', and he devoted his life to the construction of a persuasive philosophical argument for this conviction and to the pursuit of an activism that would secure its practical realization. Dewey's commitment to democracy and to the integration of theory and practice was most evident in his career as an educational reformer.

To begin with, Dewey was idealistic, but later moved towards the pragmatism and naturalism of his mature philosophy. The central focus of his philosophy is epistemology or the theory of knowledge that contested the dualisms of mind and world, thought and action, which had marked western philosophy since the 17th century. This theory of knowledge emphasized the "necessity of testing thought by action if thought was to pass over into knowledge". His work in education was intended in part, to explore the implications of his functional pedagogy and to test it by experiment.

Dewey's educational philosophy helped forward the progressive education movement and spawned the development of 'experiential education' programs and experiments. He was considered as the philosophical father of experiential education. But, he was critical of "completely free, student-driven education" as the student do not know how to structure their learning experiences for maximum benefit. Although he was recognized as one of the proponents of child centered education, his educational theory was far less child centered and more teacher-centered.

With this background, we shall see how Dewey viewed education.

On Education

John Dewey has made, arguably, the most significant contribution to the development of educational thinking in the 20th century. His philosophical pragmatism, concern with interaction, reflection and experience, and interest in community and democracy, were brought together to form a highly suggestive educational philosophy. Dewey considered education as a process through which the needed transformation of society may be accomplished. Thus, he defined philosophy as the general theory of education and education as the laboratory in which philosophic distinctions become concrete and get tested.

He referred to education as a "social need and function", as a "process of living and growth" which includes both social and individual aspects that are mutually dependent on each other. From the social viewpoint, education is essential to the continuous existence and transformation of the organization of social life in all its shades and grades. From the individual perspective, it is a method to enable individuals to play an effective role as members of a human community or society.

According to him, "Education is the process of reconstruction of experience, giving it a more socialized value through the medium of increased individual efficiency". He wanted each philosopher and personality to be developed not according to any absolute standard, but according to a pupil's own capacities and opportunities and specifically in a social setting as the child is considered to be a unit of society. Further, he advocated education for democracy and this he considered one of the goals of education, to help people become more effective members of a democratic society. For him, education should be designed on the basis of a theory of experience whose two cardinal tenets are continuity and interaction. His views continued to strongly influence the design of innovative educational approaches such as outdoor education, adult training and experiential therapies.

Dewey describes school as a unique social institution that should basically emphasize learning through and in relation to living on the whole, thus including and connecting principally every aspect of human life on earth. He contended that children come to the school not as blank slates upon which teachers might write the lessons of civilization, but with infinite variety of experiences, which require right direction for a meaningful life. Children come for formal education with the basic native impulses- to communicate, to construct, to inquire and to express in finer form – and these are to be activated to promote active growth of the child. Thus, he recommended 'learning by experience' or 'learning by doing' rather than rote learning and dogmatic instruction. Instead of teaching children theoretically, we need to provide them with some task to be accomplished and problem to be solved so that they get first hand experience and practical exposure. It is very important to note that Dewey succeeded fairly well in making his educational principles a living fact, through his 'Laboratory School' at the University of Chicago. One more point for consideration is that as far as subject matter was concerned, Dewey's goals for education were rather conventional, only his methods were innovative and radical.

12.4.2 A. N. Whitehead

Alfred North Whitehead, a pioneer of “process philosophy” is an English mathematician and philosopher. His distinction rests upon his contributions to mathematics and logic, the philosophy of science and the study of metaphysics. Let us try to know what his contributions to philosophy are.

His Philosophy

Whitehead developed a comprehensive metaphysical system, which has come to be known as ‘Process Philosophy’ and ‘Process New Thought’. He criticized traditional categories of philosophy for their failure to convey the essential interrelation of matter, space and time. In contrast to traditional philosophies, he asserted the essential interrelationship of matter, space and time; that objects may be understood as a series of events and processes, and the process of becoming constituted the fundamental metaphysical constituent of the Universe.

Aims of Education

Whitehead was of the opinion that ‘education with inert ideas is not only useless; it is, above all, harmful’. By ‘inert ideas’, he meant, the ideas that are merely received into the mind without being criticized or tested or thrown into fresh combinations. It is not enough if you simply acquire knowledge, it should be appropriately used to solve the problems in life; and it should be kept alive, thus preventing it from becoming inert. According to him, “Education is the acquisition of the art of the utilization of knowledge. This is an art very difficult to impart”. Once knowledge is acquired, the child should understand its application in the circumstances of his actual life; he should experience the joy of discovery. Further, Whitehead emphasized the understanding of an insistent present. The only use of knowledge of the past is to equip us for the present and the present is a holy ground for it is the past and it is the future.

While knowledge is considered as the chief aim of education, Whitehead upheld another dimension of education i.e., Wisdom. Wisdom is the way in which knowledge is held. It is concerned with the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience. The only avenue towards wisdom is by freedom in the presence of knowledge. But the only avenue towards knowledge is by discipline in the acquirement of ordered fact. As such, Whitehead upheld freedom and disciplines the two essentials of education. For him, freedom without discipline is neither liberating nor creative and discipline without freedom is ultimately futile; indiscriminating discipline defeats its own object by dulling the mind. The claim for freedom in education insists that the development of the whole personality must be attended to.

According to Whitehead, “education is not a process of packing articles in a trunk, it is the process of assimilation of good food by a living organism: and we all know how necessary to health is palatable food under suitable conditions’ Education is the guidance of the individual towards comprehension of the art of life; and by the art of life he meant the most complete achievement of varied activity expressing the potentialities of the living creature in the face of its actual environment. Each individual embodies an adventure of existence; the art of life is the guidance of the adventure.

He upheld that it is very important to consider “Rhythm of Education” in the development of the total personality of an individual. By rhythm of education, he meant a principle under which different subjects and modes of study should be undertaken by pupils at fitting times when they have reached the proper stage of mental development. He identified three rhythmic stages in the mental development –

- i) **Stage of romance:** vague apprehension of facts; knowledge is not dominated by systematic procedure.

- ii) **Stage of precision:** stage of analysis of the collected facts, acquisition of knowledge in a systematic order, width of knowledge is subordinated to exactness of formulation.
- iii) **Stage of generalization:** fruition, which has been the goal of the precise training, drawing generalizations from the analysis of the collected data.

It is true that no pupil completes these three stages simultaneously in all the subjects. Education should consider those intra individual differences and provide suitably for his or her total development.

He also advocated education for arts (aesthetic appreciation), education for satisfaction of emotions, technical education and scientific education.

12.4.3 Bertrand Russell

Bertrand Arthur William Russell is a British philosopher, logician, essayist and social critic, best known for his works in mathematical logic and analytical philosophy. He was awarded the Nobel Prize for literature in 1950. He is recognized as one of the founders of analytic philosophy (along with G. E. Moore) and one of the two most important logicians (along with Kurt Gödel) of the 20th century. It appears quite interesting to know more about such a great personality. Now, we shall go ahead to know what are his philosophy and his contributions to education.

Analytic Philosophy

As one of the founders of analytic philosophy, Russell made significant contributions to a wide variety of areas, including metaphysics, epistemology, ethics, political theory and history of philosophy. In all these cases, he made use of 'logical analysis' a methodology emphasizing the importance of modern logic for philosophical analysis. This methodology consisted of the making and testing of hypotheses through the weighing of evidences together with a rigorous analysis of problematic propositions using the machinery of first order logic.

Russell's emphasis upon logical analysis also had consequences for his metaphysics. He developed his famous 1910 distinction between 'Knowledge by acquaintance and Knowledge by description'. He was interested in social philosophy too and he found a link between education and social progress. He suggested that wide spread reliance upon evidence, rather than upon superstition, would have enormous social consequences. He is also known for his long-standing social activism, his many writings on the social and political issues of his day and his popularizations of technical writings in philosophy and the natural sciences. To begin with, his philosophy was of an idealistic origin, but later changed over to pluralistic realism. Though Russell was a pioneer of logical positivism, he never identified himself fully with the group.

Aims of Education

Bertrand Russell, whose love for individual freedom and free enquiry is well known, argues that one will ultimately be a better citizen, if he is first made a good individual. He should be made aware of all his potentialities before he is called upon to work for the society. Education should aim at the enlargement of mind and heart and then the acquisition of certain kinds of skill. He opined that natural cohesion is needed. Without a world- state, without – a worldwide systematic education based on individual freedom and well-being, there is no future for man's scientific civilization. Hence the aim of education is to foster a spirit of international peace and amity through education.

Russell observed that if individuality is not developed properly, none can achieve distinction in life. Further, it is required that a distinction be made between those characteristics that are desirable in a certain proportion of mankind, and others that are desirable universally. He identified four characteristics, which are universally

desirable among people and need to be developed – vitality, courage, sensitiveness and intelligence.

These four elements form the basis for good character formation. Vitality refers to form good health and good mind. Courage, which is absence of fear, must be developed in children. Sensitiveness is the third element of human character. We must be sensitive to our immediate neighbours and surroundings. Intelligence, according to Russell, is the ability to acquire knowledge. Students should be provided an opportunity to acquire knowledge by getting involved in the thinking process.

Hence, Russell emphasized that the development of certain virtues of intelligence like creativity, open-mindedness, and courage for intellectual probity should form the major goal of education. On the whole, he considered education as a key to the new world.

Let us summarize our discussion on the aims of education according to John Dewey, Whitehead and Bertrand Russell.

12.4.4 A Critical Summary

From the above discussions, it is found that John Dewey is considered as one of the proponents of child centered education as he recommended 'learning by doing/ experience'. But, it is very interesting to note that Dewey's educational theory was far less child-centered and more teacher -centered than is often supposed. He considered teachers' role very important in the education of children. It is also noticed that as far as subject matter was concerned, Dewey's goals of education are rather conventional whereas his methods were innovative and radical. It appears, his innovative methods are in vogue.

While recommending education for the art of utilization of knowledge and art of life, Whitehead highlighted the significance of 'rhythm of education' in the development of a total personality. Further, he suggested that intra-individual differences in the rhythm of education are to be considered in education. But, it appears this is not at all considered in any educational system.. In this technological age, it appears, keeping in pace with knowledge explosion and knowledge transmission itself is a great problem. When this is the condition, Whitehead's advocacy of education for art of life, remains questionable in the formal system of education.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

7. What do you mean by the analytic philosophy of Bertrand Russell?

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8. What are the core components of Dewey's philosophy?

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9. Who is the pioneer of Process Philosophy?

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10. Mention the aims of education as enunciated by A.N.Whitehead.

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12.5 AIMS OF EDUCATION

12.5.1 Paulo Freire

The Brazilian philosopher and educationist Paulo Freire has with his radical pedagogy and conscientization theories inspired a whole generation of critical educators. He was a pedagogue who expanded people's perception of the world, nourished their will, enlightened their awareness of the causes and consequences of human suffering, and about the need to develop an ethical and utopian pedagogy for social change. In this unit, we shall briefly examine some of his critiques on education and alternative views on education. It is important to understand his philosophy of education and his life time obsession with integrating theory, research and praxis.

Philosophy of Education

Paulo Freire was known as a philosopher and theoretician of education, never separating theory from praxis. He made a number of important theoretical innovations, which had a considerable impact on the development of educational practice—and on informal education and popular education in particular.

Freire, starting from a psychology of oppression influenced by the works of psychotherapists such as Freud, Jung, Adler, Fanon and Fromm, developed a pedagogy of the oppressed, which has been influenced by a myriad of philosophical currents including phenomenology, existentialism, christian personalism, Marxism, and Hegelianism. He calls for dialogue and ultimately conscientization as a way to overcome domination and oppression among and between human beings. According to Freire, conscientization “refers to the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the Socio-culture reality”. In other words, this is a process of arousing new awareness among the people living in the ‘culture of science’. In the ‘culture of science’, the masses are prohibited from their right of self-assertion and self development. They are not allowed to take part in the transformation of their society. They are not allowed true knowledge (Sinha, 1995) Hence, the aim of education is to break the culture of silence among the oppressed and conscientize them in order to make them fully human.

According to Freire, education is “an act of knowing and not memorizing”. “It is a learning situation in which the cognizable objects intermediate the cognitive actors –

teacher on the one hand and student on the other". It is a "culture action for freedom and a practice from freedom". He is against idealistic, realistic and mechanistic theory of education. He believed in the existentialist's philosophy, which emphasizes the ability of man to transform the world with his own effort.

Paulo Freire upheld that education should lead to the development of critical consciousness and this can be achieved through his pedagogy of literacy education, which involves not only reading the word, but also the world. The formation of the critical consciousness allows people, as subject to question the nature of their historical and social situation – to read their world. The awaking of critical consciousness precisely leads the way to the expression of social discontents precisely because these discontents are real components of an apprentice situation.

According to him, education implied a *dialogic* exchange between teachers and students, where both learn, both question, both reflect and both participate in meaning – making. His pedagogy of literacy education insisted that the teacher has to understand the social reality of the people and develop a list of generative themes/ words, which could lead to discussion in classes or cultural circles. By making words (literacy) relevant to the lives of people, the process of conscientization would begin, in which the social construction of reality might be critically examined.

By analyzing Freire's pedagogy, we are able to identify his significant contribution to education:

1. Emphasis on dialogue – he upheld that education is a dialogical (conversational) rather a curricular form and this dialogue should not involve one person acting on another, but rather people working with each other. A dialogue, not only requires critical thinking, but also generates critical thinking in the participants.
2. Concern with praxis – action that is informed and linked to certain values. He upheld that dialogue should result not only in deepening understanding, but also in taking informal actions and making a difference in the world.
3. Concern with conscientization – developing consciousness that is understood to have the power to transform reality.
4. Insistence on lived experience of participants – provide educational activity to suit the living situation / experience of the people.

Banking Education

Freire equates the contemporary education with the concept of banking. He says: "in the banking concept of education, knowledge is a gift bestowed by them who consider themselves knowledgeable upon those whom they consider to know nothing." According to Freire, the main features of banking education are:

1. The teachers teach and the students are taught.
2. The teachers know everything and the students know nothing.
3. The teacher thinks and the students are thought about.
4. The teacher talks and the students' listen meekly.
5. The teacher disciplines and the students are disciplined.
6. The teachers choose and enforce his choices, and the students comply.
7. The teacher acts and the students have the illusion of acting through the action of the teacher.
8. The teacher chooses the programme content, and the students (who were not consulted) adapt to it.
9. The teacher confuses the authority of knowledge with his professional authority, which he sets in opposition to the freedom of the students.

10. The teacher is the subject of the learning process, while the pupils are mere objects.

Hence, the aim of teaching act is not an act of depositing, in which the students are the depositories and the teacher is the depositor. Freire calls for a change of the educational goal of deposit making and replacing it with the posing of the problems of men in their relations with the world. According to him, 'Problem posing education, responding to the essence of consciousness – intentionally reject communiqués and embodies communication, risks in acts of cognition, not transferals of communication. It is a learning situation in which the cognizable object intermediates the cognitive actors—teacher on the one hand and student on the other hand.

Freire's works have been implemented not only in social studies and curricular studies in adult education, secondary education and higher education, but also in such diverse subjects like mathematics and physics, educational planning, feminist studies, languages, educational psychology and so forth.

It is very important to note that Freire's work continues to be reinvented and reclarified according to the changing political and intellectual thought and social movements. As long as the struggle for more humane educational practices, for deeper insights into constructions of power and oppression, and the impulse for people to invent their own identities and realities exist – Freirean praxis will challenge every person toward personal and social liberation, both in thought and deed.

12.5.2 Ivan Illich

Ivan Illich was working (since the mid 1980s) as a Visiting Professor in the Department of Philosophy and in the Interdisciplinary, Intercollegiate Science Technology and Society Program at Penn State. He was also teaching at the University of Bremen. Illich's radical anarchist views first became widely known through a set of four books published during early 1970s- *Deschooling Society* (1971), *Tools for Conviviality* (1973), *Energy and Equity* (1974), and *Medical Nemesis* (1976). Let us see in the following paragraphs, what are his views/ideas regarding education.

Critiques of Ivan Illich

Illich has pointed out the negative impact of schooling; criticized the institutions and professionals for the way in which they contribute to '*dehumanization*'. Further, he advocated deinstitutionalization (deschooling) and more convivial forms of education. His anti-institutional (deschooling) argument can be said to have four aspects- critique of the process of institutionalization, critique of experts and expertise, critique of commodification and the principle of counter productivity.

Ivan Illich has criticized that in modern society, life has become institutionalized (create more and more institutions) thus diminishing people's confidence in them and in their capacity to solve problems. It kills convivial relationships and colonizes life like a parasite or a cancer that kills creativity. He opined that experts control knowledge production, as they decide what valid and legitimate knowledge is, and how its acquisition is sanctioned. Further, he said schooling is nothing but the production and marketing of knowledge; learning is considered as a commodity, a thing rather than an activity. Schooling encourages discrimination among people, makes knowledge a possession to be exploited rather than an aspect of being in the world. According to him, counter productivity is the means by which a fundamentally beneficial process or arrangement is turned into a negative one; once it reaches a certain threshold, the process of institutionalization becomes counter productive.

It is very essential to know that Illich is not against schools. But once a certain threshold of institutionalization is reached, schools make people more stupid, and beyond a certain threshold of institutionalized expertise, more experts are counter productive. His criticism evolves in a theoretical vacuum; and thus remains deeply suggestive.

Convivial Alternatives

Ivan Illich advocated 'deschooling' to meet the dominance of school and institutionalized education, due to which, knowledge has become more commodified. He argued for the creation of convivial, rather than manipulative institutions. Conviviality involves autonomous and creative communication among persons, and the communication of the persons with their environment. He also advocated new forms of formal educational institutions.

a) *Learning webs - new formal educational institution.*

According to Ivan Illich, a good educational system should have the following three purposes and these are to be met with educational/learning webs:

- 1) To provide all who want to learn access to resources at any time in their lives.
- 2) To make it possible for all who want to share knowledge to find those who want to learn from them.
- 3) To create opportunities for those who want to present an issue to the public to make their arguments known.

Further, he suggested four different approaches to achieve the goals -

- i) Reference services to educational objects- which facilitate access to things or processes used for formal learning (libraries, labs, museums, factories etc)
- ii) Skill exchanges- which permit persons to list their skills, the conditions under which they are willing to serve as models for others who want to learn these skills, and the addresses at which they can be reached.
- iii) Peer matching- a communication network, which permits persons to describe the learning activity in which they wish to engage, in the hope of finding a partner for inquiry.
- iv) Reference services to educators at large- who can be listed in a directory with the addresses and self descriptions, along with conditions of access to their services.

It is quite clear that these approaches are found suitable in non-formal education, life long learning and learning society.

b) *Informal Education*

Criticizing the character of other institutions and formations, Illich argued for changes to all institutions so that they may be more convivial for learning. It is essential to find more ways to learn and teach so that the educational qualities of all institutions must increase.

On the whole, it can be said that Illich's concern for conviviality and his call for the deprofessionalization of social relations has provided an important set of ideas upon which educators concerned with mutuality and sociality can draw. His critique of the school and call for deschooling of society hit a chord with many workers and alternative educators. Further, his argument for the development of educational webs or networks connected with interest in 'non-formal' approaches and experiments in 'free' schooling is considered as his important contribution to the field of education. At this point, it is apt to quote Erich Fromm, who described Ivan Illich, in his introduction to *Celebration of Awareness*. (a book by Illich, 1973.)

Ivan Illich is a man of rare courage, great aliveness, extraordinary erudition and brilliance, and fertile imaginativeness, whose whole thinking is based on his concern for man's unfolding - physically, spiritually and intellectually. The importance of his thoughts-lies in the fact that they have a liberating effect on the mind by showing new possibilities;

they make the reader more alive because they open the door that leads out of the prison of routinized, sterile, preconceived notions.

Let us summarize our discussion on Paulo Freire and Ivan Illich.

A Critical Summary

While Paulo Freire insisted on education for the development of critical consciousness and this can be achieved through his pedagogy of literacy education, which involves "reading the word as well as the world", Ivan Illich advocated deschooling and convivial form of education. Although their ideas are of considerable importance in the modern world, they are not free from critiques.

Freire's pedagogy of the oppressed is also known as pedagogy of literacy education or pedagogy of dialogue. This pedagogy was a great success because it did not humiliate the student or anyone. The teacher was also considered as a learner along with the students. The real legacy of Paulo Freire is not to be found in his books, nor in his library, but in his commitment to the oppressed

The major critique of Freire is that his approach was largely constructed around structured educational situations. While his initial point of reference might be non-formal, the educational encounters he explores remain formal. In other words, his approach is still curriculum based and this works against the notion of dialogue. Many people raised the question concerning the originality of Freire's contribution. As Taylor has put it—to say that as many commentators say that Freire's thinking is 'eclectic' is to underestimate the degree to which he borrowed directly from other sources.

Ivan Illich's writings were founded essentially on intuition, without any appreciable reference to the results of socio-educational or learning search. His criticism of schooling evolves in a theoretical vacuum. This may explain the limited acceptance of his educational theories and proposals. Illich's advocacy of de- institutionalization (deschooling) and more convivial forms of education may not make much ground where there is increasing centralized control, an emphasis on nationalized curricula and a concern to increase the spread of bureaucratic accreditation of learning.

Check Your Progress

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the unit.

11. Highlight the points of educational significance in Freire's pedagogy of literacy education.

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12. What are the bases for Illich's 'deschooling' argument?

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12.6 COMMONALITIES AND DIFFERENCES IN AIMS OF EDUCATION

So far, we have studied the aims of education as enunciated by different modern thinkers (both Indian and Western). Now, we shall try to look into the commonalities and differences in these aims of education.

It is interesting to note that there are more common points among the Indian thinkers whom we have discussed. All of them thought of education in terms of the development of the total personality of an individual (child or adult) or in other words, the all round development of an individual. All of them have emphasized the spiritual aspect of life highlighting the relation between matter/mind and spirit, and advocated education for spiritual development. To put it other way, they believed in a universal community of human beings though no distinction is made among them on any criteria, but all are loved, respected and considered equal. They appealed for a sense of unity in this world to see a society without crisis. Further, they upheld the view that an individual has no value without society and society cannot think of its development without an individual's upliftment. They considered the individual and social aims as complementary to each other.

One more point of commonality among Indian thinkers is provision for freedom to learners. They advocated the right kind of freedom for learners / individuals as nothing could be achieved by compulsion.

Tagore and Gandhi stood together regarding the consideration for cultural aspect of education. According to them, education should aim at making people aware and proud of the cultural heritage of our country and appreciate other cultures too. As regards differences among the Indian thinkers regarding education:

Tagore has emphasized the relationship of man with Nature and advocated education for harmony and self-expression. He deserves credit for having revived the ancient Indian ideals in the modern times. On the other hand, Gandhiji emphasized craft centered education and advocated education for self-sufficiency and self-reliance leading to *Sarvodaya Samaj*. Aurobindo professed evolution of consciousness through education and emphasized Vedanta and yoga, and integral education, striking a balance between the development of mental and physical aspects of personality. Gijubhai Badheka expressed great reverence for children and pleaded for education of children in an atmosphere of independence and self-reliance. He advocated a child-centered education.

To conclude, it is quite clear that there are more similarities than differences in the aims of education enunciated by different Indian thinkers. Each thinker has explained the same view in a different way using different language/ terminologies. Ultimately, all of them have upheld the point that education should enable the person to understand himself, to know his potentialities and move towards the achievement of ultimate goal of life.

All the modern thinkers under reference commonly professed that education should lead to personal and social liberation both in thought and deed. They also considered the total development of personality as the main goal of education and both individual and social aims of education as being equally important. Individuals should get equipped well to perform their role in the modern society. Like Indian thinkers, the Western thinkers also recognised the significance of individual freedom for learners. But they differed in the way they expressed their ideas emphasizing the different aspects of education.

John Dewey described school as a unique social institution where the child's basic native impulses – to communicate, construct, inquire and express – are to be activated to promote its active growth. He recommended learning by doing/ experience in place of dogmatic instruction. Ivan Illich advocated 'deschooling'/deinstitutionalization and more convivial forms of education including learning webs/networks, and opined that schooling encourages discrimination among people and makes education a commodity.

According to him, education should enable people to learn what they want (socially desirable) according to their requirement and convenience at any time of their life. He supported non-formal/informal approaches to education.

Whitehead, a pioneer of process philosophy emphasized that knowledge should not be inert; education should develop the art of utilization of the knowledge/ art of life and this involves a series of events and processes. For him, 'Rhythm of education' is an important consideration for the development of a total personality. Bertrand Russell, known for his logical positivism, highlighted four characteristics that are universally desirable among people and the need for them to be developed through education—vitality, courage, sensitiveness and intelligence.

Paulo Freire, like Dewey, professed integration of theory and practice. Believing that education could improve human condition and contribute to humanization, he developed the 'pedagogy of oppressed'. This pedagogy insisted on dialogical and action oriented approach, as well as conscientization. Hence, the ultimate goal of education, according to Freire, is the development of 'critical consciousness' among people.

The main difference noticed between Indian and Western thinkers is regarding the spiritual aspect of education. While all the Indian thinkers upheld the significance of spirituality in education and considered spiritual development as one of the aims of education, the western thinkers are concerned themselves, more with man in relation to their social environment.

12.7 DISTINCTIVENESS AND NEWNESS IN AIMS

Let us point out the distinctiveness in aims of education according to different modern thinkers on education.

Indian Thinkers

Rabindranth Tagore: Education for harmony and artistic self-expression; education in a natural set up – exemplified in Shantiniketan and Vishwabharathi.

Gandhiji: Craft-centered education (Basic Education) - upliftment of rural folk, education for universal brotherhood - vision of Sarvodaya Samaj.

Krishnamurti: Education for self-awareness, love and goodness (integrated personality); development of thoughtfulness and consideration for others without enticement or threats of any kind.

Badheka: Child centered education (preschool education); education in an atmosphere of complete freedom and learning through living.

Aurobindo: Integral education, evolution of consciousness. Education for manifestation of beauty, power, knowledge and love.

Western Thinkers

John Dewey: Learning by experience / doing; insistence on the integration of theory and practice; education for democracy.

A.N. Whitehead: Emphasis on metaphysical component (Process philosophy); Education for the art of utilization of knowledge and art of life.

Bertrand Russell: Use of logical analysis for clarity of concepts (Analytic philosophy), free inquiry; Education for the development of universally desirable characteristics among people vitality, courage, sensitiveness, intelligence.

Paulo Freire: Pedagogy of the oppressed/pedagogy of literacy education; dialogic exchange with action and conscientization (development of critical consciousness).

Ivan Illich: Deschooling/deinstitutionalization of education; Convivial forms of education - Learning webs and networks.

12.8 LET US SUM UP

In this unit, we have discussed the aims of education according to modern thinkers, both Indian and Western. As the aims of education envisaged by different thinkers have a bearing on their philosophy of life and education, a brief introduction to the life and philosophy of each thinker has been presented. This unit is focused on five Indian and five Western thinkers on education. It is very important to note that the philosophical sketch given for each thinker is only skeletal and you need to look into extended literature for details. We have also attempted to identify the distinctiveness of the aims of education and also to point out the commonalities and differences among them. If any education system is to be good and effective, it is imperative to have clarity in the aims and objectives of education, which go a long way in deciding curriculum, instructional strategy and materials, evaluation and infrastructure. Hence, the present unit provides the necessary perspective for other units in this course.

12.9 POINTS FOR DISCUSSION

1. Discuss the relevance of Gandhiji's Basic Education concept in the present set up.
2. Imagine a situation where deschooling is enforced and discuss its pros and cons
3. Discuss the implications of the aims of education as propounded by Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo in the context of the present educational system.

12.10 UNIT-END ACTIVITY

1. Analyze the aims of education as given in NPE-1986 as well as National Curriculum Framework, 2005 and examine how far these reflect the aims of education according to modern thinkers. Prepare a write up highlighting the feasibility and practicability of these aims of education in the present day context.

12.11 SUGGESTED READINGS

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2. Mahatma Gandhi on Education – html.infed.org/encyclopedia
3. Rabindranath Tagore on Education - html.infed.org/encyclopedia
4. John Dewey & informal education – html.infed.org/encyclopedia
5. Paulo Freire & informal education- html.infed.org/encyclopedia
6. Ivan Illich – deschooling, conviviality and the possibilities for informal education and life long learning - html.infed.org/encyclopedia.

12.11 ANSWERS TO CHECK YOUR PROGRESS

1. Gijubhai Badheka
2. J.Krishnamurti did not expound any philosophy or religion, but upheld the point that we are all human beings and we should have a deep sense of reverence for nature and all its creations. He unravelled with great precision the suitable workings of the human mind and pointed to the need for bringing to our daily life a deeply meditative and religious quality.
3. Chitta, Manas, Buddhi, Genius.
4.
 - provide for over all development of the personality.
 - promote harmony and artistic self-expression.
 - develop ability of assimilation and application of new ideas/knowledge,
 - develop ability of thinking and imagination.
 - make young men and women more rational.
 - promote scientific temper.
 - develop fellow feeling.
 - promote cultural development.
5. DIVASAPNA.
6.
 - emphasis on peace, truth and non-violence.
 - human brotherhood (universal community).
 - vision of Rama Rajya (Sarvodaya Samaj).
 - faith in relation between spirit and matter.
 - faith in spiritual society.
 - belief in craft-centered education, self-centered and self-sufficient education.

7. Analytic philosophy is a methodology emphasizing the importance of logic for philosophical analysis. It consisted of making and testing hypotheses through the rigorous analysis of problematic prepositions using logic and evidences. Philosophy is considered as an analytical activity which analyses the propositions for clarity of concepts.
8. Integration of theory and practice.
 - Theory of knowledge contesting the dualism of mind and world, thought and action.
 - Experiential education/progressive education.
 - Emphasis on learning by doing / experience.
 - Commitment to democracy.
9. A.N.Whitehead.
10. Acquisition of the art of utilization of knowledge.
 - Development of wisdom.
 - Comprehension of the art of life.
 - Aesthetic appreciation and satisfaction of emotions.
 - Technical education and scientific education.
11. Emphasis on dialogue (education is dialogical)
 - Concern with praxis (informed action).
 - Concern with conscientization (critical consciousness).
 - Insistence on lived experience of participants.
12. Critique of the process of institutionalization.
 - Critique of experts and expertise.
 - Critique of co modification.
 - Principle of counter productivity.

NOTES