Philosophical Foundations of Education

Preparation Programs
For Science and Mathematics teachers in English

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ABOUT FACULTY OF EDUCATION:

The faculty was constructed in **1970** , its site at the past was secondary school for boys in Qena , in Sabry Abu Alam street (in the past), but now this place became site of faculty of engineering. it was the first faculty of Assuit university branch in Qena, then faculties of science, arts, and other faculties of south valley university are opened. Faculty of education site now is beside faculty of arts. the superior objective of faculty of education is developing a better capacity of the individual, personality traits ,ethical and religious values on the basis of reverence and respect for rights, taking into account the criteria of complementarities and inclusiveness, intelligent and innovative, international and global, allowing for independent thinking person pursuant to an effective result in good cooperation with his own people for the benefit of society. The College of Education, Qena colleges in the history of the prestigious University of the South Valley as it contains three divisions.

FACULTY VISION

Working on faculty of Education to be honored achieving quality in the level of knowledge and educational programs and its various activities which are reflected in its graduates and working to develop education in various educational stages.

FACULTY MISSION

Preparing the teacher in line with scientific, technical, and professional progress and developing a spirit of loyalty to the homeland. Working on the development, advancement and cooperation with various institutions that help in preparation of teacher, to work through the public education and through being able to specialist professional and skills, and continuing development. From this mission, the faculty does the following: 1- Preparing students of secondary school, and its equivalents, and

graduates of institutions, and university faculties excellent preparation for teaching profession through the provision of vocational programs with high standards of quality in all disciplines from kindergarten to the end of secondary school.

2- Uplifting professional and scientific level of all workers in the field of education and defining them with modern educational trends, developing the development of self-efficacy trend and working on strengthening values of continuing education.

3- Preparing specialists in various educational fields.

4- Doing research and educational studies in various specializations in faculty and solving educational issues and real problems in reality that impede educational process and providing solutions to work on developing education and reforming it.

5- Contributing in developing educational thought and publishing modern educational trends and applying it to solve problems of environment and society in which they exist

6- Providing research and advisory services that contribute in developing institutions of non-formal education.

7- Working on educating students integrated education, and developing creative thought to them.

8- Participating in preparing demonstrators and assistant lecturers in many specializations in university faculties and institutions of higher education and forming them educational formation continuously, helps them to perform their role effectively and efficiently.

9- Working on spreading the ethics of the teaching profession between faculty members, students, employees, and educators, according to ethical covenant adhered by everyone in the field of education and education in its various levels.

10- The faculty through Primary Education division, preparing a teacher to first levels of primary school and teacher specialized material for the last years of education.

11- The faculty participates in literacy and eliminates the phenomenon of dropping out of education through preparation of teacher.

12- Adopting the concept of Total Quality and its applicants in faculty, and interesting in self-rectification, and being ready to achieve total quality and continuous development.

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Chapter One: Philosophy and Education

INTRODUCTION

Broadly speaking each academic discipline (say history, politics, economics and even sciences) have their own philosophy or general guiding principles and theoretical frame works. Education as liberal arts subjects is no exceptions. There is indeed a rich philosophical tradition relating to education in both east and west. Every post-graduate student of education needs to be familiar with the theories and philosophy of education. Educational practices and planning in all parts of the world are influenced by theories and philosophy of education and values the state and society desires to promote through education. In this unit we shall attempt to familiarize you with philosophy of education.

1- PHILOSOPHY

Philosophy in a general sense is conceived a person's "sum of his fundamental beliefs and convictions". We have some ideas concerning physical objects, our fellow persons, the meaning of life, death, God, right and wrong, beauty and ugliness, and the like. Of course, these ideas are acquired in a variety of ways, and they may be vague and confused. Philosophy is a guide for living; because the issues it addresses are basic and pervasive, determining the course we take in life. Hence, we can say that all the aspects of human life are influenced and governed by the philosophical consideration.

Philosophers always ask these questions: Who we are? Is there a higher existence that determines our existence? What is the relationship between nature and human beings?

What is the meaning of life? Are our senses reliable in telling us about the truth of the universe? How do we get to know about the world? What is the relationship between the mind and the body? They further ask these questions: What is happiness? What is virtue? What is the relationship between individuals and the collective? How can we organize a society and an economy that promote the common good? What methods should we employ to find out truth from false statements? Can we ever hope to find out the truth of our existence?

Philosophy is reflection of the above questions. Hence, philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, truth, beauty, law, justice, validity, mind, and language. Moreover, philosophy is rationally thinking, of a more or less systematic kind about the general nature of the world – metaphysics or theory of existence, the justification of belief - epistemology or theory of knowledge, and the conduct of life - ethics or theory of value.

MEANING

Oxford Collins Cobuild Dictionary: Philosophy is the study or creation of theories about basic things such as the nature of existence, knowledge, thought, or about how people should live. It is a particular theory that someone has about how to live or how to deal with a particular situation.

Babylon English Dictionary: Study the principle of existence behavior and knowledge; study the nature of human thought & of the world.

The word *philosophy* comes from a combination of

two Greek *words- "philos"* meaning "love" and *"sophi"* meaning "wisdom." Etymologically, philosophy means the love of wisdom. To love something is to desire it. So, for many Greeks, the philosopher was the one who desired wisdom. Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implication in all circumstances. Thus, philosophy gives man that wisdom with the help of which they understand the whole universe and its implication in relation to themselves & the people around. Hence philosopher could also be characterized as the "friend of wisdom".

In this regard, Plato in his "Republic" stated that "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher". It means a philosopher is interested in all type of knowledge where as a physicist in physical process of universe, an historian in the past events, a geographer in the natural condition of the universe, a biologist in the biological process etc. But a philosopher has a multidimensional outlook and interest. The philosopher is thoughtful, remains in a thoughtful mood, being in search of new ideas, new knowledge with the help of his growing wisdom. Philosophers are interested in the first principle and the final conclusion of all branches of knowledge. Philosophers come under different philosophical school of thought such as idealist, naturalist, pragmatist, existentialist, perennialist, realist, essentialist, progressivist etc. according to their approach to answer the philosophical enquire. Philosophies vary from culture to culture, place to place and time to time. Thus, different person having their different ideologies, ways of life, tend to have different types of philosophies. Here, the search of philosopher is for understanding Man, Nature and the Universe.

Philosophy is a system of beliefs about reality. It is integrated view of the world. It includes an understanding of the nature of existence, humankind, and its role in the world. Philosophy is the foundation of knowledge. It provides premises by which man can discover truth, and uses his mind to support his life. In conclusion we can say that philosophy is a critical examination of reality characterized by rational inquiry that aims at the Truth for the sake of attaining wisdom.

DEFINITIONS

Philosophy has been defined variously by scholars and thinkers:

Aristippus (435-356 B.C): "Philosophy is the ability to feel at ease in any society".

Aristotle: "Philosophy is the science which investigates the nature of being, as it is in itself".

Brightman: "Philosophy may be defined as the attempt to think truly about human experience as a whole and to make our whole experience intelligible".

Cicero, Marcus Tullius (106-43 B.C): "Philosophy is the mother of all arts and the true medicine of mind".

Coleridge, Samuel Taylor (1772-1834): defined it as the, "Science of Sciences".

Dr. Baldev upadhyaya: Methodical training.

Dr. Radhakrishnan (1888-1975): Philosophy is a logical inquiry into the nature of reality.

Dumery H. in his book the "problem of god" (1964) defines philosophy as a critical reflection on concrete action.

Epictetus: "The beginning of philosophy is the conflict

between opinions".

Fitche's views: Philosophy is the science of knowledge.

Harold Titus: "A person philosophy is the sum of his fundamental beliefs and convictions".

Henderson (1947): Philosophy is a search for a comprehensive view of nature, an attempt at universal explanation of nature of thing.

Herbert Spencer: Philosophy is concerned with everything as a universal science.

Huxley, Aldous (1984-1963): States, men live in accordance with their philosophy of life, their conception of the world.

John Dewey: Critical reviewing of the familiar things.

Kabir , Huyaun (1902-1969): States that philosophy "seek to give knowledge of the whole".

Kant Immanuel (1724-1804): Philosophy as science and criticism of cognition.

Platto : "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher".

Raymant : An unceasing effort to discover the general truth that lies behind the particular facts, to discern also the reality that lies behind the appearance.

Russel, Bertrand (1872-1970): States, "Philosophy is to be studied not for the sake of any definite answers to its questions…. But rather for the sake of the questions themselves, because these questions enlarge our conception of what is possible… but above all because the mind also is rendered great and becomes capable of that union with the universe which constitutes its heist goal."

R.W.Seller: philosophy is persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflections".

FEATURES

1. Philosophy is a set of views or beliefs about life and the universe, which are often held uncritically.

We refer to this meaning as the informal sense of philosophy or "having" a philosophy. Usually when a person says "my philosophy is," he or she is referring to an informal personal attitude to whatever topic is being discussed.

2. Philosophy is a process of reflecting on and criticizing our most deeply held conceptions and beliefs.

This is the formal sense of "doing" philosophy. These two senses of philosophy-"having" and "doing"- cannot be treated entirely independent of each other, if we did not *have* a philosophy in the formal, personal sense, then we could not *do* a philosophy in the critical, reflective sense.

Having a philosophy, however, is not sufficient for doing philosophy. A genuine philosophical attitude is searching and critical; it is open-minded and tolerant-willing to look at all sides of an issue without prejudice. To philosophize is not merely to read and know philosophy; there are skills of argumentation to be mastered, techniques of analysis to be employed, and a body of material to be appropriated such that we become able to think philosophically. To philosophize also means to generalize.

Philosophers are reflective and critical. They take a second look at the material presented by common sense. They attempt to think through a variety of life's problems and to face all the facts involved impartially. The accumulation of

knowledge does not by itself lead to understanding, because it does not necessarily teach the mind to make a *critical evaluation* of facts that entail consistent and coherent judgment. Critical evaluations often differ. Philosophers, theologians, scientists, and others disagree, first because they view things from different points of view and with different assumptions. Their personal experiences, cultural backgrounds, and training may vary widely. This is especially true of people living at different times and in different places. A second reason philosophers disagree is that they live in a changing universe. People change, society changes, and nature changes. Some people are responsive and sensitive to change; others cling to tradition and the status quo, to systems that were formulated some time ago and that were declared to be authoritative and final. A third reason philosophers disagree is that they deal with an area of human experience in which the evidence is not complete. The evidence we do have may be interpreted in various ways by different people. Despite these disagreements, however, philosophers continue to probe, examine, and evaluate the material with the hope of presenting consistent principles by which we can live.

3. Philosophy is a rational attempt to look at the world as a whole.

Philosophy seeks to combine the conclusions of the various sciences and human experience into some kind of consistent world view. Philosophers wish to see life, not with the specialized slant of the scientist or the business person or the artist, but with the overall view of someone cognizant of life as a totality.

Although there are difficulties and dangers in setting forth any world view, there also are dangers in confining

attention to fragments of human experience. Philosophy's task is to give a view of the whole, a life and a world view, and to integrate the knowledge of the sciences with that of other disciplines to achieve a consistent whole. Philosophy, according to this view, attempts to bring the results of human inquiry, religious, historical, and scientific into some meaningful interpretation that provides knowledge and insight for our lives.

4. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.

Certainly, this is one function of philosophy. In fact, nearly all philosophers have used methods of analysis and have sought to clarify the meaning of terms and the use of language. Some philosophers see this as the main task of philosophy, and a few claim this is the only legitimate function of philosophy. Such persons consider philosophy a specialized field serving the sciences and aiding in the clarification of language rather than a broad field reflecting on all of life's experiences. This outlook has gained considerable support during the twentieth century. It would limit what we call *knowledge* to statements about *observable facts* and their interrelations i.e., to the business of the various sciences. Not all linguistic analysts, however, define *knowledge* so narrowly. Although they do reject and try to "clean up" many non-scientific assertions, many of them think that we can have knowledge of ethical principles and the like, although this knowledge is also experientially derived. Those who take the narrower view neglect, when they do not deny, all generalized world views and life views, as well as traditional moral philosophy and theology. From this narrower point of view, the aim of philosophy is to expose confusion and nonsense and to clarify the meaning and use of terms in science and everyday affairs.

5. Philosophy is a group of perennial problems that interest people and for which philosophers always have sought answers.

Philosophy presses its inquiry into the deepest problems of human existence. Some of the philosophical questions raised in the past have been answered in a manner satisfactory to the majority of philosophers. Many questions, however, have been answered only tentatively, and many problems remain unsolved. What are philosophical questions? The question "Did Ram make a false statement on his income tax return?" is merely a question of fact. But the questions "What is truth?" and "What is the distinction between right and wrong?" have philosophical importance. Sometimes we think seriously about fundamental life issues: What is life and why am I here? Why is there anything at all? What is the place of life in this great universe? Is the universe friendly or unfriendly? Do things operate by chance or through sheer mechanism, or is there some plan or purpose or intelligence at the heart of things? Is my life controlled by outside forces, or do I have a determining or even a partial degree of control? Why do people struggle and strive for their rights, for justice, for better things in the future? What do concepts like "right" and "justice" means, and what are the marks of a good society? Often men and women have been asked to sacrifice their lives, if need be, for certain values and ideals. What are the genuine values of life and how can it attained? Is there really a fundamental distinction between right and wrong, or is it just a matter of one's own opinions? What is beauty? Should religion count in a person's life? Is it intellectually valid to believe in God? Is there a possibility of a "life after death?" Is there any way we can get an answer to these and many related questions? Where does knowledge come from, and can we have any assurances that anything is true?

These questions are all philosophical. The attempt to seek answers or solutions to them has given rise to theories and systems of thought, such as idealism, realism, pragmatism, analytic philosophy, existentialism, phenomenology, and process philosophy. Philosophy also means the various theories or systems of thought developed by the great philosophers - Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes, Spinoza, Locke, Berkeley, Kant, Hegel, Nietzsche, Royce, James, Dewey, Whitehead, and others. Without these people and their thoughts philosophy would not have the rich content it has today. Even though we may be unconscious of the fact, we are constantly influenced by ideas that have come down to us in the traditions of society.

From the above discussion we came to know that-

- Philosophy is systematic enquiry about the ultimate reality of the universe.
- Philosophy is study of general principles & understanding of all that comes in the range of human experience.
- Philosophy is a living force.
- It is a way of life.
- It is the oldest and original discipline of thought.
- It is a search for truth and reality.
- It is based on enquire about life and existence.
- It is logical in its approach.
- It is ever growing and developing.
- Philosophers try to see life as a whole.
- Philosophy is related to condition of life and society.
- Philosophy is a product of time and circumstances.
- It is flexible in its approach.

- Seeks the knowledge of whole.
- Science of knowledge.
- It is the study of metaphysics beyond one physical world and its relation with the physical world.
- Methods of philosophy include logic, symbolism, reflections, science and reason.

2- EDUCATION

Generally speaking, 'Education' is utilized in three senses: Knowledge, Subject and a Process. When a person achieves degree up to certain level, we do not call it education. As for example if a person has secured Master's degree then we utilize education it a very narrower sense and call that the person has achieved education up to Masters Level. In the second sense, education is utilized in a sense of discipline. As for example if a person had taken education as a paper or as a discipline during his study in any institution then we utilize education as a subject in the third sense, education is utilized as a process. In fact when we talk of education, we talk in the third sense i.e. education as a process. Thus, we talk what is education as a process? What are their importance etc.?

MEANING

Entomologically, the term "Education" has been derived from *Latin* words– "Educare", "Educere" and "Educatum". "Educare" means "to rise up or bring up or nourish". It indicates that the child is to be brought up or nourished keeping certain aims and ideals. The term "Educere" denotes "to lead out or to draw out". In this regard, education through its process draws out of the best what is inside the child." "Educatum" indicate the act of teaching or training. It throws light on the principles and practice of teaching. It

means educating the child or provides training facilities to the child for his/her all round development. The term Educare or Educere mainly indicates development of the latent faculties of the child. But child does not know these possibilities. It is the educator or the teacher who can know these and take appropriate methods to develop those powers.

Webster defines *education* as the process of educating or teaching. *Educate* is further defined as "to develop the knowledge, skill, or character of..." Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students.

In the modern times it has acquired two different shades of meaning namely:

(1) An institutional instruction, given to students in school colleges formally; and

(2) A pedagogical science, studied by the student of education.

Hence, the term education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers from Socrates to Dewey in west have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by a mature through instruction and discipline. It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group. Broadly we can say, Education is a social process that intends to modify the

behavior of the pupil in a social desirable direction through learning.

NARROWER MEANING

In its narrow sense, school instruction is called education. In this process, the elders of society strive to attain predetermined aims during a specified time by providing pre-structured knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school. To make of narrow meaning of education more clear, the following opinions of some other educationists are being given.

- Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded. *Drever*
- The influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude. *G. H. Thompson*
- The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained. *John Stuart Mill*
- In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers. *S. S. Mackenzie*

Education, in the narrower sense, is regarded as equivalent to instruction. It consists of the "specific influences" consciously designed in a school or in a college or in an institution to bring in the development and growth of the child. The word school includes the whole machinery of education from Kindergarten to the University. The education of the child begins with his admission in the school and ends

with his departure from the University. The amount of education received by the child is measured in terms of degrees and diplomas awarded to him.

The school represents formal education as it imparts education directly and systematically. There is deliberate effort on the part of the educator to inculcate certain habits, skills, attitudes or influences in the learner, which are considered to be essential and useful to him. According to John Dewey: "The school exists to provide a special environment for the formative period of human life. School is a consciously designed institution, the sole concern of which is to educate the child. This special environment is essential to explain our complex society and civilization". The influences or modes of influences in the school are deliberately planned, chosen and employed by the community for the welfare of the members of the rising generation. The purpose of these influences is to modify the behaviour of the child in such a way that he may become different from what he would have been without education. It makes possible a better adjustment of human nature to surroundings. According to Mackenzie, education, in the narrower sense, is conscious effort to develop and cultivate our innate powers.

Education, in the narrow sense, is also regarded as acquisition of knowledge. According to it education is a process by which knowledge or information on a subject is acquired. But many sensible educationists have criticized this view. They argue that emphasis on the knowledge is likely to reduce all schools to mere knowledge-shops. The acquisition of knowledge is not the only or supreme aim of education, yet it is one of the important aims of education.

WIDER MEANING

In its wider sense, education is the total development of the personality. In this sense. Education consists of all those experiences, which affect the individual from birth till death. Thus, education is that process by which an individual freely develops his self according to his nature in a free and uncontrolled environment. In this way, education is a lifelong process of growth environment.

- Education in its widest sense includes all the influences, which at upon an individual during his passage from cradle to the grave. *Dumvile*
- Education, in its broadest sense, is the means of the social continuity**. John Dewey**
- By education, I mean the all-round drawing out of the best in child and man's body, mind and soul. ***M. K. Gandhi***
- In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life. ***S. S. Mackenzie***

Education in the wider sense is a life-long process. It begins with the birth of a child and ends with his death. It is a continuous process. Continuity is the law of life. Education is not limited to the classroom only; it is also not limited to a particular period of life. Education is a life long process and goes on from birth to death. Throughout life one goes on learning to adjust oneself to the changing patterns of life. Change it's the fundamental law of human existence. Life is a continuous process of growth and development and so education is also a continuous process. An individual learns through his experiences, which are acquired throughout his life. Education is not merely collection of some information. It is acquisition of experiences through life in the social and natural environment. It includes all the knowledge and experiences, acquired during infancy, childhood, boyhood,

adolescence, youth, manhood or old age through any agency of education- the press, the travels, the club, the nature- formally and informally.

Thus, education becomes the sum-total of all experiences that the child receives either in the school or outside. In this wider sense, life is education and education is life. Whatever broadens our horizon, deepens our insight, refines our reactions and stimulates thought and feeling, educates us." In other words, education is the process whereby a human being gradually adopts himself in various ways to his physical, social, and spiritual environments. It is the development of all those capacities in the individual, which will enable him to control his environment and fulfill his possibilities. Education, in the broader sense, is transmission of life by the living, to the living, through living and for living". Education is a means for the development of balanced all- round harmonious development of personality. Personality includes not only body and mind but also spirit.

From the discussion of philosophy and education we can conclude that the fact that the common subject of both the philosophy and education is "Man". So, the study of man and life is more important than the study of any other organisms in the earth.

DEFINITIONS

- Education is the creation of sound mind in a sound body. It develops man's faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty. *Aristotle*
- *Education is helping the growing soul to draw out that is in itself.* *Aurobindo*

- Education is enfoldment of what is already enfolded in the germ. It is the process through which the child makes the internal-external. *Froebel*
- Education is the influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude. *G. H. Thompson*
- Education is the conscious and deliberate process in which one personality acts upon another in order to modify the development of the other by the communication and manipulation of knowledge. *J.Adams*
- Education is the development of good moral character. *J.F.Herbert*
- Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities. *John Dewey*
- Education *is the training for country and for the nation. Kautilya*
- By education I mean an all-round drawing out of the best in child and man's body, mind and spirit. *Mahatma Gandhi*
- Education *is one that enables the individual to be a producer as well as a good citizen. Neheru*
- Human *education means the training which one getting from nature. Panini*
- Education is the harmonious and progressive development of all the innate powers and faculties of man-physical, intellectual and moral. *Pestalozzi*
- Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of.

Plato

- The highest education is that which does not merely give us information but makes our life in harmony with all existence.   ***Rabindranath Tagore***
- Education according to Indian tradition is not merely a means of earning a living; nor is it only a nursery of thought or a school for citizenship. It is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue.   ***Radhakrishnan***
- Education is something, which makes a man self-reliant and self-less. ***Rigveda***
- Education is the development of valuable personality and spiritual individuality.   ***Ross***
- Education is the child's development from within.   ***Rousseau***
- Education is the realization of self.   ***Sankaracharya***
- Education means the bringing out the ideas of universal validity, which are latent in the minds of every man.   ***Socrates***
- Education is complete living. **Spencer**
- Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction; which brings it out.   ***Swami Vivekananda***
- Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life. ***Tagore***
- Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity.   ***T.P.Nunn***
- Education is that whose end product is salvation.

Upanishada

From the above discussion it is now clear that since the times of Plato to the modern times of John Dewey and Gandhi, various educationists have defined education in various ways. Speaking frankly, the field of education is so vast and varied that to give a specific definition of education about which all educationists agree is very difficult. We see that some educationists have defined only one aspect of education whereas the others emphasize its other phases. The reason of this difference of opinions is that different educationists, most of whom are philosophers, have different views about the aim of life. According to Idealists, the aim of life is spiritual development. As such, they regard education as a spiritual process, which aims at bringing together the soul and the creator leading to self-realization. Pragmatists think about education as a process of social progress. Because of this difference in the philosophy of life, different educationists define education differently. The fact is that the real concept of education is not related solely to any of the above-mentioned views. It is more than either of them. In a real sense, education is a sort of synthesis of all the above viewpoints. In this sense, education includes the individuals, the society, the environment, the social fabric and the prevailing traditions. Hence, the definition of education ought to be a very comprehensive and all inclusive one.

RELATIONSHIP BETWEEN PHILOSOPHY & EDUCATION
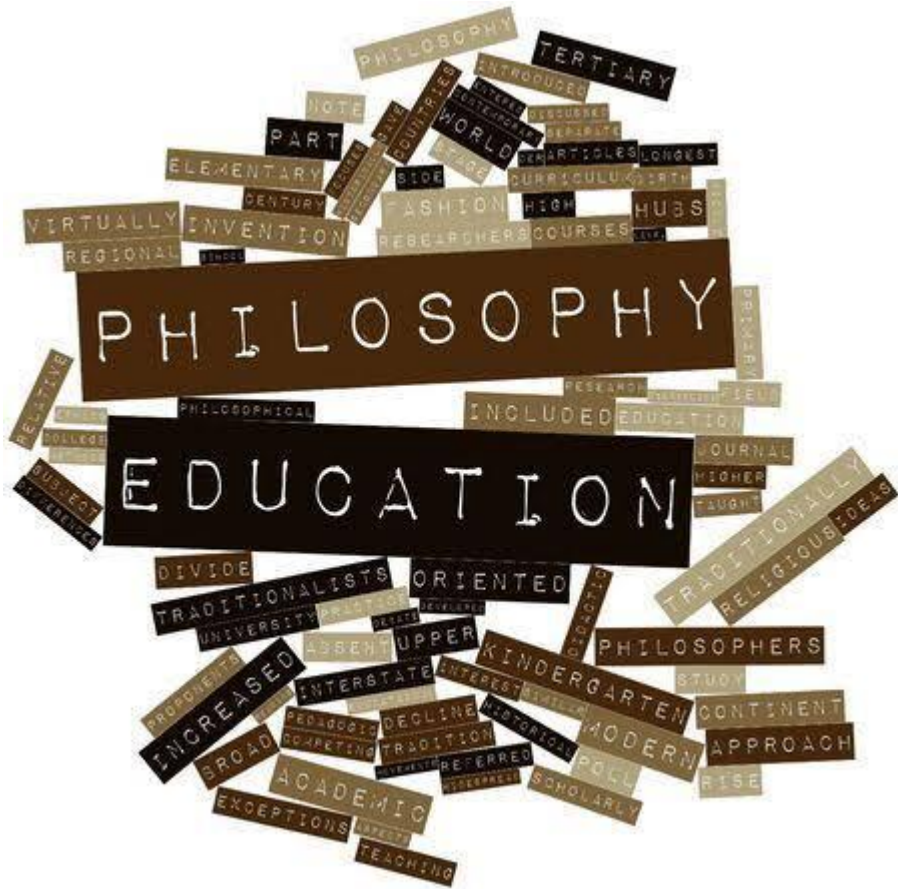
Philosophy and education are closely inter-related and inter-dependent. Philosophy points out the ways and education follow it. Without philosophy education would be a blind effort and without education, philosophy would be crippled.

In fact, philosophy which provide answer to the educational issues of why (child), who to educate (teacher), where to educate (school), how to educate (methods), when to educate (motivation) and so of education is based on an adequate philosophy of life. They are means to one another, and ends. Thus it is the application of general philosophical positions to educational problems is known as philosophy *of education.* The following are a few viewpoints that establish

the relationship between philosophy and education:

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

Fichte's view: "The art of education will never attain complete clearness without philosophy".

Spencer's view: "True education is practicable to true philosophers".

Gentile's view: "Education without philosophy would mean a failure to understand the precise nature of education".

John Adams : Education is the dynamic side of philosophy.

T.P.Nunn: Education aims are correlative to ideals of life.

Dewey: Education is the laboratory in which philosophical direction become concrete and tested.

Conner: theory (philosophy) directs practice (education) and practice directs theory.

We may define educational philosophy thus; it is the application of philosophical principle in the educational practices which direct the process of education towards the aims of human life. In short, educational philosophy relates philosophy of life through the medium of education.

DEPENDENCE OF EDUCATION ON PHILOSOPHY

Philosophy determines the real destination towards which education has to go:

Philosophy has always inspired educational theory as well as practice. It determines the real destination towards which education has to go. In the words of Dewey: "Education is laboratory in which philosophic distinctions become concrete, and are tested". Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content of instruction. Philosophy embodies a way of life; education is the preparation for life. Philosophy is the knowledge obtained by natural reason; education is the development of that reason and other powers of mind.

Philosophy determines the various aspects of education:

All the problems of education are the problems of philosophy. That is why, Gentile says, "Education without philosophy would mean a failure to understand the precise nature of education". It is because philosophy determines both aim of life and the aim of education. Every aspect of education has a philosophical base. There is no aspect of education - aims, curriculum, methods, text books, discipline, teacher etc.- which is not influenced and determined by philosophy. Height and breadth of education is probed by philosophy. It is philosophy which provides aims to education and these aims determine the curriculum, the methods of teaching, the text books, the role of the teacher and the school discipline. It helps to construct curriculum according to the needs of the individual and the society. J.S.Ross remarks, "From every angle of the educational problems comes the demand for philosophical basis of life and education.

Great Philosophers have been great educationists also:

Great Philosophers have been great educationists in the East as well in the West. We can find the clearest examples of

the dependence of education on philosophy in the lives and teachings of all the great philosophers from Yajnavalka down to Gandhi in the East and from Socrates down to John Dewey in the West. Philosophers like Gandhi, Tagore, Radhakrishnan, Aurobindo Gosh, Plato, Socrates, Locke, Comenius, Rousseau, Froebel and Dewey have been great educators. They reflected their philosophical views in their educational schemes. Socrates have given the world his "Socratic method" (Method of questioning & cross-questioning) of teaching; Plato, the Republic, the first educational classic. Rousseau, the great French philosopher, held that education should "follow nature". John Dewey of America took keen interest in solving the educational problems of his country. In the words of Ross "If further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found in the fact that on the whole great philosophers have been great educationists".

DEPENDENCE OF PHILOSOPHY ON EDUCATION

Education is the dynamic side of philosophy:

Education can be defined as the strongest instrument for the achievement of the ideals of life and civilized attempt to bring about the balanced and proper development of human personality. The plant of education draws its nourishment from the soil of philosophy.

In the words of Adams: **"**Education is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the ideals of life". Philosophy is the theory of education while education is practical thereof. Education is the best means for the propagation of philosophy. Education cannot even be imagined without philosophical principles.

Likewise philosophical principles are lifeless without the help of education. Example- the introduction of the 10+2+3 system of education and craft education are the consequence of philosophical views. Thus philosophy equips us with thoughts and these thoughts are put into practice by education.

Education is the means to achieve the goal:
Philosophy deals with the ends and education is the means to achieve those ends. Philosophy gives ideals, values and principles; education works out those ideals, values and principles. In the words of Herbert, "Education has no time to make holiday till all the philosophical questions are once for all cleared up".

OBJECTIVES OF STUDYING EDUCATIONAL PHILOSOPHY

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the *study of questions*.

1- To find out the solution for various educational issues.
2- The purpose of studying educational philosophy is to make education according to the need based life and society.
3- To determine the aim of human life, aim of survival.
4- To produce better citizen by fostering democratic attitude in behavior.
5- To make teaching learning process more effective and attractive according to the need, interest and ability of child.
6- To discern the different philosophies and choose any one of them to lead a fruitful life in the society.

7- To expand our knowledge and experiences and implement them in the educational practices.

8- To bring out all round personality development in child and prepare him to stand\ on his own feet.

9- To make education flexible in order to achieve the goals of a country-national integration, international understanding and globalization.

10- To develop education as a powerful instrument to bring about social, cultural, political and economical change in society.

SCOPE OF EDUCATIONAL PHILOSOPHY

The scope of educational philosophy is the study of all those aspects or schools of philosophy, which are important from the educational point of view. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include:

- interpretation of human nature, the world and the universe and their relation with man,
- interpretation of aims and ideals of education,
- the relationship of various components of the system of education,
- relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- educational values,
- theory of knowledge and its relationship to education.

The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

(a)Aims and Ideals of Education Philosophy:

Education critically evaluates the different aims and ideals of education. These aims and ideals have been propagated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, **-**development of citizenship, **-**utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. An educator is helpless in arriving at the aims of education if he/she lacks the knowledge of related circumstances and problems. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

(b)Interpretation of Human Nature:

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

(c)Educational Values:

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes

them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, and beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

(d)Theory of Knowledge:

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

(e)Relationship of education and various area of national life and various components of the system of education:

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline, teacher-pupil relationship, methods of teaching, textbooks etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

FUNCTION OF EDUCATIONAL PHILOSOPHY

Philosophy of education performs various functions. These are discussed below:

(A)Determining the aspects of education:

Aims of education

Philosophy of education provides original ideas regarding all aspects of education particularly educational aims, method of teaching, curriculum, teacher, students etc. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life (e.g- Self –expression is the aim of education under naturalism, where as it is self-realization in idealism and social efficiency in pragmatism). Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

Curriculum

With the help of educational philosophy, a teacher comes to know why naturalism gives emphasis to science subjects and why idealism gives importance to religious subjects. Thus it helps curriculum designer to construct curriculum according to the need, ability and interest of the child.

Methods of teaching

Educational philosophy is very much helpful to adopt suitable methods of teaching and make classroom teaching more effective and attractive. We get the knowledge of different methods of teaching, i.e. 'Learning by doing' in naturalism, 'lecture method' in idealism and 'experimental method' in pragmatism. With the help of educational philosophy we able to choose the suitable methods of teaching according to the nature of the subject and school environment.

Discipline

Concept of discipline changes with the changes in the outlook of life. In other word, discipline reflects the philosophy of life. Idealism advocates street discipline and self-control whereas naturalism emphasis freedom and natural discipline, and pragmatism stressed social discipline. These disciplines are known from the study of different educational philosophies. Hence, the knowledge of educational philosophy is essential to follow a desirable discipline.

Teacher & Student

It is the educational philosophy which determines the role and quality of teacher as well as the student in diversified society. With the help of educational philosophy, we get knowledge pertaining to the role of the teacher as well as student in the school and relationship with each other. Students get secondary importance in idealism whereas they get primary importance in naturalism. Similarly there is a close relationship between the teacher and students in pragmatism and idealism whereas it is limited in naturalism.

Administration

The knowledge of what kind of school administration we should adopt is determined by educational philosophy. Educational philosophy helps to establish a school in democratic or totalitarian system. When we follow democratic principle for administering the educational institution. This is based on educational philosophy.

(B) Harmonizing old and new traditions in the field of education-

In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always

smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both.

(C)Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:
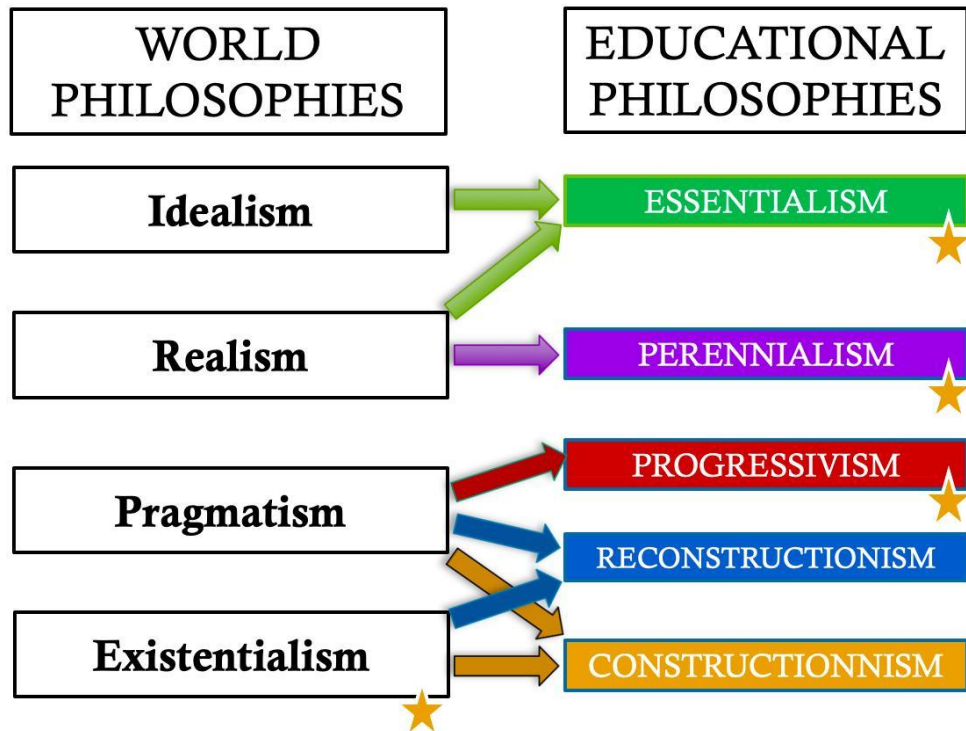
Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently. It is very much useful to educational practitioner for his work and its place in the general scheme of life. Educational philosophy helps teacher, administrator or students to interpret his professional experiences with that of acquired theoretical knowledge and vice versa. The function of educational philosophy is to help the individual to fit the square peg in the square hole and round knot in the round hole. It helps him to grasp a conceptual framework on educational principles and practices. It further helps one to change or modify one's activities to attained desired end or goal.

(D)Preparing the young generation to face the challenges of the modern time:

Society is not static; it changes its value, tradition, custom, culture etc. from time to time. Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present

age is an age of Globalization as a phenomenon arrived on the economic scene in. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time. It helps the individual to understand the relationship between his goal and day to day routine work and develop critical attitude towards life in diverse society.

Chapter Two: Western school of philosophy

WORLD PHILOSOPHIES	EDUCATIONAL PHILOSOPHIES
Idealism	ESSENTIALISM ⭐
Realism	PERENNIALISM ⭐
Pragmatism	PROGRESSIVISM ⭐
	RECONSTRUCTIONISM
Existentialism	CONSTRUCTIONNISM

1- Idealism

The philosophical doctrine that stems from the category of thought associated with ideas is 'idealism'. Generally derived from the Greek word '*idein*' meaning 'to see'. The notion that reality of everything lies in ideas, thought, & mind not in material thing. Idealists are understood to represent the world as it might or should be, unlike pragmatists, who focus on the world as it presently is. In the arts, similarly, idealism affirms imagination and attempts to realize a mental conception of beauty, a standard of perfection, juxtaposed to aesthetic naturalism and realism. Idealism originates with Plato, the third-century BC thinker, who believed that there is

an objective truth, expressed through the unchanging world of the 'Forms'.

Plato's thinking has significant implications for ideas about education and knowledge. According to Plato, to be morally good is to possess true knowledge. But the process of acquiring true knowledge is painful, because most of us are chained to the world of the senses, unable to look beyond. Clear-sightedness and knowledge involve overcoming prejudice and ignorance after rigorous mental and ideological training (Republic Bk VII).

Idealism is the philosophical theory that maintains that the ultimate nature of reality is based on mind or ideas. It holds that the so-called external or real world is inseparable from mind, consciousness, or perception. Idealism is any philosophy which argues that the only things knowable are consciousness or the contents of consciousness; not anything in the outside world, if such a place actually exists. Indeed, idealism often takes the form of arguing that the only real things are mental entities, not physical things and argues that reality is somehow dependent upon the mind rather than independent of it. Some narrow versions of idealism argue that our understanding of reality reflects the workings of our mind, first and foremost, that the properties of objects have no standing independent of minds perceiving them.

Besides, the nature and identity of the mind in idealism upon which reality is dependent is one issue that has divided idealists of various sorts. Some argue that there is some objective mind outside of nature; some argue that it is simply the common power of reason or rationality; some argue that it is the collective mental faculties of society; and some focus simply on the minds of individual human beings. In short, the

main tenant of idealism is that ideas and knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealism was often referred to as idea-ism. Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed.

Idealism & Aim of Education

1- Self-realization or Exhalation of Personality

According to Idealism man is the most beautiful creation of God. Hence, the advocates of Idealism lay great stress on the exhalation of human personality. By exhalation of human personality, the mean self-realization. Self-realization involves full knowledge of the Self. According to J.S.Ross, "The aim of education specially associated with Idealism is the exhalation of personality or self-realization the making actual or real the highest potentialities of the self".

2- To ensure Spiritual Development:

Idealists give greater importance to spiritual values in comparison with material attainments. According to Rusk: "Education must enable mankind through its culture to enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm".

3- To Cultivate Truth, Beauty and Goodness:

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

4- Conservation, Promotion and Transmission of Cultural Heritage:

Man is the only being endowed with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge if the world. Man's achievement in the realm of science, art and culture are of great intrinsic value. His creativity is dynamic and working Since the very early times This cultural treasure belongs to the whole humanity and it is the purpose of education to preserve develop and transmit it in all corners of the world The forth aim of education according to Idealism is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the rising generation.

5- Conversion of In-born Nature into Spiritual Nature:

Idealists hold the view that the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is real development of the individuality.

6- Preparation for a Holy Life:

Idealists uphold that education should create such condition and provide an environment which is conductive to the development of spiritual values in a child. Froebel rightly marks: "The objects of education is the realization of a faithful pure, inviolable and hence holy life".

7- Development of Intelligence and Rationality:

The world is planned and well organized. Man can understand the purpose as well as the plan and organization. According to Froebel- "In all things there reigns an eternal law this all pervading energetic, self-conscious and hence eternal unity. This unity is God education should lead and guide man to face with nature and to unity with God".

Idealism & Curriculum

While structuring curriculum idealists give more importance to thoughts, feelings, ideals and values that to the child and his activities, they firmly hold that curriculum should be concerned with the whole humanity and its expressions. These experiences can be imbibed by two ways namely (1) from the physical environment (2) From contacts with other fellowmen.

Idealism & Methods of Teaching

There is no specific method for teaching. Socrates used Question-Answer Method, Plato emphasized Discourse Method, Aristotle advocate Inductive-Deductive method, Herbert advocated Instruction Method. Butler has rightly remarked "Idealists consider themselves as creators and determines of methods not devotees of some one method".

Idealism & Teacher

In the realm of Idealism, the role of teacher is very important and glorious. Idealistic philosophy believes that this planned creation has two parts. (1) The teacher (2)The child as student.   The development of the individual child in a spiritual way. In reality an Idealist teacher is imbued (saturated) fully with higher degree of self-knowledge, self-dynamism and essential Qualities of spiritualism.

Idealism & Discipline

Idealism believes that there can be no spiritual development of the child without discipline. Idealism emphasizes sympathetic control on the undesirable activities of the child whereas on the other hand, it grants regulated liberty for his spiritual development.

Idealism & School

School is a place where the capacities of logical thinking, reasoning and evaluating of the child are progressively sublimated (redirected-transferred) and developed by teachers and the school environment into desirable channels so that high spiritual ideas and values are gained. Idealists consider school and its impressionistic (rough-loose) environment as greatly essential.

2- Pragmatism

One of the most important schools of philosophy of education is pragmatism. Pragmatism stands between idealism and materialism a sort of compromise. Its origin can be traced from the Sophists philosophers of ancient Greece who held that man is the measure of all things.

The term pragmatism derives its origin from a Greek word meaning to do, to make, to accomplish. So, the use of words likes 'action' or 'practice' or 'activity'. Action gets priority over thought. Experience is at the center of the universe. Everyone is tested on the touch-stone of experience. Beliefs and ideas are true if they are workable and profitable otherwise false. Will Durant sums up pragmatism as the doctrine that truth is the practical efficiency of an idea. It follows there from that pragmatism is not a philosophy but a method–the method of experimentation. As a basis for school practice pragmatism opposes pre-determined and pre-ordained objectives and curriculums. The past of the pragmatist is dead.

Values are instrumental only. There are no final or fixed values. They are evolved and are not true for all times and for

all situations. According to an undeviating standard of worth, pragmatism tends to be individualistic, selfish; has no values; has no ethics and is thus superficial.

Pragmatism holds that whatever fulfills one's purposes and develops his life is true. Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences. Experiences are of various nature and they are always changing. So, no final, eternal (endless) valid system of ideas or values can be fixed up. There are no ideas or values which are any truths, they are man-made products. They are not divine (marvelous-godly) and they are not eternal.

Meaning of Pragmatism

Etymologically the word pragmatism is derived from the Greek word 'pragma' which means activity or the work done. Some other scholars think that the word pragmatism has been derived from the Greek word 'pragmatikos' which means practicability or utility. Thus, according to this ideology great importance is laid upon practicability and utility.

Pragmatism in Education

Education is not the preparation of a child for his future but it is life itself. Life is not possible without education. Life here means social life. It is because man is a social animal. His activities are directed and determined by the society by living there. So collective activities are organised in the school. Participation in the collective activities gives him knowledge of social efficiency and sociability.

1- Education as life

Traditional education is dead and lifeless. The students

are passive recipients without any dynamism and push. Real knowledge can be gained by activity experiments and real life experiences.

2- Education as growth

Society is undergoing a process of continual change. Education should correspond its activities to suit the changes in society. Education should develop the inherent capacities of the child according to his interests, inclinations and aptitudes, so that he can create his own values to face the problem.

3- Education as continuous reconstruction of experiences

Bookish knowledge is condemned. Real knowledge is gained by experiments and experiences. They transform the behavior and personality of the child.

4- Education as social process

Education should develop desirable qualities that the child is a sociable person. An individual gains more knowledge from his interaction with his friends, family and society rather than the books.

5- Education as the responsibility of the state

Education is the birth right of the child. The state should shoulder the responsibility of the education of the child otherwise the whole nation will suffer and lag behind.

Aims of Education

To pragmatism the aim of education is to provide dynamic direction and guidance to the child according to his natural interests, aptitudes and capacities in the field of academic activities that he grows up and develops more and more and is endowed with capacities to confront the ever

changing problems and challenges of modern life successfully achieving a happier, a better and a richer life. For this education should develop such a dynamic flexible and adaptable mind which is always resourceful and enterprising and is able to create new values for an unknown future. Following are the some of the aim of pragmatism.

- To reform and reconstruct the society
- To enable the individual to adjust with the changing social environment
- To develop the child fully according to his interest, abilities and needs
- To create social efficacy in the child
- To develop democratic values and ideals in the child
- To provide educational opportunities to all citizens on equal footing
- To instill habit of experimentation in the children
- To remove social evils and make the society a good place for living
- To enable the child to discover the truth himself
- To make child self-reliant

Curriculum

The curriculum must grow out of child's interests, experiences, impulses (desires) and needs. The curriculum must be child-centred. Pragmatists stressed that school subjects should be woven around the child's activities. Lesson should begin with social topics such as food, shelter, modes of communication, speech reading, drawing, and modeling.

1- Ability and interest of the child

Child's ability and his personal inclination should be kept in mind before constructing the curriculum and nothing

imposed on him.

2- Flexibility

Every society is dynamic. So, curriculum should be constructed according to the changing need of the society. Vision is required for this purpose so that it may last long.

3- Usefulness

Curriculum must have utility for a child. He should be taught only what is useful for him.

4- Social efficiency

Curriculum must make a child socially efficient and democratic in his behavior. It should enable the students to get fully adjusted in the society.

5- Experimental

It should develop the habit of self-experience and experimentation in the child. Different kinds of problematic situations are presented before him and he reaches the solution to these problems through activities and experimentation.

6- Life related

Only those subjects should be included in the curriculum which have direct link to the lives of children. It will make them self-reliant and a productive member of the society. Vocational subjects are preferred for this purpose. Subjects of social sciences and humanities are also taught but only after creating some harmony with the subjects of natural sciences.

7- Principle of integration

Curriculum deals with the integration of subjects and activities. The teaching of various units should be inter-linked and co-related to form right concept and proper understanding in children.

Methods of Teaching

Whatever is to be taught to a child must be correlated with the natural activities of the child. For this purpose following methods are adapted:

1- Learning by doing

Child learns the best when he performs some action along with the theoretical knowledge of a subject. Teacher guides the students for these activities by which child develop his own natural abilities.

2- Collective approach

Children participate in these activities collectively. It develops in them social efficiency. They are assigned various types of jobs by the teacher and they complete them collectively.

3- Integrated approach

A subject is taught only after integrating it with other subjects as well as life. In this way knowledge becomes compact, useful and systematic.

4- Individual approach

Each child is unique and different from his fellow flock. Teacher should regard individual differences and teach a child according to his level of understanding and specific interest.

5- Purposive process of learning

A child should try to achieve some aim or goal according to his natural interests, abilities and experiences. Self-learning through self-effort is acknowledged.

Role of Teacher

The teacher works as friend, philosopher and guide to the students

1- He should have the capacity to know the interests of the students.
2- He should understand the conditions and situation of changing society.
3- He puts forth problems for the students to be solved according to their interests.
4- He also creates situations to develop social interests, attitudes and habits for welfare of the society.

School

According to pragmatism, school is a laboratory for experiments to be done by children. The school is a social institution where child gains real experiences of actual life. It develops a social sense and duty towards society and nation. The school is a miniature society where a child gets real experiences to act and behave according to his interests, aptitudes (ablilites-skills) and capacities.

Discipline

Pragmatism condemns enforced discipline. It advocates social discipline based on child's interest, activities and a sense of responsibility. Self-discipline is learnt by the students in the proper democratic and social environment of the school. They participate in collective activities and learn cooperation and control. Child is given full freedom to develop his natural abilities. Teacher does not consider himself superior to the child. He works in the class as a supervisor only. He also takes the individual difference among children into account.

The merging of play and work will develop interest in the child. It will enhance a sense of purpose to do the work with joy and eagerness without interfering others. This mental

condition will develop self-confidence, self-reliance, cooperation, sympathy and fellow feeling for others. He will develop a social discipline and moral obligation towards self and others. It develops a social responsibility to become a true citizen of the country.

3- Naturalism

Naturalism is a doctrine which separates nature from God, Subordinates (dependents) spirit to matter and sets up unchangeable laws as supreme. Naturalism is also termed as materialism. According to this philosophy the basis of the world is matter. Mind is also a form of matter or an element of matter or synthesis of both. Naturalistic philosophy defined life in terms of material and chemical laws and emphasizes the relationship between power, speed and matter as of the nature of causal relationship. According to naturalism only nature is everything nothing is before and beyond it.

Naturalism is an artistic movement advocating realistic description: in art or literature, a movement or school advocating factual or realistic description of life, including its less pleasant aspects. In literature, the doctrine rejecting spiritual explanations of world: a system of thought that rejects all spiritual and supernatural explanations of the world and holds that science is the sole basis of what can be known. A belief that all religious truth is derived from nature and natural causes, and not from revelation. The whole universe is governed by laws of nature and they are changeable. It's through our sense that we are able to get the real knowledge. The senses works like real gateways of knowledge and exploration is the method that helps in studying nature.

Naturalism in Education

In the field of education, Naturalism means the development of child according to his inherent nature. Physical nature is external and nature of the child is internal which means the basic instincts, impulses, tendencies, capacities and other in born potentialities of the child. According to Naturalism, the external laws of nature should correspond and co-operate with the internal nature of the child for his full natural development.

Characteristics of Naturalistic education:

1- Back to nature:

Out of three essential factors of education namely nature, man, and objects. Naturalism gives prime importance to nature. Hence, its call is 'Back of Nature'. According to naturalists, the best teacher of the child is nature. Hence to develop the child according to his nature, education should provide natural environmental.

2- Education as a natural necessity:

The naturalist regards education as a natural necessity. For them, educational institutions are unwanted creation of mans superimposed upon Nature.

3- Education-development of the natural life:

According to Naturalistic thought, education is a process of development of the natural life. As Monroe perceives it, "Education is the process of developed into an enjoyable, rational harmoniously balanced, useful and hence natural life"

4- Freedom of the child:

It gives prominent place to the concept of freedom in the education of the child.

5- Child centered educational process:

Child occupies the central and pivotal role in the Naturalism set-up. The child's nature is in the fore front which all other things such as education, the books, the curriculum, the school, are in background.

Methods of Teaching

Discarding the old system as stagnant Naturalism prescribed

- Leaning by doing
- Learning by experience
- Learning by play as the basis of teaching

To the naturalists, book reading is unpsychological. The child engages himself in those activities and experiences. Which appear to him interesting and joyful. He does all learning by his own interest and effort as 'Emile' of Rousseau used to do. The principle advocated by Naturalists have brought into being the modern methods of teaching which are;

1- Observation method.
2- Experimental method.
3- Play way method
4- Heuristic method (some of the most common fundamental heuristic methods include trial and error, historical data analysis, guesswork, and the process of elimination)
5- Dalton method
6- Montessori method (based on self-directed activity, hands-on learning and collaborative play)

All these methods are self-learning methods and as such they are very effective and purposeful.

Aims of Education

1- Self-Expression:

It is the main aim of education. It means giving the child full opportunity to express or reveal his hidden capabilities and qualities.

2- Perfection of human Machine:

Mechanical naturalism suggests that education should aim at the efficiency and perfection of human machine.

3- Preparation for struggle of life:

Biological Naturalists believe that life is a struggle, in which only stronger living beings are successful. Hence the aim of education should be to prepare the individual for the struggle of life.

4- Development of Individuality:

According to T.P. Nunn every individual possesses his individuality and Special traits. The aim of education should be the development of his "Individuality".

Teacher

Naturalists do not like that children should be taught in classes by teachers who are spoiled by the artificial atmosphere teacher, in whose close contact the child develops normally and naturally. In the process of education, the place of the child is more important and central than the teacher. The teacher should not impose upon the child any things under his own authority or supremacy.

Discipline

Nature will punish the child if he contravenes the law of

nature and thus he will learn by the consequences of his own action. Thus nobody should interfere in this process of nature. The child should be allowed full freedom to indulge in the activities of his choice. The teacher should provide such experiences for free activity.

Curriculum

1- No rigid curriculum:

Naturalism does not advocate any rigid or fixed type of curriculum. Child learns best in a natural setting and nature is a grand book. Naturalistic curriculum is based upon the psychology of child and gives maximum importance to the age and stage of his development.

2- Sciences:

Idealists lay emphasis on the study of humanities but naturalists believe in science subjects viz. Physics, Chemistry, Zoology and Botany. They also give due importance to Mathematics and languages.

3- Focal point:

The focal point in the curriculum construction is that the "text books and teaching should be oriented towards science and scientific point of view science and scientific point of view with simplicity ad objectivity as the watch wards and with knowledge of relevant facts as the controlling aim".

School

The organization of school is rigid, controlled and artificial and as such the growth and development of children is stunted and spoiled. Thus they assert that school environment should be completely free, flexible and without any rigidity.

Nature will do all the planning and processing for the natural development of children. Children are given full freedom to plan their own thinking and activities according to their own interests and natural tendencies. These creative and self-creative activities go to develop the character and the personality of the individual through self-discipline and freedom to experiment.

Philosophies of Education

Essentialism learning the essential like the 3Rs

Perennialism utilizing the great books

Progressivism learning by doing

Existentialism having individual choice.

Behaviorism modifying behavior

Constructivism constructing meaning

Reconstructionism having social reform

Chapter Three: Interpretation of Human Nature

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative sciences. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

Four Assumptions about human nature

A general theory of education begins, logically, with an assumption about an end, the notion of an educated man. To realise this end it recommends certain pedagogical procedures for practice. But between the aim and the procedures there must be certain assumptions made about the raw material, the person to be educated. It has to be assumed that human nature is to some extent malleable, that what happens to the pupil by way of experience has some lasting effect on his subsequent behaviour. There would be no point in trying to teach children if whatever was done could make no difference to them. This assumption is, like the assumption about aims, a logical prerequisite of education taking place at all, and it is a matter of philosophical interest that such an assumption is one that not merely may be made but must be made.

Apart from this logical assumption there are others which, as a matter of fact, may be made about human nature. Here we run into another area of philosophical concern. The non-logical, contingent assumptions about pupils which would be of most use to educational theorists would be those based on the results of empirical enquiry and evidence. It is the failure to adopt assumptions based on such evidence which vitiates a

good deal of what was offered by the historical general theorists. In the past assumptions of a substantial nature about children were often derived, supposedly, from metaphysical or religious views of the nature of man, and were seldom based on any systematic examination of actual men or children. It was sometimes assumed, for example, that man's nature was essentially sinful and that this fact of original sin had to be provided against when dealing with children. The Calvinist notion of 'driving out the old Adam' was considered to have significant practical implications for schoolmasters. Rousseau, by contrast, rejected entirely the belief in man's original sinfulness and held that children, although not born morally well, were nonetheless essentially good in that they were wholly lacking in original corruption. An objection to both these assumptions is that no experience of actual children would serve to falsify them. A child of angelic disposition would not falsify the Calvinistic assumption, since it would be assumed that his wickedness had been driven out, not that he was originally free of it. A thoroughly vicious child would not falsify Rousseau's assumption since Rousseau was wont to explain vice as the result of corruption by society.

Neither Calvin nor Rousseau ever tried to establish these assumptions by finding out what children in general are like. The assumptions they made were made a priori, in advance of any empirical evidence. Another celebrated assumption about children was Locke's contention that they are born tabula rasa, cognitively empty. This could be true in fact, although modern linguistic theorists like Chomsky to some extent question it. Locke, however, tended to argue its truth without making any serious empirical enquiries to estab- lish it. Much the same may be said of Froebel's unargued view that each child exemplifies a divine pattern of development which needs to be realised in his life, and which it is the purpose of education to realise.

A general criticism of assumptions like these is that they are of the wrong kind for a theory of education. They are a priori assumptions, adopted ahead of experience, and often of the kind that experience can do nothing to confirm or refute. What is needed in an educational theory is an accurate factual picture of human nature, especially of child nature, and this can come only from studies which set out deliberately to discover what children are like. Here we have a further philosophical point of some importance. It is this: if we want to discover some truth about the world, about what exists in it or what is likely to happen in it, we have to begin by examining the world, by observation and experiment. No help is given by making assumptions prior to experience about what is the case or what is likely to happen. So Froebel's assumption about child nature is virtually useless as an aid to educational practice. To say that a child's nature will develop according to a predetermined divine pattern, or should be helped to do so, is to say no more than that it will develop as it will. Whatever the outcome, it will be compatible with this assumption. Those made by Calvin and by Rousseau do not help very much either.

What educational practitioners need to know about children: how they develop, how they may be motivated and managed, what may be expected of them at different stages in their development, will come from scientific studies of children themselves. Piaget, Freud, Kohlberg and other child-study specialists have more to offer in this respect than the great names in traditional educational theory.

Naturalism and human nature:

The "Humanist Manifest=Evidence" states that humanists hold an "organic view of life", reject the "traditional dualism of mind and body", and believe that "man

is a part of nature and that he has emerged as the result of a continuous process." Man with all his faculties is a part of one all-embracing natural order. He is the highest product of the creative forces of the universe, with "nothing above of beyond him" but his own aspirations(=aims-ends).

The fact that man is a part of nature does not mean that there is nothing distinctive about him. Nature must be so interpreted as to allow man's place. The humanistic naturalists stress the worth of every human being. They claim, indeed, that they are gaining a new sense of human values.

The values of life, they hold, are the products of human relationships. A realization of this fact can bring new confidence. Men are now able to look to the future with a new spirit of progress, adventure, and courageous conquest.

The humanistic naturalists stand for human freedom— freedom of choice and the civil liberties. Most of them oppose an acquisitive (=hateful-evil) society and favor a socialized and cooperative social and economic order. "The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world."

Idealism and Human nature

For the idealist there is a purposeful universe, the real nature of which is spiritual. While he accepts the interpretations of the modern empirical sciences, he points out that they are limited by the nature of the methods used and the fields investigated. The sciences tend to eliminate all mental aspects of the world and to construct a world that is "closed to mind". The laws of the universe, according to the

idealist, are in harmony with the demands of man's intellectual and moral nature.

Though man is a part of the world process and in that sense 'natural,' he is a spiritual being in the sense that there is in him something not reducible to bare 'matter.' Doctrines of total depravity, as well as all interpretations of human nature as evil, are out of place in the idealist's system.

Equally inadequate are all interpretations of man that would make him a mere animal or place him in the control of purely physiological or mechanical processes. Man has only begun to realize his possibilities. Moreover, it is through man and his aspirations that we find the best clue to the nature of God.

Idealism and human nature

What are the social implications of idealism? Does it lead to an acceptance of conditions as they are or to a spirit of reform and progress? The answer depends much on the type of idealism being considered. Idealists in general tend to have considerable respect for culture and tradition. They think of the values of life as grounded in a realm beyond the individual and the social groups.

In absolute idealism the universe precedes(=come first) and is superior to the particular, so that men may come to believe, with Hegel, that the absolute is expressed in history and through the institutions of society. In such cases, there is less tendency to recognise individual rights and values as opposed to those of society and the state.

While Plato's philosophy has inspired many reform movements. His idealism with its view of ideas or universals

as transcendent essences led, through Plotinus and Augustine, to a conceptual separation of this world and the next; this view dominated the whole of medieval society and tended to fix all human relationships. This outlook supported the idea of a static society.

In contrast with Platonic and Hegelian types of Idealism, many modern idealists, from Descartes and Leibniz to the contemporary personalists, have emphasized the person or the consciousness of the individual. Men are viewed as free moral agents capable of discovering values. Idealism thus gives an objective basis for moral values and obligations, as opposed to relativistic view, which stress customs and opinion. Self realisation, or the development of selfhood, is the supreme value to which all other values are subordinate.

Chapter Four: Experience in Education

DEWEY AND THE CONCEPT OF EXPERIENCE

The philosophy of experiential education, according to Carver, can be traced to Plato and has at its core principles what were developed by John Dewey. This is not to suggest that experiential education programs are always informed by John Dewey's thinking, but rather that at the core of any strong example of experiential education lies the embodiment of what Dewey expressed. Experiential education ties to integrate the life experience of students into the curriculum. Examples of experiential education can be found in a variety of settings, including the following types of programs: wilderness based adventure, community development, advocacy, art and music, service-learning, study abroad, work internship, and youth development.

However, the belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. For Dewey, experience and education cannot be equated to each other .

Students in traditional schools do have experiences. The trouble is not the absence of experiences, Dewey argues, but their defective and wrong character —wrong and defective forms the standpoint of connection with further experience. This traditional scheme is, in essence, one of imposition from above and from outside. It imposes adult standards, Dewey says, subject-matter, and methods upon those who are only growing slowly toward maturity.

Accordingly, Dewey points out that a coherent theory of experience, affording positive direction to selection and

organization of appropriate educational methods and materials, is required by the attempt to give new direction to the work of schools. The fundamental philosophy of these new schools — called "progressive schools" by Dewey— is found in the idea that there is an intimate and necessary relation between the process of actual experience and education. A system of education based upon the necessary connection of education with experience must take the environment and other conditions into account.

Experience does not go on simply inside a person, Dewey adds. It does go on there, because it influences the formation of attitudes of desire and purpose. However, this is not the whole of the story. Every genuine experience has an active side which changes in some degree the objective conditions under which experiences happen.

In **Democracy and Education**, Dewey clarifies this distinction between the active and the passive side of experience. On the active side, experience is trying a meaning which is made explicit in the connected term experiment. On the passive, it is undergoing. When we experience something, Dewey states, we act upon it, we do something with it; then we suffer or undergo the consequences. We do something to the thing and then it does something to us in return. The connection of these two phases of experience measures the fruitfulness or value of the experience. Mere activity, Dewey says again, does not constitute experience. Arguing against traditional schools, Dewey says that experience is truly experience only when objective conditions are subordinated to what goes on within the individuals having the experience .

Consequently, to learn from experience is to make a backward and forward connection between what we do to

things and what we enjoy or suffer from things in consequence. All principles by themselves are abstract. They become concrete only in the consequences which result from their application, Dewey says. Dewey brilliantly summarizes all this:

An ounce of experience is better than a ton of theory simply because it is only in experience that any theory has vital and verifiable significance. An experience, a very humble experience, is capable of generating and carrying any amount of theory (or intellectual content), but a theory apart from an experience cannot be definitely grasped even as theory. It tends to become a mere verbal formula, a set of catchwords used to render thinking, or genuine theorizing, unnecessary and impossible.

Having reflected on the concept of experience, a next step is needed. Dewey thinks, as it has been said, that not all experiences are equally educative. What are, then, the criteria, to assess a relevant and an educative experience? He says that the measure of the value of an experience lies in the perception of relationships or continuities to which it leads up. In **Experience and Education** he deepens into these two concepts, i.e. interaction and continuity.

CONTINUITY AND INTERACTION: THE VALUE OF EXPERIENCE

For Dewey, the origin of thinking is some perplexity, confusion or doubt. There is something specific which occasions and evokes it, i.e. a difficulty. Given a difficulty, the next step in the process is suggestion of some way out —the

consideration of some solution for the problem. In this sense, Dewey points out that the sources of such suggestion are two: past experience and prior knowledge. If the person has had some acquaintance with similar situations, if he or she has dealt with material of the same sort before, suggestions more or less apt and helpful are likely to arise. However, unless there has been experience in some degree analogous, which may now be represented in imagination, confusion remains mere confusion.

In Dewey's work, a key idea is that interaction and continuity are two core characteristics of effective teaching and learning through experiences. The interaction characteristic highlights the importance of the dialogue and communication underlying learning; the continuity characteristic emphasizes that the individual learner must be viewed as the key design element. In other words, instruction must be designed so that individual learner can effectively build on what he or she knows, and have resources and assistance to learn. These two characteristics will be discussed in detail.

Interaction

During the last two decades we have become far more conscious of our social and ecological interdependence. We have begun to see things less in a cause-effect or linear mode and more in a systems-mode. One of Dewey's premises is that student experience results from the interaction between the student and the environment. This is Dewey's principle of interaction. Factors that affect student experience include those that are internal to the student, and those that are "objective" parts of the environment. The students' perceptions of, and reactions to, the objective factors are influenced by their attitudes, beliefs, habits, prior knowledge, and emotions. In

this regard, Dewey says that we may group the conditioning influences of the school environment under three heads:

(1) The mental attitudes and habits of the persons with whom the student is in contact;
(2) The subjects studied; and
(3) Current educational aims and ideals.

For him, everything the teacher does, as well as the manner in which he or she does it, incites the students to respond in some way or other.

For Dewey, interaction assigns equal rights to both factors in experience objective and internal conditions. Any normal experience is an interplay of these two sets of conditions. Interaction is going on between individual and objects and other persons. The concepts of situation and of interaction are inseparable from each other. An experience, Dewey goes on ,"is always what it is because of a transaction taking place between the individual and what, at the time, constitutes his environment." Each individual's experience is, in this way, complex spatially, the result of an exchange between and organism and its environment.

Learning, Fishman and McCarthy say, is imbedded in the emotional moments when individual and environment clash. That is, learning in its broadest, no-school sense, is a reconciliation of tension between the self and its surroundings. It happens when "desire is frustrated, attention is aroused, and we investigate our surroundings with purpose, learning new ways to achieve our sought-after ends."

Continuity

The other premise of Dewey's theory is called the

principle of continuity. It states that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after .

Experiences are complex temporally, penetrating one another, earlier ones leaving deposits or residues which influence later ones. Dewey explains that people develop habits of emotional response, perception, appreciation, sensitivity, and attitude. These habits, developed from past experiences, affect future experiences.

Every experience has continuity: it is permeable, taking something from the past and leaving tracks which shape the future. In this sense, Fishman and McCarthy say, "continuity is educationally effective when a sequence of experiences, despite occasional"

For Dewey, any experience is miseducative that has the effect of arresting or distorting the growth of further experience. In **Democracy and Education** he points out that "the measure of the value of an experience lies in the perception of relationships or continuities to which it leads up. It includes cognition in the degree in which it is cumulative or amounts to something, or has meaning. For him, the principle of continuity, also called the experiential continuum, is involved in every attempt to discriminate between experiences that are worthwhile educationally and those that are not.

Because of this, Dewey warns against "useless observations". He says that what makes scientific observations in schools often intellectually ineffective is that they are carried on independently of a sense of a problem that they serve to define or help to solve.

Interaction and Continuity Taken Together

Taken together, the principle of interaction and the principle of continuity determine, for Dewey, the quality of and educational experience. He describes them, as it was said earlier, as latitudinal and longitudinal aspects that intercept any situation. Carves argues that understanding the quality of a person's experience using this theory requires consideration of how the experience contributes to the development of that person's habits (principle of continuity) and the immediate nature of that person's connections with his or her environment (principle of interaction).

Continuity and interaction in their active union with each other, Dewey says, provide the measure of the educative significance and value of an experience. The principle of interaction makes it clear that failure of adaptation of material to needs and capacities of individuals may cause an experience to be non-educative. On the other hand, the principle of continuity in its educational application means, nevertheless, that the future has to be taken into account at every stage of the educational process.

Dewey uses the expression "collateral learning" to describe the learning that takes place in addition to what results from explicit teaching. If students get bored in school, for instance, they might learn (via collateral learning) that being in school is unpleasant and lessons are boring. Dewey recognized the importance of considering the effects of collateral learning when assessing the quality of an experience. Hence, the costs and benefits of an experience are intrinsically connected with its long-term consequences and include the effects of collateral as well as directed lessons:

"Collateral learning in the way of formation of enduring attitudes, of likes and dislikes, may be and often is much more important that the spelling lesson or lesson in geography or history that is learned.   For these attitudes are fundamentally what count in the future. The most important attitude that can be formed is that desired to go on learning."

Dewey wants instructors, not to present already established truths via lecture, but to teach indirectly, to structure classes so that they and their pupils identify genuine problems, use the curriculum to investigate and discover solutions to these problems, and, as a result, establishing connections with course subject matter. To borrow Deweyan terminology, he wants instructors to help students build their own "continuities and interactions" with the curriculum.

His strategy is to emphasize continuities between school and non-school life as a way of adding emotional intensity and relevance to formal instruction, promoting methods of discovery as opposed to mere training.   This is the use of knowledge as opposed to mere acquisition of it. When continuities between student and subject matter are established, students —as in informal instruction— have a stake in the educational situation. They are able to remember what they master of the curriculum because they use and care about it.

The two principles of continuity and interaction are not separate from each other. They intercept and unite. They are, so to speak, the longitudinal and lateral aspects of experience. Different situations succeed one another. But because of the principle of continuity something is carried over from the earlier to the later ones. As an individual passes from one situation to another, his world, his environment,

expands or contracts. He does not find himself living in another world but in a different part or aspect of one and the same world. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue. Otherwise the course of experience is disorderly, since the individual factor that enters into making an experience is split. A divided world, a world whose parts and aspects do not hang together, is at once a sign and a cause of a divided personality. When the splitting-up reaches a certain point we call the person insane. A fully integrated personality, on the other hand, exists only when successive experiences are integrated with one another. It can be built up only as a world of related objects is constructed.

Continuity and interaction in their active union with each other provide the measure of the educative significance and value of an experience. The immediate and direct concern of an educator is then with the situations in which interaction takes place. The individual, who enters as a factor into it, is what he is at a given time. It is the other factor that of objective conditions, which lies to some extent within the possibility of regulation by the educator. As has already been noted, the phrase "objective conditions" covers a wide range. It includes what is done by the educator and the way in which it is done, not only words spoken but the tone of voice in which they are spoken. It includes equipment, books, apparatus, toys, games played. It includes the materials with which an individual interacts, and, most important of all, the total social set-up of the situations in which a person is engaged.

https://www.youtube.com/watch?v=y3fm6wNzK70

https://www.youtube.com/watch?v=70iZP5dnPjk

https://www.youtube.com/watch?v=KRgNg--JXog

Chapter Five: Concept of knowledge

Chamber of dictionary answer the question for what is knowledge is (i) as the fact of knowing, (ii) information or what is known; (iii) the whole of what can be learned or found out. Further, it also knowledge as assured belief, that which is known, information, instruction, enlightenment, learning, practical skill and acquaintance. Considering all the above that are worthy of knowing. A term widely used by teachers, educators and policy makers is concept of knowledge and it refers to the body of information that teachers teach and that students are expected to learn in a given subject or content area such as English, Language Arts, Mathematics, Science, or Social Studies. Concept of knowledge generally refers to the facts, concepts, theories and principles that are taught and learned rather than related to skills such as reading, writing, or researching that student also learns in academic courses.

Importance of knowledge

Knowledge is not truth. Truth is inferred on the bases of available knowledge. The truth about the universe around us or the macrocosm to the microcosm is inferred knowledge. The knowledge of galaxy is inferred; so is the whole nuclear science, space, DNA etc,. Much of what we knew is not observed knowledge. They are known through their effects, properties, and characteristics. It is at the stage of inference that employment of methods for drawing inferences that philosophy is at work. Knowledge certified by the philosophy enters the curriculum of education. Methods approved by philosophy for building knowledge from the bases of methods and techniques of teaching. The truth arrived by philosophy sets the goals and objectives of education as well as instruments and uses of evaluation. Like this knowledge helps philosophy to interpret, guide, monitor and validating the educational process at every stages.

Nature of knowledge

Epistemology is the theory of knowledge. It deals with knowledge as a universal matter and aims to discover what is involved in the process of knowing. As such it belongs for the most part to the critical or analytical aspects of philosophy. It asks many questions. Is there something common to all the deferent activities to which we apply the term "knowing"? Does it know a special sort of mental act? Can we anything beyond the objects with which our senses acquaint us? Does knowing make any difference to the object know?

These are not idle questions. For if we can know that the knowledge we possess is beyond error, that knowledge becomes a foundation of our search for more of it. Admittedly it may folly to believe that we shall ever discover true knowledge when all we have ever known is only an approximation of it. Doubtful knowledge then only generates more doubtful knowledge.

As Santayana wrote, knowledge is a "torch of smoky pine that lights the pathway but one step ahead, across a void of mystery and dread". Still we must strive, though a step at a time, to understand as well as we can the source of it, we shall be in a better position to understand the true nature of that reality to which it is related. Unlike philosophy, epistemology is not interested in amassing and classifying facts and data and subjecting them to statistical process. The epistemologist has ideas about how people think and feel, but he does not claim to be able to explain them scientifically. He is, after all, a philosopher and not a social scientist. The epistemologist may possess all the information commonly described as "knowledge', but still he will ask the question, 'what is knowledge after all'? and he may not come up with an

answer. He also examines relevant psychological concepts such as perception, memory, and reinforcement to determine whether they are consistent, not necessarily with factual matters but with themselves. Knowing the psychological problem is to state and assess the very grounds on which knowledge rests and claim to knowledge are made. There are, of course, different types of knowledge, are important.

TYPES OF KNOWLEDGE

Philosophers classified the types knowledge into the three major types that are personal, procedural and propositional knowledge.

1.Personal Knowledge

The first kind of knowledge is personal knowledge, or knowledge by acquaintance. This is the kind of knowledge that we are claiming to have when we say things like "I know Incidental music." The first type of knowledge is personal knowledge, or knowledge by acquaintance. Knowledge in this sense is to do with being familiar with something. Personal knowledge does, possibly, involve possessing at least some propositional knowledge. What is important is that personal knowledge involves more than knowledge of propositions.

2. Procedural Knowledge

The second kind of knowledge is procedural knowledge, or knowledge how to do something. People, who claim to know how to juggle, or how to drive, are not simply claiming that they understand the theory involved in those activities. Rather, they are claiming that actually possess the skills involved, that they are able to do these things. Procedural knowledge clearly differs from propositional knowledge. It is possible to know all of the theory behind

driving a car (i.e. to have all of the relevant propositional knowledge) without actually knowing how to drive a car (i.e. without having the procedural knowledge). You may know which pedal is the accelerator and which is the brake. You may know where the handbrake is and what it does. You may know where your blind spots are when you need to check them. But until you get behind the wheel and learn how to apply all this theory, you do not know how to drive. Knowing how to drive involves possessing a skill, being able to do something, which is very different to merely knowing a collection of facts.

3. Propositional Knowledge

The third kind of knowledge, the kind that philosophers concern about most, is propositional knowledge, or knowledge of facts. When we say things like "I know that the internal angles of a triangle add up to 180 degrees" or "I know that it was you that ate my sandwich", we are claiming to have propositional knowledge. Although there a r e several different types of knowledge, the primary concern of epistemology is propositional knowledge. This is knowledge of facts; knowledge that such and such is the case. The difference between the three types of knowledge is not as sharp as it might at first appear. Personal knowledge does seem to involve knowledge of at least some propositions. Simply having met someone is not enough to know them (in the personal knowledge sense); you also have to know a few things about them (in the propositional knowledge sense). Procedural knowledge also seems to involve some propositional knowledge. If you know how to drive a car (in the procedural knowledge sense) then you presumably knows certain facts about driving (e.g. which way the car will go if you turn the steering wheel to the left). What is important is

that propositional knowledge is not enough to give you either personal knowledge or procedural knowledge. Personal knowledge involves acquiring propositional knowledge in a certain way, and procedural knowledge may entail propositional knowledge, but the same propositional knowledge certainly does not entail procedural knowledge.

STRUCTURE AND FORMS OF KNOWLEDGE

Knowledge acquisition is the process used to define the rules and ontology required for knowledge based system.

Ways of Acquiring Knowledge

Knowledge can be acquired along the following ways:

a. Observation and Experience

This may be more or less sophisticated, ranging from a simple, "I saw" to carefully design controlled experimentation.

b. Reason / Logic

Taking other knowledge as data, by logical operations knowledge can be inferred. For example the theoretical construct, the electron, is derived by logical inferences from observations and experiment. Such knowledge, being derivative, cannot be better than the knowledge upon which it is founded. Modeling a situation sometimes allows those with a hands-on viewpoint to learn how to do something. This pragmatic approach is often seen in computer programming.

c. Testimony

Knowledge based on the acceptance of testimony

involves accepting what others say. For example, I only know that Kent is a county of England, that the First World War was horrendous. This seems to be a common way we get knowledge but is seen by philosophers as problematic. See Testimony, philosophical problems of.

d. Authority

Knowledge based on authority may rely upon the reputation of an individual such as Aristotle or Einstein or perhaps on institutional authority such as that of the Roman Catholic Church or Oxford University. Note that an authority may adopt knowledge upon other criteria such as divine revelation or observation as well as upon authority. Authority may have a political basis in the sense that some political process, perhaps involving status as well as simple voting, peer review, or comment. This is familiar to participants in academia.

e. Revelation

Many people believe knowledge may be obtained via revelation or even divine revelation, which may be directly from God or another spirit, perhaps conveyed through a religious text or texts, such as the Bible, although there is no evidence to support this claim.

Chapter Six Education, morals and religion

1. Introduction

It is generally held that there is a close connection between education and morals and between education and religion. Indeed, many people in the past believed, although perhaps not so many would do so today, that the whole point of

education lies in its moralising and religious force. Cardinal Newman in his *Discourses on university teaching* emphasised the integral part which religious studies must play, as he saw it, in any system of liberal education.

The great significance given to religious teaching in some countries is reflected in the provision that such teaching should be regarded as compulsory in all schools. The assumption that education should be concerned with the moral life of the pupil is one that few teachers and parents would care to contest. In its strongest form the conviction would be that moral and religious teaching are essential to education, in that education is not really possible without them. We may note here that such a view would constitute a theory *about* education, that is, the theory that education necessarily involves a religious and moral content.

The philosopher of education may point out here that such a theory may rest on, and derive its plausibility from a stipulated use of the term 'education', whereby the inclusion of a moral and religious element is made a part of the meaning of the term. Whether or not this is a useful move to make will be examined briefly in this chapter, which takes a philosophical look at the theory, to test its credentials as a theory of education.

2. Morals and education

Morals, or morality, have to do with human behaviour judged from a normative point of view. It is about what ought to be done, as distinct from what is in fact done. We may distinguish morals from prudential considerations, which are about what ought to be done primarily in the interests of the person doing the action. Prudence concerns those duties we owe primarily to ourselves. Morality is about those actions

which affect the interests and well-being of others, as well as ourselves.

About the whole field of moral studies we may make the point that can be made about education itself. We may think of morals as being concerned with a hierarchy of activities. At the lowest logical level there are moral practices, like telling the truth, keeping promises and paying debts. At a logically higher level there are moral theories, which try to give a general account of, or a justification of, conclusions about what ought to be done in practice. Moral theories like utilitarianism, intuitionism and emotivism belong at this level. At a higher level still come the analysis of concepts and the scrutiny of moral theories which constitutes moral philosophy.

The moral philosopher is concerned with the actual usage of moral language, with concepts like 'good' and 'right' and 'duty', and with the validity and acceptability of theories which are offered to justify moral decisions and judgments. That there will be a connection between the findings of the moral theorist, the moral philosopher and the philosopher of education is very likely, the more so if education is regarded as a predominantly 'moral' enterprise. But the precise connection between morals and education and the degree to which they are connected are not at all easy to establish. There is, in fact, some reason to suppose that the study of education in the past has been somewhat overmoralised, and that some educational theorists and philosophers of education have been led far deeper into the complicated labyrinths of moral theory than has been strictly necessary. This is not to deny that the moral philosopher has some important insights to give to the educator and to the philosopher of education. It is simply to say that moral philosophy is a wide and still inadequately charted ocean and that the philosopher of education must be careful not to get

lost on it.

Granted, then, that morals have something important to do with education, we may ask: what is the connection between them? This is itself a philosophical enquiry. Is the connection a necessary one, that is, logically necessary, in that morals are essential to education? Or is the connection merely contingent, in that education may, and does, as a matter of fact, include some moral content?

The view that morals and education are necessarily connected springs partly from the belief that education is the initiation of a pupil into areas of knowledge and understanding which are themselves valuable. Education is a normative matter. The implication here, more often stated than argued, is that the value, or worthwhileness, involved is a moral quality, so that when one is teaching mathematics or science or history one is serving a moral end.

A strong version of this view is that the real value of these disciplines comes from their moral content, that what is important in them is the concern for truth, order and discipline, which are categorised as elements of morality. If this were so, then the whole of education would be informed with morality and to talk about education apart from morality would be a contradiction in terms. This, however, seems to overstate the case.

We may agree that to be educative what is taught must be something of value, something worth learning, but this is not to say that the subjects themselves must be worthwhile in any positive moral sense. Many of the traditional academic disciplines are in fact morally neutral. Their value consists in their being useful to the learner, or as involving worthwhile

considerations of a nonmoral kind. A concern for truth, in the sense of accuracy, correctness, and a respect for evidence, elegance and economy, are not as such to do with moral values. They have more in common with aesthetic appreciations. (This point may be contested on the grounds that there is in fact an 'ethics of belief', a moral value in getting at the truth. The real relevance of 'worthwhileness' to morality here is that no subject would be regarded as worthwhile in the educational sense if it is immoral; but subjects may well be worth learning even though they have no 'moral' dimension. Subjects have to pass a negative test as regards morality, not a positive one.

Another approach to the conclusion that morality is a necessary part of education is this: it has been maintained that there are a number of distinct 'forms' of knowledge and understanding which men have evolved, different ways of looking at the world, all of which are essential to an adequate, or rational, comprehension of the human condition. Mathematics is one of these forms, science is another, aesthetics another, and so on. Initiation into these distinct forms of experience is needed to make a rational mind.

It is claimed that morals, like religion, is one of these ways of understanding the human situation, and that without an entry into these specific areas a man lacks the basis for rationality of this particular kind. If this is so, then education, which is a means of initiating the young into these various forms of knowledge, must necessarily involve initiation into morals. For unless it does so the pupil is not properly equipped to act as a rational creature in that important area. A similar argument could be used to justify the inclusion of each and every one of the different forms; that failing any of them the pupil would not be 'educated'. At this point we may remark that the argument depends upon a stipulated or definitional

meaning being given to the term 'education'.

If 'education' is understood as initiation into a number of different but essential forms of knowledge, and morals are accepted as one of those essential forms, then it follows of necessity that the teaching of morals must be a part of education, and education must be a 'moral' concern. This, however, is simply a matter of stipulation. We could always deny that someone who had not undergone some moral instruction was 'properly educated' since, given the stipulation, 'properly educated' means, amongst other things, having had some moral training. But to talk of being 'properly educated' in this all-or-nothing way is to take up a position which does not altogether conform with popular usage. It doesn't seem absurd or self-contradictory to say of someone that he is well educated but totally lacking in moral understanding. We would presumably have to say of such a man that he was educated but that there were areas of understanding in which he was deficient, morals for one.

We should have to say something of the same sort about one who, though otherwise educated, knew nothing about science, or art, or medicine, or law. Education is not a matter of all or nothing and we do not withhold the term 'educated' from those who are uninformed in one or two areas, however important these areas may be. Thus it would probably be more true to say that moral instruction is a desirable part of a general education, although only contingently so. Another way of putting this is to say that moral education is not a necessary part of education in the sense that every teacher is or must be a teacher of morals. When a teacher is teaching Mathematics or History or Science he is not, or at least he need not be, engaged in moral teaching. These subjects, although value-loaded, are not 'morally loaded'. They are neutral in respect of

morals. Moral education is a distinct kind of education, like mathematical education.

Moral education is thus a constituent part of the enterprise of education, and necessary in the practical sense that without it education is not complete. But it is not necessarily involved in education in the way in which the requirement that what is taught should be worth learning is necessarily involved in it. In other words, a 'moral' content is not part of the definition of the term 'education'. To make it so would simply be to restrict the term in a way that does not accord with our ordinary understanding of it. The teacher is, of course, in his role as educator bound to practise morality in his teaching. He is bound to use morally acceptable procedures and to show respect for his pupils as persons. But to teach in a morally acceptable manner is not, as such, the same thing as engaging in moral education.

3. Moral education

Given that morality is an important though not logically necessary part of a general education, the question now to be answered is: what is involved in moral education? Plainly it is, to begin with, a matter of transmitting knowledge. Moral education has to do with influencing behaviour and this presupposes a certain amount of knowledge to be acquired by the pupil. Children are not born moral: they have to be made so, and an indispensable part of this enterprise is that of equipping them with a certain conceptual apparatus. It is plain that a child will not be able to choose to do the right thing unless he knows what it is. He will not be able to attach any sense to the teaching that he ought to keep a promise if he doesn't know what a promise is, and it is useless to tell a child that he ought not to steal if he doesn't know the meaning of 'steal', and so

on.

Moral knowledge is thus an indispensable part of moral education. This acquisition of knowledge will involve an understanding of moral concepts like 'right', 'wrong', 'duty' and 'promise' together with a grasp of rules like 'One ought to tell the truth, to keep a promise, to pay debts, to be kind to others.' How a child is given this knowledge and understanding is a matter of moral pedagogy. Two main tasks come under this heading. Firstly, the child must be initiated into 'moral' language; he must be taught to handle the concepts and he must learn the rules. Secondly, he must be encouraged to act according to the rules. He must be encouraged to speak the truth, keep his promises and be considerate to others. This latter aspect of the task is moral training, which consists in getting children to act in morally acceptable ways, to abide by the moral code of their society. This is an elementary form of morality: acting in accordance with customary social expectations.

The teacher's task in moral training has been facilitated during the past twenty or thirty years by detailed studies, carried out by child psychologists and others, concerning the way in which a child's moral consciousness develops. These studies, of which Piaget's and Kohlberg's are important examples, do not belong to the field of moral philosophy or of philosophy of education, but they enter into educational theory by providing information about the way in which children develop and so enable teachers to engage in moral training more effectively than might otherwise be possible.

The findings referred to are detailed and complicated and will not be gone into here. The general conclusions differ between one theorist and another, but they amount to this: that,

as is the case with a child's intellectual life, his moral consciousness develops in stages. There is an initial stage of non-morality, in which the child is not really conscious of rules or obligations. Then comes a stage in which rules are recognised and generally obeyed, but are regarded as arbitrary and as imposed from without, obedience being given simply as a matter of prudence.

A further stage is where rules are accepted as fixed and unalterable but dependent upon some sort of group approval or authority. Then, finally, the child comes to see the point of the rules, as limitations which make social life possible, and comes eventually to 'internalise' them, adopting them for his own. This progression, from a non-moral position to one of recognition and appreciation, from heteronomy to moral autonomy, is seen as a logically invariant sequence. For Piaget it depends to some extent on maturation; for Kohlberg it is the consequence of the interaction of the child with social forces and institutions.

The pedagogical implications are that, although little can be done in school about the actual stages of development, since these are a matter of maturation or of social interaction, what can be done is to provide moral teaching which fits in with the stage of development the child has at any given time reached. Moral training is thus parallel to intellectual training. There are points of 'readiness' in the moral life as there are in the intellectual life, and the moral educator must be aware of them and ready to organise his teaching accordingly.

So far we have been dealing with one aspect of moral teaching; moral training, which is simply a matter of getting the child to keep, out of habit, the rules of his society. The previous paragraph, however, indicates a further step to be

taken. For we do not want the child merely to keep the rules as such. We want him to be something more than morally trained: we want him to be morally educated. This means bringing him to a position of moral autonomy, in which the rules are *his* rules, rules he keeps because he recognises them as rules he ought to keep quite apart from any considerations of prudence, praise or blame. This means giving him a rationale for the rules, a reason why.

The morally educated person is one who not only knows what he ought to do, but knows also the reason why he ought to do it. This supplying of a rationale is by no means a simple affair, and it is here that the moral educator may look to moral philosophy for help. The moral philosopher, it will be remembered, is not concerned with offering moral advice, or with making moral theories, but with a clarification of the concepts used in moral discourse and with the scrutiny of the arguments used in moral theories. What he can do by way of help to the moral educator is to set out a schema within which a rationale may be given. This may best be done by setting out the structure of a moral argument.

A moral argument is a kind of syllogism in reverse, an argument from a particular case to a general practical principle. Suppose, for example, a teacher makes a moral judgment, that a certain action is wrong, that a child has told a lie and ought not to have done so. Suppose now that the culprit asks: why not? The teacher has to give a reason, a rationale for his judgment. He says: because we have a moral rule: no one should tell lies. In many cases, no doubt, this appeal to a rule would be enough to satisfy the questioner. Suppose, however, that the child questions the rule: why do we have such a rule? The rule now needs to be justified. This will involve an appeal to a higher-order rule, a moral principle. This might be, for

example: everyone ought to behave so as to maintain a general feeling of trust and security, and telling lies threatens this feeling of mutual trust. Once again, this reason may be sufficient. If, however, the questioner challenges the principle, a further reason must be given, this time an appeal to a more fundamental principle still. This might be: everyone ought to act so as to promote as much human well-being as possible. Telling lies, by threatening the general sense of trust in society, threatens this general well-being, therefore one should not tell lies. And it follows from this that the particular lie in question should not have been told.

Of course, the way in which this would be explained to a child would depend upon his age and comprehension, but this form of argument underlies all moral education, as distinct from moral training. What has been exemplified here is the giving of a rationale at different levels of generality, and the justification of the original judgment has been carried upwards to the point where no further reasons can be given. No further moral reason can be adduced to support a fundamental moral principle. It is not suggested here that the fundamental principle used in the example above is the only one which might be used. It is the principle which sustains the moral theory known as Utilitarianism, which makes the ultimate moral rationale the extent to which actions conduce towards human happiness or well-being. There are other fundamental principles which might have been used, deriving from other moral theories. The important point is, however, that the rationale eventually involves some fundamental principle which is the basis of the whole argument. Moral education requires that the pupil should, at last, accept rules and principles and make them his own.

We should guard against a possible misconception here.

Moral training has been distinguished from moral education in that the first involves getting the pupil to do what he ought to do whilst the second involves the giving of an adequate rationale for what is required as a moral duty and of getting the pupil to accept the rationale as adequate. It is not suggested that moral training comes first and then, at some later time, moral education begins. The two processes go on together. It is important that children should be morally trained, that they should be got to do the right thing out of habit. This requires a regime of precepts and practices, in which parents and teachers impose certain standards of conduct on children. Children have to learn what to do, and be got to do it, by pressures of one kind or another. But concurrently with this they may be given explanations, suitable to their ability to appreciate them, according, that is, to the stage of moral development they have reached. Such explanations would need to be relatively unsophisticated to begin with, but as the child grows older and becomes more aware of the human and social issues involved, the rationale can be given in more adult and sophisticated terms.

What has been maintained in this section is this: to be morally educated the pupil must, firstly, acquire moral knowledge, knowledge about what he ought to do and what not to do. Secondly, he must acquire knowledge of a justificatory kind. He must know *why* he ought to behave in some ways and not in others; he must be in possession of an adequate rationale. Thirdly, he must be disposed to act, and generally act, in moral ways out of a conviction that it is right to do so. He must act from a moral motive. To meet all these requirements is to be morally mature. It is necessary to make this last qualification because moral education, like education in general, is not a matter of all or nothing. It is possible for a person to be morally educated in the sense that he has moral knowledge, and yet

consistently fail to act according to that knowledge. It is difficult to know what exactly to say of such a person. We could call him morally educated but weak, or imperfectly educated morally, but it would be difficult to deny that he was, in some sense, or to some degree, morally educated. We could perhaps meet the difficulty by saying that his mentors had failed him on the training side, since they had failed to ensure that he habitually did what he knew he ought to do.

4. Moral education and teaching

Although morality involves knowledge and practice it is not one of the traditional timetable subjects and its place in the school curriculum is somewhat imprecise. The point was made earlier that morality was not a necessary part of education in the sense of being necessarily involved in all other subjects, but that it was, rather, a special sort of education, an important constituent of a general education, like Mathematics and Science. Such a view should, logically, involve the admission of 'morality' as a separate discipline, alongside the others. This, however, would run counter to contemporary practice where, as a matter of fact, 'moral education', in so far as it is given, tends to be interwoven with other subjects, some of which are more effective vehicles for this purpose than others. Because of the close connection between religion and morals, moral education is perhaps more easily undertaken in lessons devoted to religious studies than in, say Geography or Mathematics classes; and lessons in literature and history may provide more opportunities for moral instruction than lessons in art and craft or economics.

However, the comparative ease with which some subjects may deal with moral issues raises some possible difficulties. It could be argued that it is not really the business

of history teaching or the teaching of literature to get involved in lower-order moral considerations. It is the pupil's task to understand what went on in history, to study the interplay of historical causes and effects, not to learn how to moralise about it or to draw moral lessons from it. It is the teacher's job to see that the pupil gets some historical understanding, not to use history as an opportunity for moralising. The same might be said about the study of literature.

Aesop, La Fontaine and Jane Austen were all moralists, and if we wanted to teach moral lessons as such, these writers would provide plenty of illuminating examples for study. But if Aesop, La Fontaine, Shakespeare, Milton and Jane Austen are studied as contributors to literature, then the morality embodied in their writings should be the subject of knowledge and understanding, as part of the subject matter, not as material for moral persuasion. This is, no doubt, a contentious point, and more needs to be said on it. It may be that there is inevitably a carry-over between history and morality and between literature and morality, but it would be wrong to see these subjects as peculiarly 'moral' subjects in the way that, say, Trigonometry and Chemistry are not. It is more important that pupils should *understand* the characters, motives, and policies of Henry VIII and Napoleon, Iago and Macbeth, than that they should learn to moralise about them or hear someone else do so. If morality is to be taught as a distinct form of knowledge it should be taught as such, drawing on such historical and literary material as may be appropriate; but its proper place in the curriculum lies outside the history or the literature lesson.

If there is anything in this contention, and bearing in mind the general reluctance in some countries to timetable lessons in morality, then it might plausibly be argued that moral education in schools is best conducted quite informally, seizing

opportunities and occasions as they arise for the inculcation of moral truths and recommendations. Children have to acquire the rules and the principles and become aware of the rationales which may be offered, but this can perhaps be best done on an ad hoc basis. Children may be made more sensitive to the needs and feelings of others in a variety of ways in the daily come-and-go of the classroom; dealing with pets, with other children, with children who are handicapped or disadvantaged in some way, and so far as older children are concerned, by helping others outside the school, elderly or sick people for example. A general form teacher will usually have plenty of opportunities brought up in class discussions on issues like vandalism, sexual behaviour, race relations and the like to enable him to make moral points and to link them up to the moral principles involved. It is probably in this way that the approach to moral autonomy by the child may be most effectively encouraged.

It will have been noticed that in the paragraph above the discussion has strayed from what is strictly philosophy of education to what is more properly a limited theory of education, a theory about the way moral education may best be brought about.

Chapter Seven: Values and Education

The German Philosopher Friedrich Nietzsche first used the word 'Values' in 1880. Until then the word value was used as a verb meaning to value as esteem something or as a singular noun meaning the measure of something for example, the value of money, food or labour. Nietzsche used the word 'Values' in plural to denote ==moral beliefs and attitudes== that were personal and subjective. In modern democratic society, this concept of values has changed. The word 'Values' has come to be used in plurals for over a century. As the world is becoming more civilized, education is becoming more or less materialistic and to old value traditions are being slowly given up. It is an imperative need in the present context of things that the whole of educational system should be restructured to include value education in the process of education.

Values are the principles or standards of an individual's behaviour and can help him/her to judge what is important in their life. They reflect ones' attitudes, choices, decisions, judgments, relationships, dreams and vision towards their life and surrounding environment. Hence, educating each and every individual about the values, right from their childhood is really important. An individual learns different values from different sources like family, relatives, friends, community, religion, traditions, customs, books, environment, great personalities and many other sources.

There are two types of values: innate and acquired. Innate values are the internal values developed from one own mind and feelings. Examples include love, care, empathy, honesty, hate etc. Acquired values are the external values developed from one's own experiences or influences by the immediate environment for eg: convenience, status, ambition, power, one's mode of dress, cultural customs, traditions, habits and tendencies.

CATEGORIES OF VALUES

Personal Values: Personal values mean the desires of individual whatever they are in the social relationship. Some of the personal values are excellence, honesty, self-confidence, self- motivation, punctuality, ambition, courage, creativity, imagination etc.

Social Values: Individual cannot live in the world without having interaction with others. People want social values like love, affection, friendship, peer group, reference group, imparity, hospitality, courageous, service, justice, freedom, patience, forgiveness, coordination, sympathy, tolerance etc. Social values are more important for healthy,

good environment for every organization.

Moral Values: Moral values impart respecting others and ourselves, respecting the right of others, keeping promises, avoiding unnecessary problems with others, avoiding cheating and dishonesty, showing gratitude to others and encourage them to work.

Spiritual values: The ultimate ethical value is called spiritual value. Spiritual values are piety, meditation, yoga, self-discipline, control, purity, and devotion to God etc. Spiritual values highlight the principles of self-restraint, Self-discipline, contentment, reduction of wants, freedom from general greed and austerity.

Universal Values: It is universal values that indicate the essence of the human condition. It is through Universal Values that we link ourselves with humanity and the cosmos. Universal Values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity.

Cultural Values: Cultural values are concerned with right and wrong, good and bad, customs and behavior. Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind.

After classifying values, we must be determining which of the above values are most meaningful. Universal values are at the top of the list. The others have their place but it is through Universal values that we experience a sense of oneness with the human race Universal values must be our foundation if we are to enjoy a rich, profound, fulfilling life.

Value education:

There is a serious need to give the "Value Education" to individuals mainly in the place of learning environment, as they spend most of their time and learn many things. Value education can be given or gained in any place like home or in schools, colleges, universities, jails, voluntary youth organisations or at many other places. John Dewey said "Value education means primarily to prize to esteem to appraise, holding it dear and also the act of passing judgment upon the nature and amount of its value as compared with something else".

Value education is a process of teaching and learning about the ideals that a society considers them to be important. Value education can take place in different forms, but the main aim of providing it to students in their educational institutions is to make them understand the importance of good values; use and reflect them in their behaviour and attitudes; and finally contribute to the society through their good social responsibility and ethics.

In simpler terms, Value education is defined as the process by which people give moral values to others. It can be seen as an activity taken place in an institution or organisation in which people are assisted or helped by others, who are elder or have more experience or have an authority over the people. This activity of value education will be used to make an individual better and it is important to assess the result of it in order to see the long-term others.

There are two main ways to give value education. They are:

- Teaching or spreading a set of values which come from the society/ religious/ cultural practices or ethics

- Individuals are gradually educated or made to realise the importance of good behaviour for themselves and their society.

Need for Value Education in Educational Institutions

There are variety of reasons which are causing a moral degeneration in the modern world. Some of them are as

- Lack of respect for the holiness of human life

- Breakdown of parental control over children

- Lack of respect for authority, people and property

- Breaking of laws and total disrespect for rules and regulations

- Crime and corruption

- Abuse of alcohol and drugs

- Abuse of women and children, and other vulnerable members of the society

- Lack of dedication and commitment towards the work

- Negative attitude towards work and other people

- Lack of punctuality, sincerity and honesty

- Lack of skills in carrying out the tasks which lead to

lower confidence levels

To solve all these type of problems, it is necessary to give value education in the educational institutions. There is an old saying which says, "Today's children are tomorrow's citizens". If we give good value education to the present-day children, the future of the next generations would be very effective.

The main objective of the value education is to instill moral and value-based education in educational institutions which schools, colleges, training institutes etc., and to understand the perceptions of students regarding the moral values.

Following are some of the points which describe the need for Value Education in Educational institutions:

•Students need to have Moral awareness regarding different issues happening in the society and hence they should be allowed to face the progress in the society, science and technology by taking the welfare of mankind into their mind.

•Re-discovery of common and shared values has to be done in order to unite human beings with the declining traditional values.

•Teachers or educators pass values to their students both intentionally and unknowingly through their words, actions and behaviour, both in and out of the classroom or institution. Hence, there is a need for proper and careful planning for designing a value education program as it is an important way to establish a formal learning.

•Students sometimes face with situations where they are required to take complicated and quick decisions and they may involve the use of good values to achieve a good result. Hence, in such cases, value education is helpful to make good and moral choices in important situations.

•Increase in crime by Juveniles is seen commonly in these days, and this is hindering their process of personal growth. In such situations, value education is really helpful.

•Value Education increases a students' inquisitiveness, overall development, good attitudes and values, and also the capacity to think and judge about his/ her own self.

•Value Education helps in encouraging social and natural integration; and helps in differentiation between the right and wrong.

Aims and Objectives of Value Education

Value education should aim at the development of the following values:

•Scientific temper of mind

•Large heartedness

•Co-operation

•Tolerance

•Respect for the culture of other groups

The objectives of Value Education are:

•Full development of child's personality in its physical, mental, emotional and spiritual aspects.

•Inculcation of good manners, responsibility and co-operative social responsibility.

•Creation and development of feelings of respect for individual and society.

•Inducing a spirit of love for the nation and its integration.

•Helping students or children to develop an independent way of thinking and living.

•Helping students or children to develop an acceptance towards and understanding of different religious beliefs and faith.

•Helping students to develop a sense of brotherhood irrespective of religion, race, gender, caste etc., at state, national and international levels.

•Helping students or children to have belief in themselves and in an unknowing super-natural power that is supposed to control this universe and human life.

•Helping students or children to make moral decision on the origin of healthy moral principles.

The main objective of the value education is to develop good values in individuals, societies and the entire nation. Different states and institutions adopt different practices to achieve the objectives. For example, the Maharashtra State's Government in India has adopted the following values to be taught among the school and college students. They are secularism, sensitivity, neatness, punctuality, scientific attitude, dignity of labour, sportsmanship, equality, brotherhood, patriotism, cooperation, tolerance, respect for elder, non-violence, national integrity and universal

brotherhood.

Values are always a part of a nations' philosophy and its educational system. An education system of a nation is linked together with its cultural heritage on one hand, and economic and scientific development on the other hand. Hence, the only and important way that can make a country successful is providing the value education required for the future generation in this fast paced and developed 21st century.

Types of Value education:

1- Explicit values education

Explicit values education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.

2- Implicit values education

Implicit values education on the other hand covers those aspects of the educational experience resulting in value influence learning, which can be related to the concept of hidden curriculum. This discussion on implicit and explicit raises the philosophical problem of whether or not an unintentional action can be called education.

Examples of Some Value Education Policies Around the World

•**Australia:** The Australian Government currently funds Values education in its schools, with its own publications and funding of school forums on value education at all levels of education.

•**Japan:** Elementary school and middle school students from first to ninth grades will be taught the importance of life, to listen to others with different opinions, to be fair, respect their country and learn about foreign cultures.

•**Philippines**: the version of the Values Education in the Philippines aims to cultivate and develop the ethical character of students. It also aims to guide the student to find the meaning of his life, his role in society to share in building the community the operative truth, freedom, justice and love. To demonstrate this, a student must possess five basic skills: understanding, reflection, consultation, decision and action.

•**Singapore**: All the Teacher training institutions in Singapore have a curriculum for learning to teach civics and moral education programmes, but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the discourse pedagogy.

•**Slovenia**: There is an obligatory school subject that includes the aspect of values education and Citizenship Culture and Ethics. It is taught in 7th or 8th grade of primary school. Besides this there are two elective subjects that partly deal with values education: Religions and Ethics (for 7th, 8th, and 9th grade) and Philosophy for children (Critical thinking, Ethical exploring, Me and the other; for 7th, 8th, and 9th grade).

•**Thailand**: In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982, there has been a revival of applied values as an extra-curricular activity suitable for Buddhist, Moslem

and Christian students alike to prepare Thai students for the effects of globalization.

•**United Kingdom:** Since 1988, the British government has promoted and respected values in the appearance of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how values education standards should be met. It should be noted that the Government and state school systems have never called it "Value Education". Value education courses in Britain are implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL) and also by local experts in the form of Living Values: An Educational Program (LVEP).

The role of Teachers in Value Education

In teaching and inculcating values, the teachers have a great role to play. The following roles are significant:

•A teacher has to play the role of an agent who stimulates, provokes, informs and sensitizes the students with orientation towards the value situations in life.

•By involving the students actively in discussions, dialogues and practical activities; a teacher should make them think and reflect on human actions and events.

•The teacher should also expose students to works of art, beauty in nature, and in human relationships and actions of moral worth, and develop their moral sensibilities.

•A teacher should help in creating an atmosphere of love, trust, cooperation and security in the institution

favourable to the development of high ideals and values.

•A teacher should possess the right qualities of mind and heart necessary for the pursuit of knowledge - love of knowledge, curiosity and desire to know, sincere desire to keep on learning and update knowledge, humility and honesty to admit ignorance.

•They should have a sound social philosophy, characterized by social sensitivity, concern for social justice and human rights. It is essential that they carry out their professional obligations in accordance with the highest standards and ethics of the teaching profession.

•The institutional processes in the training institution should help teachers acquire these capabilities by providing concrete situations and opportunities and actively involve them in appropriate learning experiences.

•They should develop a nationalistic feeling among students.

•Create an awareness about the problems of future specially those related to food, water, energy, environment, pollution, health and population.

•Give equal importance to all students irrespective of caste, creed, gender, status and money.

Suggestions for Improvement in the Current Scenario of 'Value Education'

•Values need to be imbibed among children by parents in terms of respecting fellow human beings/environment/plants and animals etc.

•Children should be taught about the dignity of labour and make them self-dependent.

•They need to be trained to own the responsibility for doing good or bad work.

•Value education should be embedded with School curriculum.

•Materialistic based behaviour pattern should be curbed/discouraged from school days and core discipline of behaviour needs to be encouraged.

•School teachers need to play a key role in shaping the behaviour of children by imparting good values as children get influenced by teachers at a tender age than at teenage or adulthood.

•All round performance of the students needs to be considered for promoting to higher education rather than considering only academic performance.

•Students need to be exposed to poverty, illiteracy, human degradation/humiliation etc. from school education so that they will develop empathy towards fellow human beings.

•The curriculum should focus on gender equality, empowerment of human beings despite caste, creed, race and religion, patriotism, scientific approach towards problem solving, awareness about protecting environment for future generations, social justice, protecting human rights, etc.

•Education should be practical oriented than theory based curriculum.

•A holistic approach needs to be adopted in imparting value education to the students.

Assessment

What is meant by philosophy?

Explain the relationship between education and philosophy.

How can we define philosophy of education?

Compare human nature from idealism and pragmatism perspectives.

Discuss the nature of knowledge from idealist and naturalist perspectives.

Meaning of philosophy, education, and philosophy of education

https://www.youtube.com/watch?v=ml95d6kJ4kc

https://www.youtube.com/watch?v=IRZ1SQA3EW4

https://www.youtube.com/watch?v=BvRBMbsAfgo

https://www.youtube.com/watch?v=YTAWtWgc6XQ

https://www.youtube.com/watch?v=2sk3NWhHFr0

https://www.youtube.com/watch?v=U--vjO3B6Bs

https://www.youtube.com/watch?v=ydkTDvGrV3U

https://www.youtube.com/watch?v=ydkTDvGrV3U&list=RDCMUCbeCQis1kh7fEaOGPhG96SA&start_radio=1&rv=ydkTDvGrV3U&t=26

https://www.youtube.com/watch?v=ydkTDvGrV3U&list=RDCMUCbeCQis1kh7fEaOGPhG96SA&index=1

https://www.youtube.com/watch?v=ug271VCMaDY&list=RDCMUCbeCQis1kh7fEa OGPhG96SA&index=3

Meaning of philosophy

What is Philosophy? Meaning of Philosophy (See links below for videos on Branches of Philosophy) - YouTube

pragmatism

https://www.youtube.com/watch?v=E7xFCipTtuQ

idealism

https://www.youtube.com/watch?v=E_26KTcfgTY

https://www.youtube.com/watch?v=m9-qbFvPlRQ

naturalism

https://www.youtube.com/watch?v=HfJtpjkPayk

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