

UNIVERSITY OF EDENBERG

PHILOSOPHY OF EDUCATION FOR RESTORATION

BY

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Editor

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PHILOSOPHY OF EDUCATION

COURSE DESCRIPTION

Education in the classroom is bound to be a disaster without prior reflection on Theories of Knowledge and Theories of Education. Thus, definition, nature and scope of Epistemological and Academic essentials need to be delineated. There is also the need to differentiate Education from Indoctrination. This course aims to address these key issues and provide a systematic introduction to major philosophical questions in Education.

Education has primarily focused on what to learn rather than how to learn. Philosophy of Education is an inherent extension of epistemology (Theory of Knowledge) and the continuing debate of how we know and what we know. This course considers the validity and the utility of concepts and methods used in Educational Theory and Practice. It also analyses what is only Education-so-called and a threat to real education. The students focus on the educational agendas around the world.

This module is designed to enable students to develop a systematic understanding of the links between the study of philosophy, education and academic practice. Students will gain an understanding of philosophical approaches that have been proposed and influenced education. Through the study of this module, students will be able to demonstrate acuity and sensitivity in the interpretation of texts and wide reading beyond the course bibliography. Some will apply this ability to demonstrate unusual analytical ability and rigour and a marked independence of thought.

At the end of this module, students should be able to:

Knowledge and Understanding:

- i. Analyse and evaluate a range of views related to the aims and nature of education.

- ii. Critically reflect upon the relationships between education and society using a range of philosophical perspectives.
- iii. Apply concepts of philosophy to own educational practice in relation to key debates in current education.
- iv. Critically evaluate how personal philosophical perspectives impact upon own work-based practice.

Transferable/Key Skills and other attributes:

- i. Recognise the strengths and weaknesses of arguments of a philosophical question;
- ii. Assess arguments carefully and scrupulously, drawing only warranted conclusions;
- iii. Engage with the concerns of ordinary life, examining characteristic problems of practical reason;
- iv. Show sensitivity to a variety of opinions, practices and ways of life.

Assessment

Assessment in this course shall consist of continuous assessment 50% and the final examination 50%. Part of the assessment shall consist of:

- ☞ Take part in a formal Debate with a proposition related to philosophy and education. Students will work in groups of three; proposer, seconder and rebuttal. Each team will be engaged in a two-team formal debate lasting thirty minutes. The content of the debate will draw upon extensive engagement with literature studied in the module.
- ☞ Reflective Essay critically evaluating own work-based practice drawing upon a range of philosophical perspectives. Critically reflect upon how the module, including the use of debating techniques, has influenced own learning and professional development.

Assessment number	Learning Outcomes to be met	Type of assessment	Weighting	Duration (if exam)	Word count (or equivalent if appropriate)
1	1 and 4	Presentation	10%		15 minutes
2	2 and 3	Essay	20%		2500 words
3	1 to 4	Test	20%	80 minutes	4 Essay questions
4	1 to 4	Final Examination	50%	3 Hours	Section A: brief answer questions Section B: 4 Essays

Learning and Teaching Strategies:

The module will be delivered using an interactive, reflective approach drawing upon the experiences of the participants. The strategies to be adopted will include tutor directed sessions, workshops, debate, discussion, seminars and supported self-study based on learners own research and examination of key questions relating to nature of education and the relationships between education and society. The use of the VLE (Virtual Learning Environment) is also encouraged through interactive activities, forums and discussion groups. Students will engage in extensive reading relating to past and current key debates in education and the influence of philosophy.

Recommended Reading

George R. Knight (2016). *Educating for Eternity: A Seventh-day Adventist Philosophy of Education*. Rogue River: Oregon

Bailey, R., Barrow R., Carr, D and McCarthy, C. (2013). *The SAGE Handbook of Philosophy of Education*. London: SAGE.

Brighouse, H. (2006), *On Education*. Abingdon: Routledge.

Curren, R. (2011), *Philosophy of Education: An anthology*. Blackwell Publishing: Oxford.

UNIT I: INTRODUCTION TO PHILOSOPHY

Philosophy Definition

Philosophy from two Greek words **philo** (love) and **Sophia** (wisdom), literally "love of wisdom". From the Greek concept philosophy was the pursuit of wisdom for the love of it. Philosophy is therefore, the study of general and fundamental questions about existence, knowledge, values, reason, mind, and language.

Questions concerning existence, knowledge, values and reason are often posed as problems to be studied or resolved. The term Philosophy was probably coined by Pythagoras (570 – 495 BCE). Philosophical methods include:

- ☞ Questioning,
- ☞ Critical discussion,
- ☞ Rational argument,
- ☞ Systematic presentation.

Classic philosophical questions include:

- ☞ Is it possible to know anything and to prove it?
- ☞ What is most real?

Philosophers also pose more practical and concrete questions such as:

- ☞ Is there a best way to live?
- ☞ Is it better to be just or unjust (if one can get away with it)?
- ☞ Do humans have free will?

A beginner in philosophy is perturbed to find that different philosophers have given different definitions of philosophy. Some philosophers have laid emphasis on psychological facts; others have given more importance to values. According to John Dewey, "Whenever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom that would influence the conduct of life." On the other hand, according to Windelband, philosophy is "... the critical science of universal values.

BRANCHES OF PHILOSOPHY

Epistemology

This Philosophy is the search for knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitations. Therefore, epistemology is the most fundamental branch of philosophy. It discusses philosophically truth, falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known etc.

Metaphysics

This is the study of existence, reality or essence. Its main branches are as follows:

- ☞ Cosmogony: This is a study of creation. Is the world created, or is it eternal? How was world created? Why was it created? Who created the world? What is the purpose in creation? All these are the problems of cosmogony.
- ☞ Cosmology: The main problems of cosmology are: Is the world one or it many, or is it both one and many?
- ☞ Ontology: Ontology is the study of ultimate reality. Is the reality one—or is it many or is it both one and many? If reality is many, what is the relation between these many elements? All these are ontological questions.
- ☞ Philosophy of self: This is mainly concerned with the philosophical analysis of self. What is self? What is its relation with the body? Is it free or does it depend on the body? Is it one or many? All these are problems of philosophy of self.
- ☞ Eschatology: The discussion of the condition of soul after death, the nature of the other world, etc., form the subject matter of this branch of philosophy.

Axiology

This branch of philosophy philosophically studies value. It has been divided into the following three branches:

- ☞ Ethics discusses the criteria of right and good.
- ☞ Aesthetics discusses the nature and criteria of beauty.
- ☞ Logic studies truth. The subject matter of logic includes the methods of judgment, types of proposition, hypothesis, definition, comparison, division, classification and fundamental laws of thoughts, etc.

Philosophy of Sciences

This branch of philosophy is concerned with the philosophical examination of the postulates and conclusions of different sciences.

Philosophies of Social Science

The philosophical problems in different social sciences give birth to different branches of philosophy of which the main are as follows:

- ☞ Philosophies of education: This is concerned with the aim of education and the basic philosophical problems arising in the field of education.
- ☞ Social Philosophy: This branch of philosophy discusses the philosophical basis of social processes and social institutions.
- ☞ Political Philosophy: This branch of philosophy is concerned with the forms of government, forms of state and other basic problems arising in the political field.
- ☞ Philosophy of history: The subject matter of this branch of philosophy is the nature of historical process, its purpose and its relations with the cosmic process.

- ☞ Philosophy of economics: This branch of philosophy studies the aim of man's economic activities and the fundamental problems arising in the economic field.

Semantics

The most important branch of philosophy, according to the contemporary school of Logical Positivism, is semantics which is concerned with the determination of the meanings of different words used in different languages.

Nature and Characteristics of Philosophy

After studying concept and nature of philosophies of different countries, following facts emerge—

- ☞ Philosophy is discipline based on experience, speculation and logic, not empirical one.
- ☞ Philosophy is subjective and not objective discipline.
- ☞ Philosophy is a Directive doctrine and not Positive doctrine.
- ☞ Philosophy is Liberal discipline and not rigid discipline.
- ☞ Philosophy does logical analysis of ultimate reality of the universe.
- ☞ Philosophy does logical analysis of nature of knowledge and tools & methods of attaining knowledge.
- ☞ Philosophy does logical analysis of values

There is no value of any philosophy, if it does not provide guidance to conduct. It also contains analysis of attaining actual aesthetics of life apart from these analyses. Whatever has been logically thought and discussed till now, is its subject matter.

RELATIONSHIP BETWEEN PHILOSOPHY AND EDUCATION

There are majorly three parts of philosophy: Metaphysics; Epistemology; and Axiology. Though any philosophy's epistemology and axiology depend upon its metaphysics, but for convenience we study them separately. All three affect education.

Metaphysics and Education

In any philosophy, under metaphysics we do elementary analysis of actual nature of universe and its human life, ultimate objective of human life and search for attainment of these objectives. Any human society arranges for education for its members to attain these objectives. Then we should not be wrong in saying that objectives of any society's education are based on its philosophy of life. As regards syllabus of education, it is a tool to get the objectives. Hence, it is clear that it is also developed on the basis of metaphysics.

For example, take metaphysics of naturalism and idealism. As per naturalism, this entire universe is developed by nature and this physical universe created by nature is the truth and there is no spiritual world. As per it, human too is a natural product, whose objective is to lead a happy and content life. Hence, it emphasizes on leading a content life with help of education and its physical and mental growth and being trained in any production work or skill so that he can take care of his needs of life and lead a happy life. In contrast, idealism considers the creation of universe by any supreme or spiritual power. As per it, this physical world is mortal i.e., false and in contrast the cognitive world is immortal i.e., truth. It considers humans as creature with soul and further considers that objective of human life are to self-realization or salvation. Hence, it stresses on self-realization with help of education and also stresses on character, moral and spiritual development.

Epistemology and Education

In any philosophy, under epistemology we do analyze actual nature of knowledge and methods and tools of attainment of knowledge and the

logical methods of proving authenticity of knowledge. Normally, syllabus and methods and tools of attaining education are developed on the epistemology and ethics, the type of philosophy is prevalent in the society.

For example take epistemology of naturalism and idealism. As per naturalism, this physical world is truth and knowledge of this world is truth and human being can get the knowledge by his work and intelligence organs. Hence, it emphasizes on learning by work and intelligence organs. In contrast, idealism considers knowledge of spiritual world as truth and necessitates on will power and power of conscience. As per it, for getting any type of knowledge best method is self-oriented method. It also stresses on knowledge of physical world attained by use of organs through logical testing.

Axiology and Education

Any philosophy's axiology mainly depends on its metaphysics. Under it, analysis of human idols, values and workable and non-workable karmas is done. Any society arranges for education to let humans have knowledge of these values. Then it would be correct to say that, objectives of education, syllabus, nature of discipline & methods of attainment of discipline, duties of teachers and students & their relations of any society are based on axiology and ethics of philosophy.

For example, consider axiology of naturalism and idealism. Naturalism does not believe in any mortal values. As per it, fundamental nature of mankind is pure and pious in itself, society only pollutes it. Hence, with help of education it should be naturally developed. As per naturalism, tendency of human is to live independently, hence children should not be confined to any type of disciplinary framework in education, and they should be given independent opportunities of natural development. In contrast, idealism believes in immortal values. As per it, humans are born with animal instinct; it is required to have control on him to get him back on correct path. It supports discipline in the field of education. It emphasizes on organ control and adherence to

values from beginning for children. Not even this; it also expects teachers to have organ control and adherence to values. As per it, till the time teachers don't follow this, we can't expect adherence from children. It defines code of conduct for both.

If we look at it experimentally, even then philosophy and education have strong relation. They are dependent on each other. Philosophy analyzes universe and its human life. It also discusses on the ultimate goals and methods to attain those goal. Now how do we get those objectives, education helps us in that. Education changes our thought and conduct and empowers us to develop observation, inspection, meditation and thinking powers for finding new knowledge. On the basis of knowledge and skills, we rebuild philosophy. New philosophy gives birth to new education and new education gives birth to new philosophy and thus this cycle keeps going on. To under this interdependence of education and philosophy, we have to understand separately effects of philosophy on education and vice versa.

EFFECT OF PHILOSOPHY ON EDUCATION

Education of any society mainly depends on nature of society, its philosophical meditation, governance, economy, psychological facts and scientific development. Effect of philosophy is very far reaching in it.

Metaphysics of philosophy defines objectives and syllabus; epistemology & logic defines syllabus and methods of education and from axiology & ethics define its objectives of education, duties of teachers and students and nature of discipline. Explanation is presented below:

1. Concept of Philosophy and Education—philosophy explains nature of education. With this explanation, we get to know correct concept of education. For example, naturalist philosophers consider education as natural process, physical philosophers consider at as social process and idealist philosophers consider it as inner process.

2. Objectives of Philosophy and Education- first part of philosophy is metaphysics. It explains universe and its creator, soul-providence, creature world and life and death as objectives of human life are defined on their basis. These objectives are attained with the help from education. For example, naturalists consider philosophers consider humans as superior creature, hence they stress on developing physical powers by education. Physical philosophers consider them as social creature and hence they stress on the social development. Idealist philosophers consider them as having soul and hence they stress on the development of their inner self.

3. Syllabus of Philosophy and Education—second part of philosophy is epistemology and logic. It explains nature of knowledge and on this basis; same knowledge is incorporated in the syllabus, which they consider important for physical and metaphysical world. Then, syllabus is tool for attaining objectives of education. Hence, if objective of education are impacted by philosophy, then its syllabus should also be affected by it. Historical facts as well, endorse it. Human being is prepared to lead a content life in the society, which has dominance of naturalist philosophical and physical activities, physical sciences and professional courses are given importance in the syllabus. In a physical society, its education has main place for social subjects and activities. In idealist society, syllabus includes literature, religion and philosophical for self-realization.

4. Philosophy and Methods of Education—epistemology and logic discusses on human intelligence, nature of knowledge and methods of attaining knowledge. On this basis, philosophers define method of education. For example, naturalists consider humans as psychophysical creature and hence they stress on learning by organs; physical philosophers consider humans as social creature and hence they stress on learning by social activities and idealists consider humans as soulful and hence they stress on the methods of inner self.

5. Philosophy and Discipline—third part of philosophy is axiology and ethics. It discusses on what should be done and what not. On the basis of this knowledge only, concept of discipline is defined. For example, naturalists consider humans as a natural creature and hence they advise him to follow natural rules; they are only supporters of natural morality; physical philosophers consider humans as social creature and hence they term adherence of social rules as discipline; they are supporters of social morality and idealist consider humans as soulful creatures and hence they term discipline as adherence to divine rules; they are supporters of spiritual morality.

6. Philosophy and Teachers and Students—metaphysics explains nature of human being and axiology and ethics defines its workable and non-workable karmas. As per this explanation of philosophy, nature and duties of teacher and student are fixed. For example, naturalists consider that human is a natural creature born with innate powers and develops on this basis only, hence they give liberty to students to do self-realization and expect from teachers to only help students grow naturally. Physical philosophers consider humans as social creature, hence they advise both teachers and students to behave as per social norms and for this they stress on developing social self-first and idealists consider humans as soulful creatures, hence they don't differentiate between teacher and student. They advise both of them to have organ and self-control.

7. Philosophy and School—normally all philosophers prepare code of conduct for humans and for this, provides for education. Now where and how this education should be imparted, they also throw light on it. Naturalists oppose any type of system imposed by teachers in schools. In naturalist schools, children are free to do anything any point of time. Physical philosophers stress on making superior social environment in school. Idealist philosophers stress on making spiritual environment. In their schools, teachers are self-realized and students are obedient.

8. Other Problems of Philosophy and Education—philosophy also discusses other issues like-public education, women education and interference of state in the field of education. Not even this, for resolving any type of issue in the field of education, we apply philosophical principles. For example, today we want to give equal opportunity of education to all through public education. Now the question arises that whether these rights should be given or not and if yes, then how? Different philosophers give answers differently. Naturalists consider humans as natural creatures and agree that humans are born with some innate powers and their development depends on them and as different humans have different innate powers, so we can't make all humans as equal. Hence for different children, different type of education is required. It means that if we want to give equal opportunity of education, then we have to arrange for education on the basis of their innate differences. Physical philosophers though respect individuality of humans, but in social context. They don't imagine human without society. They consider education as birth right of humans, but this education should be in conformity with society.

They consider education necessary for the interest of both society and individual. In contrast, idealists consider humans as complete by birth and consider education important for the self-realization. As per them, all are equal and everyone has right to education and arrangement of education should be for all.

EFFECT OF EDUCATION ON PHILOSOPHY

Education is the foundation of human development. In the absence of education, humans could not develop a subject like philosophy. Education is necessary for both building and development of philosophy. Explanation is as below:

1. Education is the Foundation for Building Philosophy: we all know that for the building and growth of philosophy, **observation, meditation and concentration** is necessary. Human can't do everything till the time his inner self is awakened and all these are developed by education. We learn language by education and we learn thinking by it only. We can't expect development of philosophy from an illiterate person. From this perspective, education is the foundation of philosophy.

2. Education keeps Philosophy Alive: philosophers discuss on universe and its creator, soul providence, creature-root and life and death. Principles as defined by them develop philosophy. Any society gets the knowledge of the principles as set by their ancestors through education only. In the absence of education, we can't get those philosophical principles. Thus, education keeps the knowledge of philosophy safe.

3. Education gives Tangible Form to Philosophy—philosophy discusses the universe and its human life, defines its objectives and clarifies that how these objectives can be achieved. Education is the process by which we attain objectives as defined by philosophy. Thus, education gives tangible shape to philosophy. English scholar John Adam while accepting this used to say—**Education is dynamic side of philosophy. It is active aspect of philosophical belief and practical means of realizing ideals of life—John Adam.** American scholar John Dewey has defined it in a different manner: **philosophy is the theory of education in its most general sense —John Dewey.**

4. Education Introduces Philosophy with new Problems—human is a dynamic and developing creature. In the path of development, he comes across new problems. Education introduces us with those issues and if we possess strong skill of philosopher, then we start discussing it and thus philosophy develops.

Given an understanding of philosophy teachers are expected to find philosophical solution to new problems. The task of educationists is to

reconstruct nation's philosophy and redefine values so that they may interpret our dynamic life and thought.

5. Education keeps Philosophy Dynamic—education develops the power of inspection and meditation and makes us sensitive towards new problems of life. Philosophers find philosophical solutions to these issues. In the process of problem solving, new philosophical principles are propounded. All this becomes part of philosophy of knowledge. Alike other disciplines of knowledge, philosophy too keeps removing those principles which are proven false and adopts those, which can help explain creature and world. This is its dynamism. In the absence of education, development of philosophy is not possible.

One Fallacy and its Resolution

People having narrow perspective about philosophy are of the view that philosophy is linked with micro (soul and providence) and education with tangible (conduct of humans); hence there can be no relation between them. It is actually their fallacy. We have made it clear that our thoughts whether analyze micro or object, are part of our philosophy. The thought in which we have belief, we try to attain them with education. If there is no philosophy in education, then its objectives shall not be clear, due unclarity of objectives, syllabus would not be defined and then appropriate methods of education can't be defined. Thus, without philosophy, education can't function. According to Fichte— *Education can never attain complete clarity without help of philosophy.*

Education can't walk the right path without the help of philosophy. —Gentle

Education is practicable only to a true philosopher. —Herbert Spencer

Some scholars consider education and philosophy separate. In the words of Ross, Philosophy and education are like two facets of the coin, they present different views of same thing.

Some scholars while seeing increasing influence of psychology on education say that, today philosophy only affects objectives of education. Syllabus, methods of education and discipline are affected by psychology. In this context we have already mentioned that education of any society depends on its nature, its philosophical meditation, governance, economy, psychological factors and scientific progress.

Now education of some society has more influence of philosophy, some has it of governance, some has it of economy, some has it of psychological factors and some has it of scientific progress. But, it can't be separated fundamentally from philosophical thought process.

UNIT 2: PHILOSOPHY OF EDUCATION

Meaning and Definition of Philosophy of Education

Philosophers have their own views about universe and its creator, creature world, knowledge-ignorance and workable and non-workable karmas. Philosophy mentions these different views. We get to know about this universe and importance of human life in it and on this basis define objectives of human life. We attain these objectives with help of education. Almost all philosophers have thrown light on what should be the nature of education for these objectives. This is the reason that there developed philosophy of education in philosophy. On the other hand, when academicians also try

finding solutions to education, then they first have to consider on objectives of education and since objectives are those as fixed by philosophy, hence they have to depend first on philosophy. *When academicians get aware about problems of education and take help of philosophy, then philosophy of education emerges. Thus, philosophers and academicians both construct philosophy of education.*

It is clear from above description that part of philosophy which studied problems of education and solution to those problems are presented, is called philosophy of education. Philosophy defined path to the attainment of objectives of human life by interpreting human life and in philosophy of education, discussion of these objectives and methods take place. Besides, it also discusses on the nature of process of education for the attainment of said objectives. We know that philosophers have different opinion about universe and human life and due to his diversity only, different disciplines of philosophy have developed. These different disciplines have viewed process of education in their own perspective and have interpreted them differently. Philosophy of education does critical analysis of all of them. Agreeing with this nature of philosophy of education, scholars have defined it differently. Mostly, scholars define philosophy of education as finding solutions to problems of education.

Philosophy of education is the application of philosophy to the study of problems of education.—Henderson

But this definition is incomplete and unclear. We don't get the crux of philosophy of education by this.

Philosophy of education is that branch of philosophy in which interpretation of humans and its nature of education is done on the basis of opinion of different philosophers and philosophical solution to the problems of education is presented.
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Nature and Characteristics of Philosophy of Education

- ☞ Philosophy of education is the product of meditation of two disciplines- philosophy and pedagogic.
- ☞ It is interdisciplinary, which is inclined towards finding philosophical solution to problems of education.
- ☞ This is a logical discipline and not empirical science.
- ☞ In philosophy of education, on the basis of various philosophical opinions, interpretation of human and nature of education is done.
- ☞ Ultimate reality is interpreted on the basis of various philosophical opinions in philosophy of education and on the basis of this truth, individual, society and nation is guided.
- ☞ In philosophy of education, on the basis of various philosophical opinions, nature of knowledge and methods of attainment of knowledge is interpreted.
- ☞ Philosophy of education interprets fundamental ideals and values of human life on the basis of various philosophical opinions.
- ☞ Philosophy of education is a **directive discipline**. It interprets actual nature of human life on the basis of different philosophical opinions, which lets a human know its objective of life and guides it to have proper education to attain these objectives.
- ☞ Philosophy of education is a **liberal discipline**. It presents a critical analysis of different philosophies by metaphysics, epistemology & logic and axiology & ethics and provides freedom to individual, society and nation to select its own path and arrangement of appropriate education to attain those goals.
- ☞ Philosophy of education is **an activity** in itself. It never rests. It is a continuous activity, in which old opinions are interpreted along with new ones and thus search of ultimate truth continues and accordingly individual, society and nation is guided continually to define nature of education as per contemporary time and situation.

Scope and Subject Matter of Philosophy of Education

Education is a social process which is related with entire human life. Philosophy always has been the center of command of this activity. Under philosophy we study various philosophies and concepts of education, its objectives, syllabus and methods of education as defined by philosophies. Each philosophical thought process has taken discipline in education in own view points and has propounded different forms of it. There is difference in the methods and tools which they have propounded for attaining discipline. Philosophy of education studies all these things.

Almost all philosophers have considered on the relative importance of teacher and student. They have defined their rights and duties and thus have created a code of conduct for them. Philosophy of education also studies social, religious and political effects on education and philosophers think on providing methods of direction to those influences as per individual concepts. What direction should be given to education for the fulfillment of society and nation is also the responsibility of philosophers. Thus, scope of philosophy of education is quite wide.

We should understand one thing here that education of any society depends on its natural, social, political, economic factors also apart from its philosophy. Sociology studies the impact of all these factors on education and now this study has started moving to the discipline of sociology of education from philosophy of education. In philosophy of education normally as per different philosophical school of thought, concept of education, objectives, syllabus, methods of education, discipline, relative status of teacher and student and need of schools and its nature are discussed.

Some scholars are of the view that philosophy only interprets human life and defines its ultimate objective and to further defines that to attain them, which goals should be met. In their opinion formation of syllabus and formation of methods of education is subject of education psychology. From this perspective, scope of philosophy of education is confined up to interpretation of human life, defining its ultimate objectives and defining

objectives of education for the attainment of these objectives. As per us, this thought process is erroneous and fallible. Explanation is as below-

First is that no philosopher gets satisfied by interpreting human life and defining its ultimate objective, rather he also thinks on the resources of said objectives. These remedies only take form of syllabus and method of education. Yes, we agree that today philosophers or philosophy take more help of pedagogic psychology to make methods of education more effective.

Second is that philosophy and psychology are related with each other. In fact, they are complementary to each other. It is clear that scope of philosophy of education is not only defining objectives of education, rather forming correct syllabus and methods of education also comes under its ambit. It forms code of conduct for teachers and students and awakens them about their rights and duties. It is obvious that in the scope of philosophy of education, entire educational problems and its solutions are covered.

Functions of Philosophy of Education

Following are the functions of philosophy of education:

- ☞ On the basis of various philosophical perspectives, to interpret human and nature of education and to help understand actual nature of education.
- ☞ To interpret developed objectives of education on the basis of various philosophical perspectives and to help society and nation in defining its objectives of education.
- ☞ To interpret developed syllabus of education on the basis of various philosophical perspectives and to help society and nation in forming its syllabus of education.
- ☞ To interpret developed methods of education on the basis of various philosophical perspectives and to help society and nation in selection of appropriate methods of education.

- ☞ To interpret developed nature of discipline on the basis of various philosophical perspective, to make people aware about its actual nature and to make people aware of best methods of installing discipline in the area of education.
- ☞ To interpret nature of teachers and students in the area of education on the basis of various philosophical perspectives and to make them aware of their duties.
- ☞ To present solutions for other problems of education on the basis of various philosophical perspectives and to help concerned people in selecting appropriate solution.

Need, Utility and Importance of Philosophy of Education

There can't be two opinions on the need of study of philosophy of education. With its study, the teacher gets the knowledge of this universe and nature of human life and he gets the ability to understand the nature of education and solving its problems. This is its utility and this is its importance. Need, utility and importance of philosophy of education can be expressed as following—

1. Knowledge of Universe and Various Perspective of its human Life—

philosophy lets us know about the universe and from the mystery of human life and whatever mystery remains, provides us inner vision for that. Without knowing about ourselves, we can do some good to ourselves; this does not seem to be logical. Hence, study of philosophy is essential. Interpretation of fundamental principles of various philosophies takes place in philosophy of education. With this study, we get the knowledge of universe and about different perspectives of its human life and select correct philosophy of life on its basis.

2. Knowledge of various Objectives of human life and Tools to attain them—

with the study of philosophy of education, we get knowledge of nature of human life and its objectives. On the basis of this knowledge and own experience and logic, a teacher makes a perspective and provides for

education on that basis. With study of philosophy of education, he also makes available methods of attainment of objectives of life and forms its path on that knowledge basis.

3. Knowledge of Concept of Education and objectives—in philosophy of education, interpretation of concept of education and its objectives takes place on the basis of various philosophical perspectives.

Whatever perspective the philosophy has about universe and human life, it defines nature of education and its objectives accordingly. Education is the tool to attain objectives of human life, hence it carries same objectives as that of human life and since objectives of human life have been defined differently by different philosophers, hence there is difference in the objectives defined. By studying philosophy of education, teacher gets knowledge of these objectives and becomes able to understand objectives of education on the basis of this knowledge, to attain objectives of life. He can't be successful without knowing objectives. Hence, he must study philosophy of education.

4. Syllabus related knowledge of Education—apart from getting knowledge of various objectives of education; teacher also gets knowledge of syllabus of education as defined by various philosophers.

By studying its, teacher also get to know about principles of syllabus formation and become able to effect necessary changes in various situations. We know that syllabus can't be understood in the absence of objectives and without understanding actual form of syllabus, teacher can't work on correct path. Hence, to move education forward correctly, teacher should have knowledge of all of these and he must study philosophy of education.

5. Knowledge of Methods of Education—by studying philosophy of education , teacher gets knowledge about various methods of education as defined by various philosophers and gets to read many logics of various philosophers and pedagogue on whom, when and how; one should be taught. On the

basis of this study, teacher is able select his idols i.e., to select correct methods of education for attainment of educational objectives. Hence, he must study them.

6. Knowledge of disciplinary perspectives in Education—in philosophy of education, different thought on problems of discipline and philosophies are studied. By its study, a teacher understands its actual nature and gets to know about the tools of its attainment. We know that discipline is required in the field of education also; hence to understand its actual nature and understand ways to achieve those, teacher must study philosophy of education.

7. Knowledge of importance and functions of teacher and student—process of planned education happens between teacher and student. In this process, what should be the relative status of teacher and student, philosophers have different opinion. Philosophy of education studies them all. On this basis, teacher becomes successful in defining its duties.

8. Knowledge of nature of Schools and Duties—philosophy of education also studies that for planned education, what should be the nature and duties of schools. There is difference of opinion amongst philosophers on this. Behind this difference, there are different logics of them. With the study of philosophy of education, teacher gets to know all this and he is successful in defining nature of schools and its functions for the attainment of objectives of education. In the absence of philosophy of education, we could not define nature and duties of schools. Hence, teachers should study it from this perspective also.

9. Philosophical solution to other problems of Education—in the absence of philosophy, no teacher can find solutions to educational problems. After studying it only, teacher can understand problems of education and perspective of different philosophers towards it and can find solution by testing various perspectives on the basis of his experience. As long as we are

not able to be aware of gradual growth and the result of concept of education, its objective, its syllabus and its method of education, we can't find solutions to our educational problems.

10. Something Else—world is dynamic and these days it changing very fast. Our social, religious, political and economic situation is also changing very fast. An invention of science has changed our lives completely. Education has to keep pace with it; else we shall not be able to keep ourselves safe in the times to come. But only philosophy can reply to questions like this-how much we need to change and how much not and why to change that much and why not change that much. Hence, teacher must study philosophy of education. Then only, development of education is possible.

UNIT 4: IDEALISM AND EDUCATION

Definition of Idealism

It has been defined differently by different scholars. It is impossible to present all those definitions here.

Most scholars agree with western scholar Henderson's definition. In his words," idealism emphasizes on spiritual aspect of human, since as per idealists spiritual values are most important aspects of humans and life. A metaphysical idealist believes that finite mind of a man emanates from the infinite mind, individual and world both are expression of thoughts and interpretation of physical world can be done on the basis of mental world."

—Stella V. Henderson

But this definition is so complex in itself, that each word needs separate explanation. We can define idealism on the basis of metaphysics, epistemology & logic and axiology & ethics, as following-

Idealism is that ideology of western philosophy that considers this universe as created by god and considers that spiritual world is superior to materialistic world. It considers God as ultimate truth and soul as part of God and

propounds that ultimate aim of human life is self-realization, which can be attained by living spiritual life i.e. adherence of immortal values and moral rules.

Fundamental Principles of Idealism

Universe is created by God—idealists believe that there is one regulatory authority of this world and it is ancient and infinite and its nature is spiritual. As per Plato, this authority is god, which creates universe with help of thoughts. As per Hegel, there are two elements in the fundamental of universe—one is soul (mind) and other is matter. As per him, Super Mind (god) creates this world with matter.

Spiritual world is Superior than Materialistic world—Plato has divided this universe into two parts- thought world and object world. As per him, thoughts are eternal and not changeable and hence they are truth and world made by thoughts too is truth. In contrast, matter is not eternal and changeable and hence false and world made by it also is false. As per him, this materialistic world is only expression of thoughtful world. Hegel too accepted two world theory-spiritual world and materialistic world. Only difference is that he accepted authority of matter as well as soul. As per him, both the worlds are true. But this much he too agreed that spiritual world is superior to materialistic world.

Soul is a Spiritual element and God is Supreme Soul—though in case of soul, all idealists don't have uniformity, some take it as part of providence and some accept its independent authority, yet all agree that soul is eternal and infinite. They say that soul can't be known by organs, it can be understood by intelligence. In case of providence (god) also, idealists are not on same lines, but majority of idealists see it supreme soul.

Human is best Composition of the World—idealists consider humans as the best creation of universe. They say that humans like other creatures have physical power, but humans have spiritual powers too. These spiritual powers

help him in generating and developing civilization, culture, art, policy and religion, which makes his physical life comfortable and spiritual environment is prepared for spiritual experience.

Human Development depends on its Physical and Spiritual Powers—as per idealists, nature of knowledge are of two types- physical and spiritual. They clarify that attainment of physical knowledge happens through physical powers (organ) and attainment of spiritual knowledge happens through spiritual powers (soul) and thus human's physical development happens on the basis of his physical power and spiritual development happens on the basis of his spiritual powers. They clarify that with spiritual powers, he creates civilization, culture, art, policy and religion and becomes successful in getting control over his physical environment and self-realization.

Ultimate aim of human life is Self-Realization and attainment of God—idealists consider human life as important and purposive. They believe that soul resides in human body. This soul is micro, eternal and infinite. Each creature is complete in this respect. But due to ignorance, he can't understand this totality and hence considers himself knowledge less and powerless, despite having huge reservoir of knowledge and power. Experience of totality happens by human body. Hence, we should try to experience it as we got human life, then we can escape agony of the world and shall feel supreme pleasure. Some idealists call this as attainment of ideal character. Thus, as per idealists ultimate goal of human life is self-realization, reaching to god, ultimate truth or attainment of supreme pleasure.

State is Supreme Authority—normally all idealists give greater importance to state than individual. When Greek philosopher Plato could not imagine people doing true and total thoughts, then he accepted true thoughts (law) as state. Hegel and Fichte too have accepted state as supreme authority. Idealists consider human life as important and purposive.

Idealism and Education

Greek philosopher Plato is the first person who presented his ideal philosophical thoughts in orderly mode and also defined nature of education on the basis of his thoughts; define its objective, syllabus, methods of education, nature of discipline and methods to establish it. Not even this, he defined nature of teachers and students, clarified their mutual relations and presented philosophical solution to other educational problems.

Moreover, to give his thoughts concrete shape, he established an educational institute in the name of **Academy**. After him, many idealist philosophers have expressed their views on parts and nature of education. History is witness that, idealism has affected education a lot. In between, there have been many changes in the world, many ideologies have taken birth and left their impact on education, but still today education is influenced by idealism in one form or other. Idealists accepted education as both knowledge and process. Ancient idealists normally did not differentiate between education and knowledge.

Education consists in giving to the body and soul all the perfection of which they are susceptible-Plato

But modern idealists accept education as process. **Education is the process of attaining virtues —Herbert**

Objectives of Education

Ultimate objective, to know about soul-providence- as per idealists ultimate objective of human life is to know about supreme nature of soul-providence, this is only called self-realization, attainment of ideal personality, attainment of god, attainment of total spirituality or attainment of supreme pleasure. Now question is that how can we know the supreme nature of soul-god?

☞ As per idealists, for this human has to cross four steps- at first step he has to develop his natural self. Physical development comes under it.

- ☞ At second step, he has to develop his social self. Development of social, cultural, moral, character and citizenship come under it.
- ☞ At third step he has to develop his mental self. Development of mental, intellectual and conscience powers come under it.
- ☞ At fourth and last step he has to develop his spiritual self. Development of spiritual awareness comes under it.

As per idealists, meaning of crossing these four steps is development of complete personality. Idealists define these as objectives of education. As shown below:

1. Physical and Mental Development—idealists believe that for experience of spiritual totality, first need is of development of natural self of human, hence they emphasize on physical and mental development by education. One can develop his physique and mind only when he take appropriate diet and does such thoughts which are beneficial for body and mind and besides have control on other thoughts and diet. As per them, body and mind are tools of spiritual totality, not executable in itself. Plato himself stressed on physical and mental development in his academy for children, but he considered it as subsidiary aim of education, not major aim. Modern idealists too accept it as first aim of education, but accept it in the form of tool only.

2. Social and Cultural Development—as per idealists, second step of path of spiritual totality is development of social self, hence education should develop social self of human. Social self means human adheres to the rules defined by society and his liking-disliking depends upon social approval/disapproval.

At this level, human controls his natural self (fundamental behavior). This only is called social development in sociological language. Idealists agree that biggest quality of human is culture; his living and methods of food, customs, language, literature, art, music and values. These only push human from natural self to social self and from social self to spiritual self; hence they

emphasize on preservation and protection of human culture by education and define it as major aim of education.

3. Moral and Character Development—idealists emphasize on moral and character development for highest development of social self. They clarify that when human has faith in social rules and follows them willingly, then we say that he has grown morally and when he stands firm path of honesty in any situation, then we say that his character has developed. Plato considered morality important for everybody including individual, society and state. German pedagogue Herbert too has considered development of morality as the ultimate aim of education.

4. Building Specialists for State—human have developed a high level of social life in pursuit of development of its civilization and culture and have arranged for state for its total administration. For protection and administration of this synthetic society or existence of state, we need help of specialists. As per Plato, state needs soldier; trader, administrator and servants etc. hence one aim of education should be to produce specialists for each sector. For this he defined military education for physically strong & low intellectual level people, people with higher intellectual levels than this were suggested production and industry education and administrative education was defined for even higher intellectual level people.

5. Building Superior Citizens—philosophers like Plato, Hegel and Fichte have considered state as supreme authority. As per them, aim of education should be to produce superior citizens for state. by superior citizens they meant those people who are dedicated to the state, are always ready for the upliftment of state and sacrifice own interest for the interest of the state. This is the situation when human rise above selfish motives and proceeds towards supreme cause. It is obvious that such people have developed social self.

6. Development of Wisdom and Conscience—third step of attainment of spiritual totality is development of intellectual self. This is the situation when

human behavior is regulated by his wisdom and conscience rather than by approval-disapproval of society or rules of state. Logic of Plato is that, wisdom and conscience are the basis of his entire ideals, and spiritual endeavors. They say that without wisdom, there can be no knowledge and without knowledge there can be no conscience and without conscience we can't differentiate between true-false, beautiful-ugly. Hence, development of wisdom and conscience should be done by education. German philosopher Kant emphasized most on intellectual development.

7. Development of Spiritual Conscience—fourth and final step towards spiritual totality is development of spiritual self. Idealists believe that when human starts being regulated by his intellectual self after rising from natural and social self, then after it he gradually starts moving in to spiritual self. Socrates considered it as fundamental aim of life. His disciple Plato clarified that human tendency is inclined towards finding ultimate truth and accepts whichever is welfare and beautiful and gives up that which is not beautiful and welfare oriented.

Idealists emphasize on training human in this process. Such human can only find eternal truth and eternal beauty i.e., can know about providence as in its absolute form.

Syllabus of Education

Idealists define self-realization as the ultimate objective of education and emphasize on human's mental & intellectual, physical, social & cultural, moral & character and spiritual development for attainment of this objective and give major importance to language, literature, theology and ethics and minor importance to other subjects and activities, for the attainment of these objectives.

Greek idealist philosopher Plato, ultimate objective of human life is self-realization or attainment of god. This is attained by intellectual, moral and artistic activities of human. Plato emphasized on including those subjects in

syllabus which provide expertise in those areas. He suggested language, literature, history, geography, math and physical science for intellectual activities; religion, ethics and spiritual studies for moral activities and various arts and music for artistic activities in syllabus of education.

German philosopher Herbert emphasized on moral and character building for spiritual development and for this gave important place to language, literature, arts and music in syllabus. As per him, minor importance should be given to geography, math and science.

In view of British pedagogue Nunn, only those subjects should be included in syllabus which depicts glimpse of human civilization and culture and by which children can be disciplined and trained in some specific activities. Nunn has divided specific activities into two parts. In first category comes those activities which protect individual and social life for example; health, defense, social organization, courtesy, morality and religious conduct. For this he gave place to physiology, sociology, ethics and religion. In second category come activities creating civilization and culture. For training in these activities, he gave space to literature, art, music, history, geography, math, science and artisan.

Methods of Education

Idealists are aware of the fact that child learns initially by emulation only, hence they expect parents, teachers and guardians to present high level conduct before the child. They also expect from teachers that they present excellent samples of essay, painting and music etc. before child, so that they emulate and learn. They also expect teachers to develop spirit of competition among children. In that situation, education by method of emulation is effective. For development of values and character building, they stress on presenting characters of religious and literature materials before children. They believe that human has tendency to differentiate

between good and bad, by following such characters, they can become good human being.

Idealists believe that humans have internal tendency to learn, whatever they see, hear or experience, they start thinking on it, and for this they don't need any external pressure or stimulation. They call it as self-activity and stress that children should be given maximum opportunities of learning by self-activity.

Idealists respect ancient literature. They agree that there is plenty of knowledge as found by our ancestors, we should take benefit of that. For study of ancient literature, they support self-study method.

But this method can be used at higher study level only.

Western philosophical thinkers have developed many methods of education. Guru of Plato, Socrates used to impart education by debate, speeches and question and answer module to students. He used to gather students at any place and asked questions, youths used to think over them, used to reply and then he used to opine on those. Disciple of Socrates, Plato developed dialogue method on the basis of question and answer method. His disciple Aristotle stressed on Induction and deduction method.

In induction method, we go from specific to normal and in deduction method, we move from normal to specific.

Discipline

Idealists clarify that human organs attract him towards physical pleasures and his soul towards spiritual pleasure. In his view, being regulated from soul is real discipline. According to Plato, propounder of idealism, moral conduct is necessary for guiding children towards spirituality, hence it is our duty to stop children from immoral conduct. For this they accepted stringent discipline and penalty system. But on the other hand, he said that real discipline is internal in which human gets inspiration from his inner self and behaves

accordingly. Hence, children should be given such environment where they proceed towards moral conduct automatically.

Modern German idealist thinker Froebel clarified that real discipline can't be attained with fear of penalty; children need behavior of love and sympathy for attainment of discipline. In his words while controlling the child, we should keep in mind his interests and should have sympathetic behavior. Horn too has stressed on internal discipline. In his words-discipline starts from outside, but it would be better if it ends internally, by habit and self-control.

Thus, all idealists consider discipline internal sentiment and stress on building and developing better environment in schools for developing it among students. In right environment, children should be self-discipline, this is a psychological fact.

Teacher

Idealists give highest place to teachers in education process. As per them, teacher is badly required in taking children from animal instinct to humanity and from humanity to divine levels. They clarify that anyone can make children aware of physical subjects, but for their character building and spiritual development, we need able, virtuous and trained individuals. As per Plato, only reservoir of knowledge, philosopher and people with inner vision can only be teachers. In words of Froebel, in garden of schools, teachers in form of gardeners, help in the development of students as plants. They can give co-operation only when they know about nature of child and process of development. Hence, teacher should have the power to understand and develop the children.

Students

Idealists consider humans as soulful animals, center of experience is soul and not mind. From this perspective, all children are equal and able to attain experience of totality. Maximum idealists emphasize on subjecting children with such experience from beginning only. But modern idealists accept difference in physical and mental abilities of different children. He tells that in making knowledge reach soul, various organs like-work organs, knowledge organs and mind functions and they have differences.

Hence while developing children, we should keep in mind their physical and mental growth, interest, inclination and needs. Swiss pedagogue Pestalozzi was first person who stressed on arrangement of education on the basis of psychological difference. After him, his disciple German pedagogue Herbert and Froebel gave concrete shape to his Guru's thoughts.

School

Idealists say that human can be successful in self-realization only when his physical, mental & intellectual, social & cultural, moral & character and spiritual development is done. For all these, they understand the need of high class social environment equipped with social idols, values and morality.

All this is possible only in schools. Children get education of high idols by coming in touch with ideal teachers. As per idealists, schools should be at such places, where children could proceed towards high social ideals and spiritual values.

Other Aspects of Education

Other aspects of education like-public education, mature people education and religious education etc. also have been discussed by idealists. Propounder of idealism, Plato talked about different education for different types of people and considered no education for slaves. But other idealists have stressed on public education, mature people education and religious education for all. They all emphasize on religious education. Without religion,

there can be no moral development. As per idealists, normal education for normal life, specific education for doing specific activities and education of philosophy, religion and culture are needed for spiritual development of human.

4.4 Evaluation of Contribution of Idealism to Education

Evaluation of any object, thought or activity is done on the basis of any defined scale. Education is the process of building humans, increment in their skills and providing right direction to his conduct and behavior. Now this change and development should be of what nature, depends on the contemporary social conditions and future possibilities and ambitions. Then evaluation of any educational meditation or system can be done on the basis of its future possibilities and ambitions. We have tried something like this here and evaluation of idealistic education had been done on the basis of present social condition and future possibilities and ambitions.

In form of philosophy, idealism interprets in detail about creature, lifeless creature and world and makes ourselves aware of mortality of physical world and immortality of soul-providence. It pulls us out from the darkness of ignorance and guides towards light of knowledge and inspires us to live our physical life with love, sympathy and co-operation and to proceed towards spirituality by true knowledge and moral conduct. But considering spiritual world as truth and materialistic world as false, can't be acceptable to all. Today we need such philosophy, which gives equal importance to all three aspects of ours-natural, social and spiritual; and clear the path of development for all of them.

Concept of Education

Propounder of idealism, Plato says that task of education is to provide that totality and perfection to body and mind that they deserve. As per modern

idealist Herbert, education is that process by which attainment of virtues is done.

It is obvious that idealists have accepted education as both knowledge and process, but have not clarified the nature of this process.

Objectives of Education

In form of a philosophy of education, idealism makes pedagogues aware of immortal values and defines sovereign and all time applicable aims on the basis of these values. As per it, ultimate objective of human life is self-realization. Hence, education should help human in getting this. For this, it emphasizes on every type of development like physical, mental, social, cultural, moral, character and spiritual.

It is but obvious that idealists have emphasized on physical and spiritual both types of aims. This education prepares human for this world and the next world. Idealists have made the code of conduct for human for attainment of spirituality, gives physical values to human and person in contact with him and thus nature of society becomes easy, mannered and peaceful. Some scholars allege idealists that they don't give focus to this world problem of human against next world imagination and don't do anything to solve their issues of food, shelter and clothing by having vocational education. But, this is false allegation. Propounder of idealism, Plato has talked about building different people for nation and talked to give them training as per their abilities.

Syllabus of Education

Idealist give more focus to language, literature, religion and ethics, whereas give less focus to other branches of knowledge, commercial subjects and

science. As per them, without language, literature, religion and ethics, we can't make good human beings. Our first aim should be to make human, a good human being only.

But this is also true that the education which does not keep pace with social changes is incomplete in itself. Good part is that modern idealists have wide perspective and they are stressing on widening the syllabus as per the need of the hour.

Methods of Education

In area of methods of education, idealists have done great job. They consider emulation as the natural method of learning. Ancient idealist thinkers used to use many best methods like-question and answer, debate, dialogue, induction and deduction. Modern idealist thinkers are aware of psychological facts and stress on learning by doing and self-experience. In this regards, practice and frequency method of Pestalozzi, penta grade system of Herbert and Froebel's kindergarten system is quite mentionable.

Now it is not right to put blame on idealists that they are confined only up to speeches, debate, question and answer, thinking and systems and depend on learning by heart and book system. But this is true

That in all these activities, teachers are more active than students.

Discipline

Maximum idealist philosophers accept discipline as self-discipline and advocate strong penal system for its attainment. In view of psychologists, this view of idealists on discipline is totally erroneous. As regards idealists view point on discipline, many pedagogues consider it correct to the level, where it trains children for better conduct by keeping them in better environment, but they criticize heavily of keeping children in strong control and penalties in case of error. In this context, our experience is that in the absence of proper penalty system and control, children get discipline neither internally nor

externally. Control has to be there, but it should be based on love. In case of need, penalty too can be given, but with proper care, student being penalized should know that this is for his welfare only. In no situation, there should be any rigid penalty. Rigidity in penalty makes students even more discipline-less.

Teacher

Idealist philosophers give highest importance to teachers. As per them, ideal teachers can only run the process of education. Though some people criticize idealists on the ground that they give major place to teachers in the process of education, but in our view, this criticism is wrong. Education of conduct can only be received in the company of able and ideally behaved teachers.

Students

Idealists consider students as comprehensive by birth and to let him feel this totality, they make stringent code of conduct. Student has to follow it. Though, taking all students as equal is not correct from psychological perspective, but treating every student as equal is in line with democratic sentiment.

Other Aspects of Education

Idealism has been quite helpful in the solution of other problems of education too. Some scholars allege Plato that he has negated the importance of public education by denying education to servants. Reality is that he did not consider school education necessary for service related jobs. If ultimate aim of all humans is self-realization, then each has to be given education of nature, morality, social morality and spiritual morality. Then idealists of modern time are staunch supporter of public education. Their thought of normal education for all and higher education as per ability, is now being accepted again.

We are wasting public money in the name of higher education for all and are spreading indiscipline in education world. With this, educated unemployment is on the rise. In this context, we must agree with idealistic view point need of religious and moral education as propounded by idealists is being felt today. Today idealists too are aware about bitter truth of life-food, shelter and clothe and emphasize on vocational training for children.

Summary

In nutshell we can say that though idealists have been successful in finding ultimate truth of universe i.e. God, yet his negation of physical world is not acceptable to many. But those natural, social and spiritual provisions for humans as defined by idealists can certainly let the human lead his physical life with content and peace, even though it can't tell much about the next world. In the field of education also, this philosophy has great impact. Aims of education of any country are the same, as propounded by idealists. Importance of literature and language in education is even today accepted. Methods of education developed by idealists are even today followed in various nations in one form or other.

Idealists have given maximum stress on need of discipline in education. Today all agree with them, but for its attainment, in place of rigid and stringent penalties, use of love and sympathy is considered more accurate. About making ideal environment in schools, scholars are unanimous. Idealism is helpful in solving other problems of education. Due to its qualities, this philosophy is still today prevalent.

Unit 5: Naturalism and Education

Meaning and Definition of Naturalism

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

Definition of Naturalism

There are many kind of Naturalism but basically there is uniqueness in all. Due to that uniqueness scholar define naturalism differently:

Naturalism is the doctrine which separates nature from God, subordinate spirit to the matter and sets up unchangeable laws as supreme —James Ward

But this definition is not aware of real nature of Naturalism. In view of Metaphysics, epistemology and logic, and axiology and ethics of naturalism, it can be defined as:

Naturalism is the ideology of western philosophy which believe universe as a nature & also believe that only physical world is the truth and deny the existence of any spiritual world. It also deny the existence of God and believe that spirit is only a materialistic conscious element and render that the goal of human life is to live in happily, which can only be obtained by living life in a natural way.

According to the Greek Philosopher Democritus this universe is created by a combination of atoms.

Metaphysics of Naturalism

According to Greek philosopher **Democritus**, this world is created by the combination of atoms. This idea was later proved scientifically by Dalton and also proved that by the combination of different atoms lead to the formation of different objects. And combination of different objects forms this world.

This thought is called atomism. The scientists of 20th century divided the atom and discovered its three powerful particles (Electron, Proton and Neutrons). They cleared that these three parts of atom are the basic particle of universe. This thought is known as powerism. Atomism and powerism is known as **Naturalism of Physical science.**

Some naturalist sees this whole world as an instrument. They believe human is also an instrument which is alive as a reaction of external stimulation. They believe complete behavior of human is based on the nervous system, glands and muscles. This ideology is known as **Mechanical Naturalism**.

Darwin, famous scientist of England gave the theory of evolution. He stated that in the beginning simple organism were evolved, then simple plants were evolved from simple organism, and then from simple fauna were created from those simple plants, animals were evolved from than simple fauna and then human was evolved from the animals. This theory is known as **Biological Naturalism**.

All the naturalism has same view in regard of Soul and Devine. They believe that soul is an active element while there is no existence of Devine. They believe nature as an ultimate reality.

Epistemology & Logic of Naturalism

Naturalist believes that real wisdom is the knowledge of nature. Question arises that what is nature?

Generally nature is known as that composition which develops of its own, and human don't have any contribution in the existence of that things for example earth, ocean, mountain, sky, sun, moon, stars, clouds, rain, plants and animals. But in philosophical view nature is that basic element of the universe which was existed in past, existing in present & will exist in future. It also consists of all the actions which exist due to particular rules. These actions are still same as it was in past and will be same in future also. For example water, snow and water vapor, are natural substances which are made up of same elements (oxygen and Hydrogen). We all know that due to specific rules these things keep on changing like water is came from snow, water vapor is came from water, water came from water vapor and snow is came from water.

According to Naturalist this process of ever changing state of basic elements of the objects is called nature. And they believe this knowledge of nature is wisdom. All this knowledge is gained by physical science and the knowledge of physical science is gained by sense and actions. Naturalism believes knowledge gained through sense as real knowledge. According to them, one should do observations and experiments to gain real knowledge. Naturalist also believes that in the process of gaining knowledge mind and consciousness work conjunctively.

Axiology & Ethics of Naturalism

According to Naturalist, matter and action is the only truth. They clarify that human also have his own nature and this nature is pure of its own. To behave according to that pure nature, human feel a pleasure and if behave against that nature, human feel sorrow. So human should behave according to their nature. They don't want human to bind in any social rules and religious bond. They allow him to behave according to his nature. Their logic is that human will do only the things by which he will get pleasure; on the other hand he will stop doing the acts by which he will suffer sadness and sorrow. In this way naturalist are agreed to natural morality only.

Fundamental Principles of Naturalism

We can index metaphysics, epistemology and logic, and axiology and ethics of Naturalism in following way:

1. This world is a natural creation: According to naturalist cause and happening of the universe is itself nature. Combination of natural element result in formation of different matter and combination of different matter result in creation of world and dissolution of these matters cause its destruction.

This process of combination and dissolution take place under some particular rules. There creation and destruction is known as natural change. For

example the formation of ice from water and formation of water from ice is a natural change. In this reference the formation of tree from seed and formation of seed from tree is best example. Other matters of the world also change their state according the natural rules.

2. This physical world is only truth; there is no spiritual world beyond it:

Naturalist believe that this physical world is only truth. Their clarification is that we are seeing this world directly with our senses so this is the only truth. On the other hand we cannot see the spiritual world by our senses so that is not truth. According to the naturalist matter cannot be destroyed, it can only change its state. So how it is possible to believe that materialistic physical world is unreal and mortal.

3. Soul is conscious materialistic substance—Naturalist denies the spiritual pattern of soul. Their clarification is that this world is formed by nature and this formation takes place according to some rules, the idea of having any spiritual power behind this is only a false idea. The question arose that how does the conscious element (soul) develop in humans? In this field naturalists clarify that all matter in nature are made up by combination of atoms and atoms are active, that is the cause of development of life in matter and consciousness in life. Ideologist defines this consciousness as soul. Naturalists have logic that soul is also made up of matter so with the end of a body, soul also destroyed.

4. Human is best creation of the world: Naturalists does not believe human as complete by birth, but accept human as best creation of the world. According to physical scientific naturalist human is best matter of the universe. According to instrument naturalist human is best instrument of the universe and according to bio scientific naturalists human is best animal of the universe. This is absolutely wrong to see human as only matter or instrument so we will discuss the third thought only. According to bio scientific naturalists human have some special power in comparison to the animals,

which make human superior than animals. The intelligence of human is specifically important for that.

According to them, this intelligence is born by brain and brain is a group of highly developed nerve system.

5. Human Development is a Natural Action: Bio scientific naturalists believe in theory of development. According to this philosophy a human is developed from a low category creature to high category creature. Like any other creature, human also born with some basic powers. The nature of these powers is natural.

Due to stimulation from outer environment these powers become active and define the behavior of human. There is no spiritual power involved in development of human being.

6. The Purpose of Human Life is to Live Life Happily: Naturalists don't believe in any aim of human life. They believe that every living being have a desire to live & it struggle to live & keep it safe by adopting itself according to the situations. Human being not only knows how to be favorable with the situations but is also able to create his situations and due to this he is capable of living life more comfortably in comparison to other living creatures. According to naturalists easement means – self-defense and satisfaction of senses. Naturalist believes this as only aim of life. This view is completely materialistic.

7. Natural Living is Best for a Comfortable life: Naturalists believe that due to civilization and culture human being made a difference with nature and this is the cause of his sorrow. They clarify that natural nature of human is best. Human beings only need self-defense and don't want any obstacles in self-defense. Demerits like fraud, enmity; cheating etc. are not the nature of human being. This is the reason why Naturalists favor development of human being by living in independent environment according to his nature.

8. Importance of Ability, Adjustment & Control in Situations in Natural Life:

According to Bio scientific Naturalists, first rule to live a natural life is that a human should be capable to survive, second he should have power to adjust his natural environment and thirdly he should have power to control the situations. The human who don't have these powers will not survive.

9. State Power is the Only Practical: Rousseau, the founder of Naturalists evaluated a kingdom by the point of welfare of public. He observes the abuse of human interests in autocracy ruling system. In protest he started a campaign with slogan "rule of the people for the people". And he foresees the rule of laws in such kind of kingdom. That's the reason he is considered as a founder of ideologist in the field of political science. But he opposes the tough control of kingdom in the field of education.

He said that kingdom don't have any right to stop the independent development of a human. We see contrast in his thoughts. In this reference we are agree with other naturalists, who expect human education from kingdom and want that personal interests of people should be taken care.

Naturalism and Education

Naturalism was started as a reaction on ideology. There is different type of naturalist groups with a same philosophy; even then there are some differences among them. Physical scientific naturalists didn't affected field of education but instrument naturalists and bio scientific naturalists brought revolutionary changes in the field of education. Rousseau and Herbert Spenser are two people who affected it most.

The education related thoughts of Rousseau were expressed in his two books i.e. The New Heloise and Emil. The New Heloise highlight on home education of children and cleared the role of parents in education of children. While in Emil he described the complete outline of children. Aim of education, syllabus, and procedure of study, kind of discipline and work of teachers are cleared in Emil.

The main educational thoughts of **Herbert Spencer** were seen in his book Education Intellectual, Moral and Physical. This book consists of four articles written by him. These four articles are What Knowledge is of Most Worth, Intellectual Education, Moral Education and Physical Education. Other than Rousseau and Herbert Spencer, McDougal, Darwin, Lemark, Haxsle, Bernard Shaw and Samular Butler also contributed in field of naturalists' education.

Conception of Education

Naturalist thinker doesn't see knowledge of book as education. According to them true education is one which help human to develop according to his nature & help to make is life happy. Instrument Naturalist gives birth to behaviorism in psychology. Behaviorists Psychologists describe complete behavior of human on the basis of their original habits. According to behaviorist McDougall, development of original habits is education. Bio scientific naturalists seems to be in favor of natural development of strengths of inherent power in human, which enables them to survive and they also stress in making it favorable to their environment. According to them education is adjustment between human being with outer environment. In words of Herbert Spencer:

Educations means establishment of coordination between the inherent powers and the outer life.

Purpose of Education

Many naturalists contributed in order to define purpose of education. the purposes here—

1. Elevation & Redirection of Original Habits—Instrument Naturalism gave birth to behaviorism psychology, according to which every person is born with some spontaneous actions. When these spontaneous actions come into contact of outer environment then concerned spontaneous actions are

formed. These concerned spontaneous actions help human to carry out different kind of tasks.

Due to this instrument naturalists believe that the purpose of education in human life is to develop proper and correct concerned spontaneous actions. According to McDougall, purpose of education is to elevate original habits of human and use them to desired purpose.

2. Development of Power & Abilities for Struggle in Life—According to bioscience naturalists, every living being has a desire of life. And in order to survive, he has to struggle with environment always. Regarding this, Darwin had given two theories - struggle for survival and existence of capable. According to him purpose of study should be to prepare human & country for struggle of life.

3. To Prepare Human Favorable To The Environment—French philosopher Lemark was agreed with the theory of Darwin, but he define it in different way. Lemark believe that every living being have an ability to adopt himself according to the circumstances and the living being who can adopt to circumstance in better way have better chances to survive. According to him the purpose of education is to provide that power to the human by which he can make himself favorable to the environment. For this purpose he stressed on gaining physical and mental health.

4. To Make Human Capable of Living Natural Life—According to Rousseau, the purpose of education should be to build a child capable of living natural life. He believes that everything is good as it comes from the hands of author of nature, men meddle with it and it degenerates. That's why he was in favor independent development of children according to their nature by keeping children far from polluted society. And according to him this should be the purpose of education.

5. Preparation of Complete Life—Herbert Spencer has some comprehensive views. He gives importance to the social & political action of human in

addition of his desire of living life. According to him purpose of education should be self-defense of human, earning livelihood, to protect their children, to participate properly in social and political actions and to make good use of his spare time. This is what he say preparation of complete life.

6. Development of Ethnic Features—George Bernard Shaw also believes in Ethnic features and he want to bring human to the path of development by introducing him with his ethnic features. According to him protection of ethnic features and its transfer should be the purpose of education.

7. Personal Development of Human—Naturalists believe in original powers, habits, interests, trends and aptitude of human and because no two human can be same in these regards, so they stress in personal development of human and see it as main purpose of education.

Curriculum of Education

Naturalists prepared curriculum according to the purpose. Naturalists believe physical life is truth and stressed most on protection and development of physical life. That's why more importance is given on body science, fitness science and physical science. Least importance is given to literature, art and music.

No importance is given to theology & ethics.

Rousseau has presented curriculum for different level of children in his book Emil. He has presented four different curriculums for four stages of development of human psychology i.e. **Infant** (birth–5 year), **Childhood** (5–12 years), **Juvenile** (12–15 yrs.), **Youths** (15–35 yrs.). Curriculum of infant is consist of games only, curriculum of children contain language teaching, observing nature, mathematics and geography in addition to games, the curriculum for juvenile music, handcrafts and entrepreneurship is given space in addition to the curriculum of children and in curriculum of youths importance is given to

the real life and civics. At this level they are allowed to study subjects helpful to earn money.

Overall physical actions and experiences are given importance at every level and theoretical studies are opposed. They give special importance to the playing games, swimming, and horse riding and handicraft. Women are considered as companion and servant of men so they want to train her for household work only.

According to **Herbert Spencer** the purpose of education is to prepare human to live his life. According to him only person who can complete these five things in life (i) self-defense (ii) earning livelihood (iii) breeding and protection of children (iv) participate properly in social and political actions and (v) make good use of his spare time; can live his complete life. To complete these different actions properly, Spencer has given importance to different subjects in curriculum of study. His curriculum contain study of health science for self-defense; language, mathematics, geography and material science for earning livelihood; body science, children psychology and home science for breeding and protection of children; history, social science and economics for participating in social and political actions; and literature, music, poetry, and art for making good use of spare time. According to Spencer, different subjects in curriculum should have same importance as these subjects have in related businesses in real life. In his view literature, art and music does not protect our life, it only provide pleasure. So gaining that is only sensible when we are able to keep our physical life safe. In this way he has given main importance to health science and physical science while least importance is given to literature, music and art.

Hexley favored to give same importance to science and art subjects. According to him ignoring art subjects because of physical science subjects is same bad as ignoring physical science subjects for study of art subjects.

Education Methods

There are two main phase of naturalism. According to first phase Naturalism is a philosophical ideology which oppose existence of spiritual power and rendered power of nature. Purposes of studies were defined due to this face of naturalism. The other phase of naturalism is psychological, belief in original power of human and study human nature. This approach of naturalists is very important in the field of education. This phase has given many proper methods of education. The base of these new helpful methods matches to the thoughts of Rousseau and Herbert Spencer.

First slogan of **Rousseau was** "Return Back to the Nature". By describing four stages of development i.e. infant, child, juvenile and youngster, Rousseau described nature of children at different stages and also made selection of different actions & educational subjects for different stages, but he was against book education.

According to Rousseau children should learn from self-experience. In his own words "don't teach theoretical lesson to your students, they should learn by experience. Let him learn whenever he gets chance". In this way learning by doing themselves and by self-experience was second slogan of Rousseau.

Rousseau believes that sense organs are door of knowledge. According to him sense organs should be developed at early age. Education through sense organs, this was third slogan of Rousseau.

Rousseau was against of controlling children in any form, he favor to leave children completely independent for their natural development. This was fourth slogan of Rousseau. Before Rousseau, children were considered as small adult. Rousseau protest it and told that the interest, trends, ability and requirements are different from interest, trends, ability and requirements of adults, so the education given to them should be according to their interest, trends, ability and requirements. This was his fifth slogan.

According to Rousseau, the education which is given to children in the form or orders or direct through books & by which they are forced to do work of

adults is termed as **Positive Education**. According to him such knowledge is not permanent. On the other hand the knowledge or action which children learn by their experience is permanent. This is termed as **Negative Knowledge**. According to Rousseau Negative knowledge is better knowledge.

Herbert Spencer had studied in detail that what should be the sequence of teaching by the teacher. According to him teacher should teach in a sequence like (i) Easy to complicated (ii) known to unknown (iii) Tangible to abstract (iv) Uncertain to certain (v) Direct to Indirect, and (vi) Tangent to Sequent. Spencer stressed in self-learning. According to him education method should be interesting & entertaining.

Naturalism gave birth to some psychological methods of education. Research method and Dalton method is based on these principals. Direct method of language teaching and observation method of geography is also given by naturalism ideology. Education through sports was also promoted by naturalists. In all these subjects attention is given to the personal interests, trends and ability of children.

Discipline

Naturalist does not believe in spiritual form of soul, they believe it as materialistic active matter. According to them to get ruled by natural self is real discipline. To achieve this discipline no outer interference is allowed. They don't believe in punishment system and neither believes to put impression by teachers. Their logic is that punishments suppresses natural original nature of children and stop the development of personality in a proper way. Putting impression by teacher is also wrong in their views. Their logic is that due to impression children will adopt all good and bad, all qualities of teacher.

According to Rousseau, nature itself is a teacher, which also teach lesson of discipline to human. When a human does wrong, nature punishes him itself. According to **Rousseau** discipline should be established on the basis of the

natural consequences of the mistakes made by children. Discipline related thoughts of Rousseau can be explained as two principles i.e. **Principle of Freedom** and **Principle of Natural** consequences. According to first principle, no outer bond should be imposed on children. According to second principle, children should not be punished for their mistakes, nature will punish them itself, they will get pleasure in good doings and will get sorrow if they do wrong doings, and due to this they will choose good doing on the basis of pleasure and sorrow and will keep themselves disciplined.

Herbert Spence also believes in natural punishment system. According to him, human will always **keep** on doing the things which give him pleasure and will stop doing things which cause him sorrow.

This theory of Spencer is known as Hedonistic Theory. His logic was that the nature cause pleasure and sorrow to human according to his doing, on the basis of which human choose good doing and leave the bad and this lead to a disciplined human. He was against punishing children by teacher or parents. He cleared that punishment make children ruthless. He believes that natural rules and love should be the basis of discipline.

Hexley opposed the thoughts of **Spencer** and Rousseau and said that one should not imagine proper discipline from nature. He said the punishment system of nature is very cruel and logic less. Punishment of nature is same to the one who made mistake knowingly and to one who made mistake unknowingly.

In nature inability and crime has same punishment. While hailing, if you are going out for bad purpose or if you are going for good purpose, in both case nature will hurt on your head. So, this discipline related ideology should not be accepted by anyone. According to Hexley, children should be given independence to develop naturally but they should also be given some duties, only then their behavior will balance.

Teacher

Rousseau doesn't give any importance to the teacher in the field of education. He said that teacher is a part of corrupt society and it is hopeless to expect welfare of children by them. He was in favor of natural development in children in midst of nature. In this way he believes nature as real teacher. But no one can be agreed with such view. Bio science Naturalists give importance to the nature of children.

According to them every children have some original qualities and development of children is based on these original qualities only. In this regards each child is so different the teacher cannot make every child similar. So, this is important for teacher to prepare an environment to develop each child according to his interest, trends, ability and needs. They will learn only by their own experiences and by doing themselves. In this way Naturalists see teacher as a person who prepare proper environment for the development of children instead of a person who give knowledge to the children. Naturalist teachers hope to be helpful in natural development of children.

Student

Naturalists see child as the center point of education. According to them child doesn't born to get education but education is created for his development. And not all the children are same. And they are not small adults to give them knowledge as adults since small age. Naturalists take complete care of children's' nature i.e. original nature, interest, trend, ability and needs. And they teach a child only what he is capable of and where he shows his interest.

Schools

Rousseau didn't see any importance of schools. According to him nature itself is a school as well as a teacher. But naturalist who give importance to the nature of human see the need of schools. According to them, despite of any social environment, schools should provide such an environment which

motivates children to learn all good qualities of human. According to this schools should be located in such a place where children can get independent environment for natural development. But naturalist oppose the time table of schools. They believe that nature itself decide the time of doing things. Here nature have two different meanings, first refer to the natural environment i.e. nature which inspire us to sleep in night and work during day time, and other refer to nature of child. We know that small children don't care about rain, sun, shade etc. and generally want to play always. While elder children like to play during a particular time only. So naturalist wants nature and nature of children to decide, what and when they want to do something in school. They don't give any place to outer control in schools, self-rule is there slogan. They want that arrangements in schools should be controlled by children only.

Two more views of naturalists are important to mention. First that they believe sex as a natural gift, so they are in favor of co-education, secondly they are against examinations and they want to end examination to end strictness of schools.

Other Sides of Education

Naturalist also explained other side of education. They are in favor of public education. Their clarification is that everyone is capable of general education, but they are in favor of selection of student of special abilities for the studies of specific subjects. They have different views regarding women education.

Rousseau wants to keep women within boundaries of house, while Herbert Spencer was in favor to provide all kind of education to women. Naturalists don't have same views regarding professional education, but Herbert Spencer thinks it is necessary to teach human works related to earn livelihood.

All naturalists have same views regarding religious education. They all oppose it. They only agree to the moral education in which education of love, sympathy and cooperation should be given and human is taught to live like a human.

Evaluation of the Contribution of Naturalism to Education

An object, action or idea is evaluated on the basis of any pre-determined criteria. Education is the process of the creation of man, is a process of growth in his knowledge and skill and is the process of providing appropriate direction to his conduct and behavior. Nature of change and development depends on the contemporary circumstances, future prospects and aspirations. Therefore evaluation of educational contemplation and arrangement should be based on the contemporary circumstances, future prospects and aspirations. We have followed the same and naturalistic education is evaluated as per contemporary circumstances, future prospects and aspirations.

According to Philosophy naturalism considers the physical universe as an only truth. It does not consider the spirituality (divine spirits, deeds and desires, heaven or hell etc.). It considers the fundamental nature and physical world is described on basis of its physical, chemical and biological elements. Men are considered a substance, machine and superior animal, and do not believe in the ultimate purpose of life. But we have the sensation of spiritual forces and have seen the creation of micro to macro so we cannot agree to the opinion of naturalistic. Yes, we do agree the facts given by the naturalistic based on the study of human anatomy and physiological variation. Except objectives of education other aspects of the education are related to man's physical and mental structure, therefore impact of naturalism on education is natural.

Conception of Education

According to Naturalism the real education is that trained a person to grow according to their nature and live accordingly.

As far as nature of education is concerned, this is true of naturalism that a child is born with some basic power, tendency, interest and talent and education is a mean of their development, elevation and re-direction. But education is not limited to this. Education not only makes a better substance, machine and superior animal but it makes a man a better man.

Objectives of Education

After nature of education it comes to the objectives of education. Due to the absence of proper attitude towards the world and human life, naturalism also failed to make sure the objectives of education.

According to naturalism, objective of education is elevation and redirection of man's basic powers to make them capable to adapt their surroundings and this way help them to lead a happy life.

Our vision is that if it is the only purpose of education, man would not have so much development. The preparation of complete life by Herbert Spenser is also incomplete. It does not include the social, cultural, moral, character and spiritual development. We think that education should also include the social, cultural, moral, character and spiritual development. Today it is a responsibility of every country to arrange the education. So the aim of education should also the education of state politics and citizenship accordingly. Herewith education should also aid in shaping future and achieve the national target.

Curriculum Education

Most of the naturalistic insist to sports and physical exercise for physical development and education of science for material gratification. They usually neglect the education of language, literature and art. Spenser has considered it but he has also emphasized mainly on Biological and Physical

sciences and language, literature and art are secondary. Hakshle seeks to give equal space to both science and literature, but his impact is not as of other theorist.

It is obvious the naturalistic initiated the promotion of science and neglect the religious and guidelines education. So the curriculum of studies had been left incomplete. But in any case the idea of naturalistic about curriculum is valid that it should be according to the interest, trends and capability. Useful topic should be first and children activity must be considered. This imprint of naturalistic appears in today's education.

Teaching Methods

Naturalistic brought revolutionary changes in teaching methods. They firmly opposed the book system and memorization and supported the concept of do it yourself and learn from experiences for children. These senses are the gateway to knowledge, education promoted by so she senses. How teaching, teaching in this regard, he several sources - from simple to complex, from the known to the unknown, from tangible to intangible, of course the side of the building etc. is uncertain. Based on these principles and formulas naturalists instructional born of many psychological learning systems, including exploration system, are the main **Dalton** system and inspection system.

Today everyone from any ideology agree with the education system of naturalistic. If strictly speaking education techniques in field of education were also initiated by naturalistic. So all we attained from educational techniques should be credited to naturalistic.

Discipline

Naturalists advocate for independence instead of discipline in education. They give children freedom to perform according to their nature and accept it as true discipline.

The idea of discipline of naturalistic is merely an idea. It is only a mere imagination to develop a discipline in children by providing them complete freedom. In this regard principles advocated by Ruso 'punishment by nature' and 'Theory of pleasure and sorrow' by Spenser are not also admissible. As per our point of view it is necessary to have some social control on man to make him discipline.

The Teacher

Fierly naturalist understand neither the need of teachers nor the social environment. We will take it as their peeve. A process of education cannot be imagined in absence of society. Teacher is equally important as he provides proper direction to this process. We agree with the naturalistic who accept teacher as a guide.

Disciple or Student

Naturalistic consider student as center of education. They clarify it that education is arranged for a child, child is not born for education.

This concept of naturalist has affected the education of today's world. Today curriculum is set according to the interest, tendency and capability of children and they are given an opportunity to develop as per their nature.

School

In modern times the concept of student's contribution in school management was also initiated by naturalistic. They did not only respect children's feelings but also talked to discontinue the time table in school. They also advocate ending the examinations to relieve children from fear of exam.

Naturalistic were the first to approve the requirement of co-education to meet the physiological needs.

No matter that how weird are the above ideas of naturalistic, they imprints in today's education sector. For example, there are numbers of school in

America where there is no time table, no exams are conducted and boys and girls study in same school. There students are promoted to higher class by evaluating their performance during the session. It has added to irregularity or chaos. We cannot support it.

Other Aspects of Education

Naturalism has two major contributions. First they drew our attention towards public attention and second they advocated for the arrangement of woman education. Today all countries in world agree with both the concepts and public and woman education is propagated in all the countries. The biggest contribution of Naturalism is that it has removed us from the world of superstitions and narrow-mindedness and introduced to realistic physical world. As per our point of view the biggest mistake of naturalism is that they opposed the religious and moral education. In absence of these, evils like envy, malice, corruption and exploitation have increased. Now if we can coordinate between Materialistic and spirituality definitely we will be happy and prosperous.

Summary

In brief we can say that as a philosophical ideology Naturalism failed to discover the ultimate aim. It came like a thunder by revealing religious superstitions but also vanished like a thunder by neglecting the existence of Divinity or God. But its impact is even today's education. As far it is concerned about the objectives and curriculum of education, naturalism is failed but the education theories and provenance propounded by them still exist. Now children are not taught theory only but are given an opportunity to do it by themselves and to learn by their experiences. Before Naturalism, education was teacher oriented. But today in education is provided according to the interest, tendency and need of children. Naturalism has also contributed in development of public education, woman education and professional education. But it remains limited to only natural development of man. They did not think of his social, cultural and social development. We strictly believe that education must develop all three natural, social and spiritual aspects of man.

UNIT 6: PRAGMATISM AND EDUCATION

Definition of Pragmatism

Pragmatism is a philosophy which postulates that knowledge should be used to act on things. An idea is indeed true if it has a practical efficiency.

There are many facets of pragmatism and universe and mankind is explained in different ways in these, but basically there is big similarity in these. On the basis of that equality, experts have tried to define it.

Pragmatism is essentially a humanistic philosophy maintaining that man creates his own values in course of activity that reality is still in making and awaits its part of completion. —Ross

Pragmatism is philosophy, which believes that this universe is result of different elements and actions and believes that this physical world is only truth and there is no spiritual world. They don't discuss about the subject of god and accept soul as object generated, active element and demonstrate that the goal of human life is live happily, which can be achieved by living social life or following social ideals and values.

Pragmatism is the Theory that the intelligence function is not to know to find, but to know to act. William James defended an idea is true only when it has been proven, but can he argue that an idea is only true because it is already true. We can also understand that an idea is true only if it is useful, which may mean that any idea (theory) is born of a practice, that is to say that abstract representations of systems are born concrete conditions, which have their own development and determine the scope of their validity. This thesis is found both in the case of history through dialectical materialism, in the case of the psychology of knowledge (Piaget) and psychoanalysis, where the taste for truth expresses an interest to another order (mechanism of sublimation, for example).

Explanations and Pragmatic Philosophers

Pragmatism (from Greek pragmatic business) has an ordinary meaning ('stick to reality') and a philosophical meaning ('to bind the meaning, cognition and action'). Pragmatism is a philosophical school founded in the 19th century by philosophers and scientists who opposed the modern metaphysics (Hegel) and the dichotomy of theory / practice (Aristotle, Kant). The 'founding fathers' are Peirce, James, Dewey, Mead (1850-1950) and 'new pragmatists' are Rorty, Putnam, Quine, Goodman (1950-2000). The philosophy of pragmatism born in America has been criticized by some philosophers of Europe, such as Russell and Popper, who accused him of being a 'philosophy for engineers' because of its emphasis on practice. However, pragmatism is more a philosophy than a set of unique philosophies, as evidenced by the variety of options that are his own about the relationship between truth and meaning, cognition and action, science, morality and art. Pragmatism is also, thanks to Dewey, a significant contribution to the philosophy of technology.

Pragmatism is primarily a method of philosophy designed to 'make our ideas clear' (Peirce) and to avoid confusion by referring our ideas to their practical effects. The basic rule stated by Peirce's pragmatism is: 'Look what the practical effects that you think can be produced by the object of your design: the design of all these effects is the whole of your conception of the object'. Similarly, for James, if there is no practical difference on the effects of two different concepts (e.g., water and H₂O), then they refer to the same thing. Still, representatives of pragmatism have developed a variety of designs, including the crucial concept of truth. For Peirce, truth is a belief state based on a perfect and complete information associated with the completion of an investigation conducted by a community of researchers, for James, truth is not a property of objects but of ideas and indicates the completion of a verification process on the basis of a criterion of satisfaction or utility to an individual or community, and finally, to Dewey, the truth is a 'assertibility guarantee' that depends on an ability to build an adequate justification about an assertion (or affirmation).

One of the destroyers of pragmatism in Europe, Russell, considered the instrumental conception of truth (truth as an instrument of prediction, rather than a copy of reality) is both logically inconsistent and politically dangerous. In this, he says pragmatism is a 'philosophy for engineers', waiting theories that they conform to the wishes of men of action, or men of faith. As for Popper, he believed that pragmatism leads to confusion between science and technology, assimilating scientific theories to simple calculation rules, 'rules computational'.

Contemporary pragmatists such as Rorty responded by arguing that there is no way any rational method of research, or Discourse on Method (Descartes) or Logic of Scientific Discovery (Popper). The true and the good cannot be discovered by any "method" scientific or philosophical, but only through the discussion in a human community whose outcome is contingent. However, for Putnam, another neo-pragmatist, if we can reach the truth, at least we can demand that our assertions that they have a rational acceptability involve a set of justifications.

Dewey's Pragmatism

In fact, unlike the other pragmatists, Peirce the logician and the psychologist James, Dewey has covered most areas of philosophy, from logic to politics. Dewey's logic is actually a 'theory of inquiry', the survey is ability common to all living things, man as animal. Living things have continued to experience a situation forming a unified whole, but in case of breakage, they undertake to restore the unity and balance the situation through an investigation. In this way, a situation initially determined, but which is disrupted by a failure to become permanent, is transformed into a new position determined by a survey.

The ethics of Dewey rejects the conventional opposition between ethics (based on the rule and duty) and teleology (oriented towards an end and happiness). In addition, he said, a trial practice is reflective, not just an

impulse or a habit again, a value-judgment is constitutive (unification of an activity), relational (relationship between means and consequences) and exploratory (use of Action for the assessment of the consequences of value). For Dewey, the model of reasoning for a fixed and limited survey means is not adequate, because the ends are also the causes of consequences that require evaluation of their value.

Finally, the policy of Dewey opposed the doctrine of liberalism based on the notion of negative liberty (the absence of constraints) and supports the positive freedom (the power of being an individual self). The realization of individual freedom in an industrial society requires in his participation, consultation and deliberation of the people and a smart political control of political institutions. Democracy for Dewey is a political system whose purpose is to protect the interests of the people in respect of a ruling class made up of experts. The method of democracy is the social survey designed to explore the issues in debate and resolve disputes.

Dewey is one of the founding fathers of pragmatism to have made a significant contribution to the philosophy of technology. He developed a particular philosophical history of technology, identifying three types of objectification. In the case of Aborigines, for example, there is no scientific interaction with their environment, so that the objectification is minimal. In the case of Greek thinkers, Plato and Aristotle, the purpose of the experiment are abstract, and are reduced to objects of eternal knowledge, so that objectification is impossible. However, in the modern age, instrumentation and moving from observation to experimentation makes the objectification not only possible, but maximum. Thus, the use of technical methods in science involves handling and reduction, suggesting that once reduced (e.g. reduced water H₂O), the properties of a thing can be manipulated to use more wide.

Dewey also defends a broad conception of technology, embracing both arts than science. He rejects the hierarchy of knowledge and certainty that

ranks first *theoria* (knowledge), followed by *praxis* (action) and finally the *poiesis* (production). Moreover, he refuses the divorce between theory and practice, which are only different phases of a survey intelligent: the theory is 'best act', the practice is 'the idea made'. Dewey describes science as a kind of productive technique involving trials and tests, including abstract mathematics. He rejects the opposition between 'fine art' and 'Arts and Crafts' which is actually the product of the distinction between ends and means. Technology is an activity twice as Dewey technical and social adjustment in the world, science-based and designed to meet human needs. However, Dewey was aware of the gap between two cultures, the impact of science on society through its technical developments. That's why he felt such a threat requires counterparties, which he called the name of 'moral technology'.

Later, the technology took a much wider meaning, becoming synonymous with the method of the investigation. Nevertheless, to Dewey, that entire men do does not necessarily mean an adjustment to their environment, so much so that all human activity is not technology.

Ultimately, philosophy, or rather, the philosophies of pragmatism, reflections of the American 'spirit', appear as a major trend and recognized in Western philosophy, as well as a significant contribution to contemporary philosophy of technology. Pragmatism has built America into a genuine philosophical tradition, in opposition to that of Europe long dominated by the categories and hierarchies inherited from Aristotle.

The major contribution of pragmatism is surely the transformation of relations between theory and practice, which was strongly, resented some representatives of European philosophy, which rated it 'philosophy for engineers'. The reason for this denial is too central position granted to engineering design (effects of the action), at the expense of a more conventional design epistemic (cognitive causes).

Pragmatism opened the way for a kind of techno-centrism based on the general criterion of utility, which seemed to contradict an aesthetic ideal of beauty and freedom dear to some European philosophers. In fact, pragmatism shows a different but common commitment to experimentalism and instrumentalism, but Dewey is the only one to have developed a genuine philosophy of technology.

Metaphysics of Pragmatism

Pragmatists think about the practical aspects of human life in place of thinking about the creation of this universe. About the universe the only thing they say is that it is made of many objects and actions.

They don't get into explaining objects and actions. They don't believe in any other universe other than this perceptible universe. They even don't believe in the existence of soul-god. According to them, soul is the second name of mind and mind is an active element created by matter. They don't search for any ultimate reality of the universe and they accept the truth what is evident.

According to **James**, this universe is not complete; it is progressing towards completeness due to efforts of humankind. **James** and **Shiller** believed that only those objects and actions are true, which are useful to mankind and completely satisfies the nature of mankind. As per their view any object and action cannot be forever useful to humans and hence nothing can be predetermined truth, truth is changeable.

This philosophy of theirs is called **Humanistic Pragmatism**. Some pragmatists believe that whatever comes true in parameters of experiments is truth. This philosophy of theirs is called **Experimental Pragmatism**. **Dewey** is believed to be proponent of this philosophy.

Some pragmatists believe that only experience gained knowledge is truth, explained in whatsoever language. Their explanation is that there is difference in language, but the results are similar, hence we should pay

attention to results and not on difference in language. This is called **Nominalist Pragmatism**.

A class of pragmatists believes that man is psychosomatic creature and believes that whatever fulfills the biological requirements. It is called **Biological Pragmatism**. Biological Pragmatist philosophers believe that the power of humans with which they make themselves suitable to environment or make environment suitable to them, if need arises is the most important. **Dewey** sees human as such a biological creature that by himself is such a resource, intended reason and equipment, capable of making him suitable to environment and making environment suitable to himself. Hence, this philosophy is also called **Resourcism, Casualism** or **Instrumentalism**.

Epistemology and Logic of Pragmatism

As per pragmatists reconstruction of experiences is knowledge. They believe that knowledge is not practicable but mean of making human life happy. As per them, participating in social activities itself result in attainment of knowledge. They believe that senses of work and knowledge are the basis of knowledge, mind and wisdom are controllers of knowledge and actions are the medium to attain knowledge.

Axiology and Ethics of Pragmatism

Pragmatists don't believe in predetermined truth, ideals and values and hence they don't make any definitive code of conduct. Their explanation is that human life always keeps on changing, hence no act can be fixed, and one should have that kind of strength so that he can adjust to the environment. They aspire to develop social skills in children. Meaning of Social skills for pragmatists is to adjust in society, to earn livelihood for self, to explore objects and actions for human use and to find solution to new problems.

Fundamental Principles of Pragmatism

Pragmatism does not think of objects and acts of this universe as much as on their utility for human life.

Although for saving its existence of independent philosophy, it has thought about its causing aspect, but believed that the basis of that thinking is human. If we want to make a sequence of principles of

Metaphysics, Epistemology and Logic, Axiology and Ethics of Pragmatism, then it can be done in the following manner—

1. This world is the result of many elements and acts—Pragmatism does not get into explanation of search of basic element of this universe. It believes that this world is made due to many types of actions between many elements. According to it, this action keeps on occurring and hence the universe is always in the state of building. Hence it is a many-elementals philosophy, which believes that action is the basis of building.

2. This physical world is only truth and there is no additional spiritual world—Pragmatists believe in the principals of utilization. For them, only those objects, acts and thoughts are true, which has practical utilization in human life. This physical world comes true in that criteria and spiritual world does not come true. Here we should understand that any objects, actions or thoughts are not of practical utility for human life for every time and situation. Hence pragmatists do not believe in any ultimate truth and value.

3. Soul is a substance created active element and god is mere imagination of humans—Pragmatism does not believe in any absolute power. It sees soul as such a fact which acts. Its explanation is that soul becomes active in social atmosphere and the direction of its action is favorable to environment.

About god, pragmatists think that it is mere imagination of humans whose facets keep on changing and hence it cannot be called complete truth.

4. Man is the best creature of the world—According to pragmatists, the first specialty of man is that it is psychosomatic creature that has the power to

think and act. Man has power to understand a problem, ways to solve it and work according to these. Socialization is his second best specialty. His third specialty is that he cannot accept anything as truth unless it passes in the criteria of experience; hence there are daily new discoveries. This specialty of man is the reason for his being the best creature of the world.

5. Growth of humans is a social process—In relation to growth of humankind, idealists believe soul as the basis and naturalists in nature, however the argument of pragmatists is that if a man is left away from the society in faraway forests, then there cannot be development of human qualities and capabilities. How can it be then accepted that the reason for his growth is his soul and nature

According to pragmatists, humans grow due to his participation in social activities of society.

6. Goal of human life is to live happy life—Pragmatists do not believe in any ultimate goal of human life. Their only expectation is that one can solve their problem by understanding these and adjust to the circumstances. They also expect that it should give such a kind of momentum to the world, which is still being built so that it results in such an environment, which can give pleasure to humankind.

7. Social growth is essential to live happily—Pragmatists believe that human is social animal. Their explanation is that humans cannot live alone and if left alone, he cannot live human life. But he can live in society only when it adjusts to it. Every society has its own language, own civility and own culture. Humankind has to essentially have qualities like love, sympathy, cooperation, compassion, tolerance etc. human can adjust to any society when he acquire all these qualities. This in other words is called socialization, self-acquiring of culture and social development. Until members of any society are not sensitive to every human and do not contribute in their attainment of

happiness, they cannot be called developed from social perspective. Hence it is obvious that human life can be happy only if there is social development.

8. Social skills are essential for social growth—Pragmatist do not believe in only words but in practical applications. Any society does not grow merely on the basis of social feelings, its members should also have power to take action. He should solve his problems practically by this power to act. He should have industry, production and trade to fulfill physical requirements like bread and butter, clothing, and housing and to develop this area he should find new facts in the field of science and accept those facts which are useful. Pragmatists call this as social skill. Another aspect of social skills is social behavior, where love, sympathy and cooperation are expected. For this, human has to sacrifice personal benefits for social benefits. Until there is development of this power in humans, he cannot be completely happy.

9. State is a social organisation—According to pragmatists, state is not any godly institution, but a social institute created by humans for humans and it should take care of interest of humans and society both. This thought of pragmatists has given big emphasis on democratic principles of rule.

Pragmatism and Education

Pragmatists do not believe any fixed truth. The reason for this is that they do not fix anything about the goal of education of humans, syllabus, method of teaching etc.; they give principles of its construction.

Brief description of that is given below:

Presence of Education

According to pragmatists, education is the process of human development, which takes place in social environment. Preservation of social culture, transfer and growth is done by it so that he adjusts to natural and social environment and makes changes in it through his experiences. According to Dewey— Education is the development of all those capacities in the

individual which will enable him to control his environment and fulfill his possibilities.

Goal of Education

Pragmatists do not believe in predetermined ideals and values. Their explanation is that natural and social environment for humans always keep on changing and in this changed environment, humans daily comes across new experiences and builds new ideals and values and hence goal of education cannot be defined. In this context Dewey's words are worth mentioning in his words 'Education by itself does not have any goal, goals are for humans and there is big difference in the goals of humans, and as humans develop their goals keep on changing.'

According to pragmatists, if there can be any definite goal of education, it should be to develop such powers in children so that they can understand their environment and make their ideals based on the experiences gained by that. Dewey has emphasized on development of social skills and his pupil Kilpatrick on the education on democracy. Hence pragmatists do not build goals based on ideals but present building of different abilities in children as goal of education. As per their thinking, education should develop following abilities in children—

1. Development of ability to understand of social environment, ability to assimilate experiences and ability to define ideals—Human is social creature who takes birth in society, lives and society and dies in society. His social environment always keeps on changing. By education we should develop such capabilities in children so that they can understand their environment and adjust to that. Pragmatist's expectation from humans is that he will not accept pre-defined ideals and values, but he will define ideals and values base on self-experiences. For this children have to be educated on understanding problems, their solutions, actions, experimentation, decision

making and hence defining ideal and values. According to pragmatists, this should be the first task of education.

2 Development of dynamism—With education pragmatists like children to develop the power to understand changing circumstances, to changes themselves as per that, to feel their requirements and attain them by changing environment. They expect humans to be dynamic in finding new truths based on new experiences. By this only human can keep on progressing.

3. Development of social skills—According to John Dewey, first goal of education should be to develop social skills. He has given a place for social interactions, love, sympathy and living with cooperation and ability to earn in social skills.

4. Education on demographic life—Pragmatists want to see complete happiness of humans. This feeling of theirs has promoted social habit and democratic form of rule. Some pragmatists believe that development of democracy is the ultimate goal of education. According to Kilpatrick, Dewey's pupil, our schools should be live examples of democracy, where children can take part in democratic activities and get education of democratic life. There is difference of perception in the ideas of Dewey and Kilpatrick In the social context, what is called as social skills by Dewey, in political context same is the education for democratic life.

Syllabus of Education

There is no question of defining syllabus in the absence of definite goals. Thinking of pragmatists is that experiences and necessities of humans keep on changing and hence syllabus should also keep on changing .At what point of time syllabus should be fixed, ideas of pragmatists are very much valuable in that regard. Their ideas have now become the principles of curriculum .These principle are—

1. **Principle of Usefulness**—According to Dewey, children should be given the lessons of those subjects and activities which has utility in their life. Different children have different needs so that skill in any subject or activity cannot be useful for every child. It may be useful for one child to gain skill in farming, other may require in another work. Home science is very much useful for girls but it is not that usable for boys. It need not said that there should be diversity in curriculum .Children should have the freedom to opt the subjects and activities according to their needs. In this regard there should be inclusion of different productive work and industrial education.

2. **Principle of Interest**—Second principle of making curriculum is to take care of interests of children.

According to Dewey, nature of boys is dynamic and they should be educated on their natural habits and interests. Dewey has explained about four natural interests of boys – interests to talk, interest to investigate and experiment, interest to build and interest to give artistic expression. According to Dewey, these true interests are natural resources and growth of boys is only on the basis of these. In view of this, curriculum should give special emphasis on study, working with hands and natural sciences.

3. **Principle of Action**—Pragmatists give much importance to action. They say that curriculum should be related to following three - actual activities of children, experiences gained by these activities, and future enterprises. Dewey believed that activity is the basis of curriculum. As per his view, curriculum should include social activities in addition to study subjects so that there is social development of children. According to Dewey, in the curriculum, only those subjects and activities should be kept, which have relation to actual life of children. He says that school is smaller version of society, anything that happens in these schools that should be related to social life else education will be lifeless and useless. According to Dewey curriculum should include sports related to children, social activities, and festivals, historic and social activities in addition to different subjects.

4. Principle of Experience—Pragmatists give much importance to experiences also **John Dewey** believed that social experiences are basis for curriculum. Education experiences of boys are constructive. Economic, political, industrial, physical and social conditions of society come under educational experiences. Children gain new experiences by educational experiences and develop pre stored experiences. Hence, children should get full opportunity to gain self-experiences.

5. Principle of Unity—Pragmatists believe that knowledge is a unit. According to them it is important to present any subjects which are to be taught and any activities to be done by children at any level, as a unit and should be interrelated. Pragmatists give the most importance to action and hence they emphasis on development by making action as a basis of teaching of knowledge and activities of all subjects. Hence while making curriculum, subjects and activities should be chosen in such a way that there is unity and they can develop from the actual activities of life.

Teaching Methods

John Dewey, the pragmatist has accepted two parts of education—one psychological and second social.

Psychological part means the born power, interest, inclination and ability of the learner. Development of human is on the basis of these born powers. Hence pragmatists take care of born power, interest, inclination and ability of the child in framing of the curriculum.

Pragmatists give emphasis on realty. They made us realize the truth that children take part in those activities only, which results in achieving the goals at that instant. Hence whatever is to be taught to them should be related to their life at that point of time.

Pragmatists give more emphasis on action. They say that children are active since birth, they always act and these activities result in thoughts. Hence

children should be made learn by doing by themselves and learning by their experience. According to **John Dewey**, anything should not be taught straight but by activity.

Pragmatists believe that knowledge is a unit. According to them, teaching methods should be such as to develop all knowledge as a unit. In their view teaching all subjects by relating to each other is the best method. They consider it appropriate to make any activity as the basis.

Pragmatists have also thrown light on the social part of education. They have clarified that education is social process which take place in social environment. They have also told that the development of a child is dependent on social environment. Hence they emphasize on learning of children by natural method in schools by participating in building of high social environment and participation of social activities. This is their forth principle on education.

Many teaching methods have been made of these principles of education. **Dewey** has developed

Experimental Method

Experimental method which today is called Problem Solving method is a scientific method. There are five steps of this method- realization of problem, analysis of problem, buildup of assumptions, examination of assumptions and rating. His pupil **Kilpatrick** has made **Project Method**. This method is also five step method. These five steps are:

1. selection of project
2. fixing of goal
3. making of plan
4. execution of plan
5. evaluation

In project method some work related to the life of children is chosen and to complete the task children gain education on knowledge of many subjects and social activities. In these, complete attention is given to children's interest, inclination, ability and necessities. Now-days other teaching methods are also being built on these principles. Now children are given opportunity on solving the problems by considering actual circumstances. Knowledge is no longer imposed on children, but they are given opportunity to doing by self and learning by experiences. Knowledge thus gained is permanent.

Presence of Education

As per pragmatists, education is the development process of humankind, which takes place in social environment. Realism and naturalism had given psychological basis to education; pragmatism has given a third base, which we call social base. As per them, education is a social, dynamic and developmental process. This though of pragmatism has given birth to progressive education.

Goals of Education

As regards to the goals of education, pragmatists are not in favor of fixing these. Their explanation is that the world and human are changeable and hence there cannot be any definite goals of education, if there has to be any goal of education, then it should be to do social development of human to make him able to adjust to changing society and control and change social environment to fulfill his needs.

But till the time man does not know about the extent to which he has to condition in social environment and what requirements are to be fulfilled, he cannot follow the proper path. Pragmatism does not answer these questions; hence its goal of definitive education is incomplete. Dewey has emphasized on development of social skills and Kilpatrick has emphasized on development of democratic process. In our view education should lead to all round development of humans.

Syllabus of Education

In the absence of definite and clear goals, pragmatists could not build definite syllabus, but, yes, they have made some principles about curriculum development.

The principles, which pragmatists made on building of curriculum, are acceptable to almost all educationists. Today, curriculum is based on children's interest, inclination and abilities, their experiences and actual activities of life and in that all those subjects and activities are included, which have practical utility. It is also kept in mind so that all subjects and activities can be unified. Due to this thinking of pragmatist only, activity based and unified curriculum is being built. But excess of activity related subjects in the name of utility, interest, activity and unification and neglect of knowledge based subjects to decline in standard of education; we have been unsuccessful in making human a human. Excess of anything is bad, we should work with discretion.

Discipline

Pragmatists neither accept provision of punishment nor want to keep them under the influence of teachers and do not give them full freedom. They give emphasis that children should be given more and more opportunities to participate in group activities in higher social environment. By participating in these activities, children will develop habits of following social rules, taking care of other's interest and doing work in organized manner and slowly they will start thinking that as their duty and hence in this way a feeling of discipline will be developed in them. This is true discipline. Presently discipline in the field of education is meant by self-discipline in all countries.

Teacher and Students

In the process of education, realists give main importance to idealist teacher and realists give to students but pragmatist give equal place to both of them. They respect to individual in a child and give all opportunity for their individual development. They have demanded independence of children and placed him from a passive listener to active listener in a class. Now he learns by doing himself. The duty of a teacher is to identify interest, inclination and ability of a child and prepare social circumstances as per that, inspire children for work, inspect their activities and held them in taking decisions. Now teacher is not dictator but friend, guide and colleague.

School

Pragmatists want to see schools as true social representatives of man and society for achieving their interests. They have this idea has changed the school community centres. Now no artificial institutions considered but not school kids accepted as organic lab where children participate in real actions, action and education of real life.

The Other Side of Education

Teleology up to solve other problems of education is helpful. This is humanitarian philosophy, supporter of human rights. They have declared that education is the birthright of a man. This has promoted people's education, compulsory general education, education for the aged. Pragmatists seek to see all as prosperous and happy. For this they have emphasized on vocational education. Today all countries of the world give special emphasis on vocational education. But this does not accept spiritual side of the religion; accept that as social morality, as a result of which meaning of religious education in education has changed. In the absence of fear of god, man is moved and fallen from humanity to being an animal.

Whatsoever, educational awakening in the world is the gift of pragmatists. Today effect of pragmatists is seen on the education all over the world.

Summary

It can be summarized that pragmatism is incomplete philosophy as philosophical thought. It is focuses on social aspects of humans and does not consider spiritual aspect. He thinks that there cannot be any eternal ideals and values for humans; result of meditation of humans for ages is nothing but a challenge.

Its thinking is that human should accept everything after subjecting to his criteria; it is despair in the name of awakening there would not have been this much development if human has not utilized the experience of their ancestors. As an education philosophy his has proved to be useful. Whatever it has told about defining curriculum as per contemporary circumstances is today acceptable to all. The principles developed for building the curriculum, these are acceptable to all today. Giving importance of social activities in teaching techniques is accepted by all. We are all grateful to pragmatists for their contribution in people's education, compulsory general education, education for the aged, but by not giving a place for culture and spiritual aspects, they themselves have lost their position. Today we require a philosophy for education, which gives equal importance to development of natural, social and spiritual all three aspects of humans.

Unit 7: Humanism and Education

Introduction

The present humanism was started in 18th century in its true form. In this century a revolutionary thought was raised against religious system, political

system and capitalism. During first half of 18th century Voltaire of England raised voice against the intellectual repression. He has given the slogan of knowledge against ignorance. His philosophy is termed as Rationalism.

Meaning and Definition of Humanism

Humanism is the attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being: Encyclopedia Britannica

Maslow has presented humanism in this way:

Humanism is a word which is used by writers in many different senses. One of these implies that man makes up the entire framework of human thought, that there is no God, no super human reality to which he can be related or can relate himself.

According to us, based on the similar conceptions amongst Humanism Metaphysics, Epistemology and Logic and Axiology and Ethics, humanism should be divided into the following form:

Humanism is that thought flow of western philosophy which believes that this world is a creation of nature and also believes that this physiographical world is the truth, except this there is no spiritual world. This does not think about the concepts like spirit and super being, heaven and hell, and believes that the only motive of human life is to live with comfort and tranquility, which can be achieved by thinking and working for the benefit of everyone else.

The center of any kind of human contemplation is itself human. In philosophical contemplation they not only consider present but also past and future of human and a code of ethics is created accordingly. In social contemplation they think about its social life and rules and regulations were to make decided to make better social life. In Political contemplation, ruling systems were taken in account and appropriate governance arrangements are discovered. In economic contemplation different economic systems

were taken into account and by discovering the methods of economic development of human, trials are made to raise their quality of life.

In psychological contemplation basic foundation and factors of human behavior were considered and pace is given to its development. In scientific contemplation importance of matters is discovered for human and with the use of matters they try to make human life better. In this way, center of all kind of human contemplation is human and all contemplation are prone to discovery of means of development and resources for human, in this way all kind of contemplations are basically humanist in basic nature. But today if we talk about humanist contemplation we mean to a special philosophical contemplation of modern age which believe whole universe as a family and lead to the discovery of path for peace and happiness of human only.

History tells that till end of 13th century Europe was dominated by religion (Church), people there were living life in religious bond. In 14th century scientific discoveries were started there. On one hand due to this many religious superstitions were came to an end and on other hand process of industrialization also started and people give up thinking of comfort and happiness in heaven and started attracting towards materialistic comfort in this life only. It led to some benefits on one hand while have some disadvantages on other hand. Human thought to be a machine and even by acquiring of material prosperity his life become miserable. Some intellectual people started opposing this scientism and started trying for reestablishment of human dignity. Some scholars' believe this as the starting of humanism. But in reality the humanism was not developed as a philosophy in this period.

Modern humanism, in its correct form was started in 18th century. During this century a revolutionary contemplation was started against then religious system, ruling system, aristocracy and capitalism.

During first half of 18th century **Voltaire** of England raised voice against the intellectual repression. He has given the slogan of knowledge against

ignorance. His philosophy is termed as **Rationalism**. In the latter half of 18th Century, Rousseau challenged then existing despotic governance system, exploitation dominant religion and social system. To avoid such toilsome life he gave the slogan "Return to Nature".

His ideology is termed as Naturalism. However all these thinkers try to free humankind from any type of constraints and to improve their life but the methods they choose didn't prove much beneficial for human. At the same time some of thinkers choose the path of peace instead of struggle and revolutions.

Major question for the Humanists was—Pursuit the path for peace and happiness for human. Some of thinker among these respected the developing civilization of human but opposed the science. They used to believe in human cultures but they want to free cultures from insularity. Their ideology is known as Classical Humanism.

On the other hand, philosophers like Schiller and others accepted the importance of science but on the same time stressed on two points – first is that human should not be a slave of machine (science), and second that science should be used for constructive tasks and not for destructive acts. These thinkers were in favor of making science to be slave of making human instead of human to be slave of science.

On one hand they tried human to get rid from religious superstitions and conventions with the help of science, on the other hand they divert human for the correct use (constructive tasks) of science. Due to their stress on using science for the welfare of humankind their ideology is called Scientific Humanism.

Now the question arises to understand humanism. We know that in order to understand the actual nature of any philosophical thought flow, it is necessary to understand its Metaphysics, Epistemology and Logic, and its Axiology and Ethics. Therefore we will first of all try to understand these.

The principal focus of a person's any thought is the person himself.

Metaphysics of Humanism

Humanitarian thinkers have accepted the naturalist Metaphysics. They do not believe in some supernatural principle; instead believe that nature is the ultimate reality. They believe in the actual physiographical world created by nature. According to them, this physiographical world is variable.

They believe humans to be the topmost product of this natural evolution and the purpose of human life is the excellent development of humanity.

Epistemology and Logic of Humanism

Humanitarians believe that to understand the nature of all the materials of this materialistic world is true knowledge. According to them, nature of knowledge is rational, unless the knowledge, that is evident to the organs, has been proved by logic and reasoning, until then it cannot become true knowledge. Humanism never accepts any such statement to be true which has not been proven by logic and reasoning.

Axiology and Ethics of Humanism

Humanitarians believe humans to be the center of this universe and the complete mankind of this world to be as one. They want to see all the humans of this world independent, happy and progressive.

According to them, Good for all, is the biggest value of a man's life. Italian humanitarian philosopher Vergerio believes that human values are built through study of literature. Opposite to Vergerio, humanitarian philosopher J.H. Newman does not believe in any type of ethical values, he states that values should be rational. But most of the humanitarian philosophers believe truth, beauty, niceness, justice, social equality, love, sympathy and cooperation to be the values for the good of humans.

According to them each and every human should have love towards each other, they should cooperate with each other and should behave while keeping in mind each other's happiness and peacefulness.

Fundamental Principles of Humanism

If we attempt to bind the Humanism Metaphysics, Epistemology and Logic and Axiology and Ethics, into one form, it can be bound as following:

1. There is no regulatory power in this world—According to the humanitarians, universe has its own creative powers, by which it has been created, except which there is no other agent.

2. This physiographical world is true, except this there is no spiritual world—Humanist believes this physiographical world to be the truth and all its materials and actions also to be the truth. Their argument is that, man has to live in this materialistic world, only this is the truth for him. They believe this world to be variable and developing. Except this, they do not believe in any other form of world.

3. God has no existence—Humanist thinkers have thought of the present comfort of man. According to them, god does not help man in doing this work, in any way. By the way, according to them there is nothing called god, it has no existence.

4. Man is the utmost limit of progress of universe—According to the humanitarian thinkers, humans are not only a simple living being and also not only on the other hand is dependent on machines, it is a constructive organism and fitted with the limitless opportunities of progress.

5. Development of a human is dependent on the human himself—humanitarians do not believe in god and fate, they believe in the karma of a man. According to them, the physical and mental capabilities that a human possesses from the universe, only they form the foundation of his progress.

6. Motive of human life is to live with peace—With peace, humanitarians refer to the physiographical peace only, and physiographical contentment is the only peace.

7. In order to live peacefully, fulfilment of materialistic needs is necessary—Related to human's materialistic needs, humanitarians do not have the same opinion. Some emphasize only on the fulfillment of materialistic needs whereas some emphasize on the fulfillment of materialistic needs as well as the fulfillment of emotional needs of a human.

8. In order to fulfill any type of need, it is necessary to adhere to human values—Humanists have a clear idea that all the materialistic as well as emotional needs of all the humans of this world, can be fulfilled equally only if everyone adheres to the human values. According to them, Good of All is the most important human value. For this, they have emphasized the most on love and cooperation.

9. Nations main motive is to protect the rights of a person—Humanists oppose the exploitation of the people by the nation. According to them, a nation should protect the independence of a person and also should protect the welfare of everyone. This will only be possible when the nation protects the human rights of the people and inclines them towards humanly works. According to them, all this is only possible in a republic. Humanists support the idea of republic government.

Humanists believe humans to be the focus of this universe.

Humanism and Education

Humanists believe only in the up gradation of humans. According to them this will be only possible when everyone lives for each other. For this, it is important to believe that everything that is present in this world, it is for everyone. Classical humanists' emphasize more on the fulfillment of humans' emotional (social and cultural) requirements whereas Scientific Humanists emphasize

more on the fulfillment of materialistic requirements, and for all this, humanists believe education to be a necessity.

They have created the complete blueprint of education for humans. Here is a brief description of it.

Conviction for Education

Humanists do not believe school education to be the only type of education rather education is that which a person learns from his experiences with family, society and university, etc. at any place and time. It is clear that they accept education in its extensive form. According to them education is a creative process which makes the present as well as future of a man beautiful and progressive.

Objectives of Education

According to humanists, the main objective of education should to be making a better human, to make him creative as well as a progressive human and all this will be possible only when he is healthy from his body point of view, mentally developed and development of human values within him. They believe in the peace and prosperity of humans only and that is possible only when man is expert in production as well as distribution of materials. All these objectives, in today's language can be numerated in the following form:

1. Bodily and mental development—with bodily development, humanists refer to the health of a man and with mental development they refer to the development of reasoning power in them. Their reason is that, in case a man is not in his best possible health, he is unable to do any type of work and in the absence of reasoning power he cannot take the right decision in any field. And that is why through education both these sides of a man should be developed. With this they want man to realize through education the mental greatness of human beings.

Social and cultural development—Classical humanists believe in the continuous upbringing of a person and society, they are in the favor of upbringing of the culture of human society. They believe the complete human race to be as one and that is why rather than constricted social and cultural beliefs they emphasize on elaborated social and cultural beliefs. According to them with this type of social and cultural development only humans can be made prosperous.

3. Development of excellent human values—According to humanists, Good for all, is the biggest human value. Love, servitude, cooperation, etc. all are incorporated in this. In their view, in order to make humans happy, the first and foremost requirement is to develop human values in each and every person, and this should be done through education.

4. Development of production capability—According to humanists, there are two basic requirements of a man, first emotional and second materialistic. For the fulfillment of emotional needs social as well as cultural development is necessary, and also the development of excellent human values in them is necessary. And for the fulfillment of materialistic needs, it is necessary to make them excel in the production of different useful materials for man. Classical humanists oppose the dependency of humans on science but scientific humanists support the use of science for humanitarian purposes.

5. Development of creativity—Humanists believe humans to be creative and progressive by birth. In their view, through education these powers of humans should be awakened. They reason that creativity is the mother of progression. But this creativity should only be for the good of humans, not for its destruction.

Curriculum of Education

Humanists talk about making of a better human. In their view better person is one who believes in welfare of everyone and behaves accordingly. On this

basis they have decided the purpose of education and for the achievement of these purposes they had define the curriculum of education.

According to them following subjects and activities should be included in curriculum:

- ☞ Health science and physical training for development and protection of good health
- ☞ Logic based subjects and activities for development of rationality
- ☞ Different languages, literature, history, arts and other humanist subjects for development of social and cultural tolerance.
- ☞ Social services for development of high humanitarian values
- ☞ Art specialties, science and technology for the development of production capabilities
- ☞ Creative activities for the development of creativity

Method of Education

Humanist emphasize on logic and discretion. They want to accept senses based knowledge only after it has been tested by logics and discretion. In their view questioning and answering, debates, problem solving and logic are the best methods of learning and teaching. Regarding education they have highlighted the following facts:

- ☞ Method of Education should be decided on the basis of physical and mental development of students.
- ☞ Independent opportunities for learning should be provide to students.
- ☞ In the process of teaching and learning student should be involved actively.
- ☞ In the process of teaching and learning, intelligence and rationality of student should be used.
- ☞ Every teaching should be related with life.
- ☞ Personal distinctness of students should be respected.

- ☞ For lagging students there should be arrangement of remedial education

Discipline

Humanists are in favor of discipline. According to them true discipline can be established by instructions and not by punishment or reward. They believe that punishment is an inhumane act. According to them discipline can be developed by discipline only. If the teacher themselves follow the discipline then the students will obey the discipline automatically. According to them rectification of mistakes should be done through love and not by punishment.

Teacher

According to the Humanists, teachers should not only have the knowledge of subject they teach but should also have clear knowledge of their students i.e. knowledge of what to teach and train and how to teach and train. They should have a liberal approach; they should respect individuality of students and should be responsible for complete development of students. Teachers should be variable and progressive and they should have faith in restructuring of society.

Student

Humanists respect the individuality of students; they are not in favor of students to develop blind faith on teachers, they are in favor to provide them independence of thinking and independence of decision.

In regard of student– teacher relationship, humanists are very much against the king– slave kind of relationship between teacher and student. They are in favor of humanitarian relationship based on love and cooperation. They expect from teacher to keep their students free from any kind of fear, conflict and tension. In their views only in these conditions humanitarian values can be developed in students.

Schools

Humanist believes that schools are laboratory of human creation. According to them every one should practice humanitarian behavior with each other in schools and should cooperate in wellbeing of each other.

Other Aspects of Education

1. Public Education—According to humanists, education is basic right of every human and government of every state should make arrangement of necessary and free education for everyone. They are major supporter of public education.

2. Women Education—Humanist does not discriminate humans on any ground. According to them women should also be given the right, same as men, to gain any kind of education and country should help them to provide them this right.

3. Commercial Education—Humanist wants to see human prosperous and happily in regard of materialistic view. For that first they want to develop humanitarian values in humans and after that train them to perfection in any profession by which they can earn their livelihood.

4. Religious Education—Humanists are strictly against the exploitation in the name of religion. They are in favor of providing human related religion philosophy instead of God related religious philosophy to the people.

Evaluation of the Contribution of Humanism to Education

Humanism believes human as the center of the world and see whole human race as one. That's the reason for its interest in search of welfare means for all human races. It is not against any race, religion, society and state, but it is against the narrowness which separated humans and instead of peace, put them in struggle and war. It is not against science but it is against the use of science in production of weapons by which complete human race is in danger of extinction. Its message is to bring human race out of all dangers and narrowness, and live for each other, that's why it is called humanism philosophy. In this age humanism played an important role in deciding the nature of education. Some of its suggestions are very practical.

Conception of Education

Humanism believes that process of education is carried on everywhere and every time. So man should be very careful when expressing their views and behavior to children, only then they can be taught good lesson of humanism.

It is clear that humanism accept education in its vast nature. But none of humanist had ever explained the nature of education or its purpose.

Purpose of Education

Humanism stresses on making good human through education and for this purpose it decide the purpose of education. These main purposes are mental and physical development; social and cultural development; development of rationality; development of human values and development of creative power.

But how it is possible to develop good values in human without spiritual development? It can be said that humanist wanted to build a building without foundation. Education should be responsible for all three, natural, social and spiritual development of human.

Curriculum of Education

Classical Humanists are in favor of giving place to humanities subjects while scientist humanists are in favor of giving place to both humanities and scientific subjects in curriculum, but both of them are also in favor of keeping religion far from curriculum.

But now the world has made progress, due to their neglected knowledge the human existence cannot be imagined. Now curriculum should consist of all subjects and actions useful for human.

Method of Education

Humanists believe logic is the base of knowledge, they even emphasize to adopt sense based knowledge after logically tested. Few Humanists oppose science but in term of education they favor scientific methods and emphasize on the learning by self-experience. In terms of learning and teaching they favored formulae like independence, related to life and individual variation.

Discipline

Humanists believed that humanitarian behavior is real discipline and to achieve it they suggest establishing humanitarian environment in school. According to them punishment is an inhuman act and they oppose it. It is clear that in relation of discipline humanists had supported their early thinker; they just added a new word "Humanitarian" to it.

Teacher and Student

They had given message of establishing humanitarian relation between teacher and students but did not fix any guidelines for that, they don't believe on any pre fixed guidelines. The idea of keeping humanity alive without any pre planed guidelines is very difficult to understand.

Schools

Their idea to develop real life situation in schools is also not new, early thinkers already emphasized this in past.

Other Sides of Education

They had played great role in terms of emphasizing public education, especially they had provided pace to the voice of same education and same opportunities to men and women. But their slogan of secularism reduced the importance of religious education. In real the base to make a human as human is only religion. We should avoid religious narrowness and not the religion.

Summary

As an abstract it can be said that humanism gave birth to a conceptual revolution and introduced people with facts of human destructions but people of world are still the same, all are still round up in selfishness and narrowness. In the field of educational philosophy they did not introduced any new theory, these humanists who oppose pre determination only emphasized predetermined knowledge, science and values. In our view for development of a genuine humanism, education of honest religion philosophy is essential.

UNIT 8: SIGNIFICANCE OF STUDYING PHILOSOPHY IN EDUCATION

Introduction

Purposive education utilizes both time and energy and process of education keeps functioning smoothly.

On the basis of clear aims, syllabus and methods of education are formed. With Purpose less education we can neither prepare syllabus, nor can we utilize strategies of education, select methods of education and nor can we develop child personality.

Need and Importance of Aims of Education

Every work of life depends on an objective. No one can have interest in aimless work. Purposeless education too is meaningless. We can never expect any result from it. It makes both teacher and student dispirited. Without knowledge of aim, teacher is like a sailor who does not know his destination and student is like that rudderless boat, who keeps floating towards shore getting wave strikes of sea. Purposive education makes process of education lively; makes teachers and students aware; creates far sightedness; creates force to have enthusiasm, inspiration and immense power to do work. Purposive education only guides activities of teacher. Learning student knows that what he has to learn and teacher imparting education knows what he has to teach?

We can clarify the importance of aims of education by the following as well

1. Education is a purposive process and aims of education provide desired direction to this process.

2. Aims of education are helpful in analyzing results of process of education.
3. Aims of education provide importance and continuity to process of education.
4. Aims of education provide clear and defined direction to the works of students.
5. Aims of educations are very important for dexterity of school administration. Selection of teachers, syllabus, planning, organization of library and syllabus related associated activities etc. are directed by the aims of education only.
6. Aims of education are important for parents, guardians and general public as well.
7. Aims of education help an individual to do any work with intelligence. With aim before, any one knows what he is doing and why? It saves time and energy. Education is a purposive process and aims of education provide desired direction to this process of education.

Factors Determining Educational Aims

1. Philosophy of Life—aims of education are dependent on objectives of life and contribution of society and individual is greater in defining objectives of life. We see different aims of education as there is difference between individual thoughts and philosophy. This is the reason, idealism stresses on self-realization in context of objectives, naturalists on self-expression and physicality on sociality.
2. Political Factors—aims of education can't remain to be unaffected by the political ideology of any country. Aims of education can't be similar for dictatorial and communist nations. Aims of education of democratic nations are flexible and stresses on liberty, equality and dignity of mankind.

3. Social Factors—humans are social animal born in society, grows in society, receives education, fulfills his needs and grows and develops in society. Hence, aims of education are defined after making base of social condition, social needs, social values and ideals.

4. Economic Factors: economic conditions of any society also play vital role in defining aims of education. Volume of production, method of distribution and social condition impact education very much. Economically developed nation can only be able to develop education. Hence, economic factors are given importance while defining aims of education.

5. Religious Factors: Religious ideologies affect aims of education to a large extent. Nations having any national religion, have significant role of that particular religion in defining aims of education.

Though, a secular nation like India does not have any national religion, yet various religious ideologies affect aims of education. Aims of education are defined by these religious groups in their own educational institutes in consideration with their religious thoughts, beliefs and principles.

6. Scientific and Technological Factors—modern world is of science and technology. We see many new inventions daily. New technologies are emerging. Science and technology have given new direction to process of modernization. In such condition, aims of education can't remain to be unaffected by them.

7. Cultural Factors: with relentless efforts of thousands of years of ancestors, any culture develops. Culture incorporates special tradition, customs, living style, general civilization, language, literature, conduct etc. members of any society are superior to the level, up to which its culture is superior.

Hence, in defining aims of society, culture must play an important role in any form. During British rule, our culture was neglected, but post-independence it is being endeavored that future citizens develop themselves by incorporating

liberal elements of our culture. That is why; amendments and changes are being brought about in the syllabus of education.

Objectives of Education with Respect to Time and Place

Objectives of education keep changing as per time and place. In different time periods, aims of education have been changing in different nations. In ancient times, aim of Sparta's education was to produce brave, healthy, obedient, disciplined and patriotic citizens as their thought "process was each individual take birth for the nation and not for oneself." Athens thought process was different from Sparta. Athens people gave more importance to comprehensive development to the mankind; hence aim of their education was to develop citizens politically, intellectually, morally and aesthetically.

In medieval period, due to dominance of religion over education, aims of education were religious.

In modern times, where aims of education is to establish human dignity and produce ideal citizens, objective of communalist nations is to produce such citizens, who can work in accordance with communalist idols. India too has seen changes in aims of education with passage of time. In different time periods, aims of objectives have been different.

Aims of British Education

During the colonial era the British tried to impose their culture and language on the colonies with force and defined aims and planning of education in such manner, so that they could rule over us for longest period of time. Following were the objectives of education by the British during colonial period

1. Organization of British Empire
2. Promotion of English language and culture
3. To aware the masses of western science and technology

4. To have physical growth
5. To prepare eligible officials for state services
6. Have mental development and raise intellectual level

Objectives of Education keep changing as per time and place

General Aims of Education

Education is a dynamic process and hence its aim keeps changing as per time and place. In the words of Pundit Nehru, "education should develop balanced individuals and youth should be ready to partake in beneficial works for the society and be ready to partake in social activities. But when there are regular changes happening in the society, then it is difficult to tell that how youth should be prepared and what should be the objective of education". As per various pedagogues, philosophers, thinkers and social reformists, following have been defined as aims of education as per need of individual, society and the nation.

Knowledge Aims

The aim of education is to get knowledge. They say that aim of education is to make human mind such that he gets maximum knowledge as per his natural limit. As per them, individual growth and development happens only with increment in knowledge and he gets comfort in life. They raise slogan of knowledge for knowledge sake and consider attainment of intellectual superiority as real and total knowledge. Philosophers supporting such objectives are Socrates, Plato, Aristotle, Dante, Comenius and Becan etc. in words of Socrates, knowledge is power. As per Aristotle, knowledge is virtue. As per Sophisto, knowledge is progress. As per its supporters, receiving knowledge and make it available to others, is aim of education. Comenius has said that function of ideal school is to provide knowledge to others. Hence, it is duty of teachers to give maximum knowledge of different subjects to students. There are ancient schools where attainment of

knowledge is emphasized. But this is narrow meaning of knowledge attainment. In wider sense, knowledge attainment means mental development i.e., problem solving powers of mind-thinking, imagination, logic and memory development. Man can actually utilize knowledge by using it in practical world only. Knowledge attainment should not happen only for self-satisfaction and benefit. Knowledge which is updated with constant touch of society and which is reused for the society itself is actual knowledge.

Character Development Aim

The aim of education is to cultivate character in the learners; character is the biggest inspirational power of the world. Character lets will power to emerge, development of human qualities take place and attainment of immortal values takes place. Hence, many scholars and pedagogues have considered character development as aim of education. Some scholars have even said that the greatest objective of education is development of character or moral development. Herbert has emphasized on character development or morality in education. In his words, entire function of education can be expressed in one word and that is morality. Scholars who consider character development or morality say that aim of education is not to do physical development or attainment of knowledge or spiritual development, rather to build decent character. They say that honest person develops virtues, behaves as per decorum and performs as per high ideals and principles. Without character, individual can't develop.

Reasons of human life and its decline is only characterlessness, reason of distress of entire world including India is that education has been confined to the development of mind. It does not have any blending of religious and spiritual values." Hence, education should be such that could generate noble thoughts, moral and honest character among individuals and make them well behaved.

T. Reymont writes in this regard, “greatest work of teacher is not to increase physical power, totality of knowledge and refining of emotion, rather to construct strong and pure character.”

UNIT 9: TRIPLE H PHILOSOPHY OF EDUCATION FOR RESTORATION

Introduction

The proponents of triple H are the founders of the University of Edenberg, which is governed on the Seventh-day Adventist principles. is premised on the

belief that all mankind was created in the image of God and became separated from God through sin. However, through the redemptive works of Jesus Christ, mankind can be restored to the full relationship with God. On the premise that all mankind was created equal in the sight of God, UNIBERG considers all applicants for admission regardless of race, sex, color, creed, religion, age, national origin, disability, and marital status, status in regard to public assistance, sexual orientation, or gender identity. Contrary to the idealists who consider moral values as the apex of human existence, and the pragmatist who place on vocational skills, or the humanists who argue that man is at the center of all existence. The Edenberg philosophers believe that a life dedicated in service to God and to fellow human beings constitutes the essence of the existence of man. This is where the triple H philosophy owes its origin; the triple H is symbolic of educational efforts to: train the heart; train the head; and train the hands. This philosophy is similar to the educational practices during the time of the prophets.

Definition of Triple Hs Philosophy:

It is a holistic approach to education which sets out to produce a whole-rounded person, by harnessing and nurturing the inherent and inexhaustible potential imbedded in a learner. This is attained by training the heart (spiritual and moral values); training the head (acquisition of knowledge in various disciplines, and critical reasoning); and training the hands (vocational skill to survive in one's own environment and create wealth for social transformation).

The Concept of Triple Hs Philosophy

The concept of triple Hs is that education which is divorced from the needs and service of society is irrelevant. Education should seek to make mankind better and self-sustaining. Thus, this philosophy is established on the concept that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian

values such as compassion and peace. Triple Hs philosophy aims to call forth from learners an intrinsic reverence for life and a passionate love of learning, gives attention to experiential learning, and places significance on "relationships and primary human values within the learning environment.

Principles of triple Hs Philosophy

The principles of triple Hs philosophy are summarized in the three Hs which is expounded as follows:

Train the Heart (Spiritual Growth)

- ☞ To assist students in gaining growing knowledge of God as a creator and sustainer of life
- ☞ To provide an environment conducive to the development of a Christian character
- ☞ To develop an appreciation for and an understanding of the Bible as the written word of God and infallible rule of faith and practice for Christians
- ☞ To help the students develop a personal life of faith, prayer, worship and service to their fellow men
- ☞ To encourage students to recognize and acknowledge God's ownership of Human resources and their roles as stewards
- ☞ To challenge students to develop personal senses of mission for giving the gospel message to the entire world in preparation for the soon return of Jesus the Christ

Train the Head (Intellectual and Cognitive Growth)

- ☞ To help students develop analytical thinking skills for making wise decisions
- ☞ To help and encourage students to make decisions based on moral and ethical values as well as accumulated empirical facts
- ☞ To provide learning experiences based on the use of materials and methods of instructions which reflects Seventh Day Adventist values

- ☞ To provide opportunity to students to develop aesthetics values and talents
- ☞ To encourage students to develop intellectual curiosity
- ☞ To provide educational programs which challenges students to pursue educational excellence within the parameters of his interests, needs and abilities
- ☞ To pioneer innovations and stimulate creative thinking in response to technological advancements

Train the Hands (Physical and Social Education)

This sector places emphasis on the acquisition of knowledge relevant for living a healthy and productive life. Students exists as members of a larger society, therefore, it is important that they acquire knowledge and skills that make them responsible members of society.

Physical

- i. To provide opportunities for students to develop an appreciation for the value and dignity of labour by incorporating useful and productive labour as an intrinsic part of the total learning experience
- ii. To utilize their physical energies in partnership with their environment to create wealth and employment as opposed to the job-seeking-syndrome.
- iii. To develop vocational skills that enable students to be resourceful in their environment
- iv. To help students develop habits of healthy living in such areas as diet, rest, temperance and regular exercise

Social

It is believed that human beings are socially motivated by nature and dependent on the relationships established with each other. It is from this assumption that the university wishes:

- i. To encourage students to assume a growing responsibility for unselfish service to mankind and to identify themselves with the church and other organizations in the society within an emphasis as an ideal
- ii. To provide opportunities for social growth within the context of moral and ethical standards of the belief system (S.D.A)
- iii. To help students understand discrimination in the use of leisure time
- iv. To help the students understanding of, and an appreciation the worth of all the people
- v. To prepare students to meet national job market needs
- vi. To enable students develop an attitude of professionalism reflected in dress and department
- vii. To prepare students to be sensitive to the nature of their cultures

Philosophic Issues and Their Relevance for Education

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*. Van Cleve Morris has noted that the crux of the matter is asking the “*right*” questions. By “*right*” he meant questions that are meaningful and relevant—the kind of questions people really want answered and that will make a difference in how they live and work. Philosophical content has been organized around three fundamental categories:

1. *Metaphysics*—the study of questions concerning the nature of reality;

2. *Epistemology*—the study of the nature of truth and knowledge and how these are attained and evaluated; and

3. *Axiology*—the study of the question of value. Without a distinctive philosophy of reality, truth, and value, a person or group cannot make intelligent decisions either for their individual lives or for developing an educational system.

The questions addressed by philosophy are so basic that there is no escaping them. As a result, all of us, whether we consciously understand our philosophic positions or not, conduct our personal lives and our corporate existence on the basis of “answers” to the basic questions of life. There is no decision making that is unrelated to the issues of reality, truth, and value. To put it succinctly: *Philosophy drives decision making*.

For that reason alone, the study of the foundational questions of philosophy is important. After all, it is better to function with understanding than to wander through life in ignorance of the factors that shape our choices. With the importance of understanding the basic issues in mind, in the next few pages we will briefly describe the three main philosophic categories and then move on to an Adventist perspective on each of them.

Metaphysics

One of the two most basic philosophic categories is metaphysics. That rather threatening sounding word actually comes from two Greek words meaning “beyond physics.” As such, metaphysics is the branch of philosophy that deals with the nature of reality. “What is ultimately real?” is the basic question asked in the study of metaphysics.

Metaphysical questions may be divided into four subsets. First, the *cosmological aspect*. Cosmology consists in the study of theories about the origin, nature, and development of the universe as an orderly system. Questions such as these populate the realm of cosmology: “How did the

universe originate and develop? Did it come about by accident or design? Does its existence have any purpose?"

A second metaphysical aspect is the *theological*. Theology is that part of religious theory that deals with conceptions of and about God. "Is there a God? If so, is there one or more than one? What are the attributes of God? If God is both all good and all powerful, why does evil exist? If God exists, what is His relationship to human beings and the 'real' world of everyday life?"

People answer such questions in a variety of ways. *Atheists* claim that there is no God, while *pantheists* posit that God and the universe are identical—all is God and God is all. *Deists* view God as the maker of nature and moral laws, but assert that He exists apart from, and is not particularly interested in, the daily events of human lives or the physical universe. On the other hand, *theists* believe in a personal Creator God who has a deep and ongoing interest in His creation. *Polytheism* disagrees with *mono theism* in regard to the number of gods, with poly theists holding that deity should be thought of as plural and monotheists insisting that there is one God.

A third subset of metaphysics is the *anthropological*. Anthropology deals with the study of human beings and asks questions like the following: "What is the relation between mind and body? Is mind more fundamental than body, with body depending on mind, or vice versa?" "What is humanity's moral status? Are people born good, evil, or morally neutral?" "To what extent are individuals free? Do they have free-will, or are their thoughts and actions determined by their environment, inheritance, or a di vine Being?" "Does each person have a soul? If so, what is it?" People have obviously adopted different positions on these questions, and those positions influence their political, social, religious, and educational ideals and practices.

The fourth aspect of metaphysics is the *ontological*. Ontology is the study of the nature of existence, or what it means for anything to exist. Several questions are central to ontology: "Is basic reality found in matter or physical energy (the world we can sense), or is it found in spirit or spiritual energy? Is it

composed of one element (e.g., matter or spirit), or two (e.g., matter and spirit), or many?" "Is reality orderly and lawful in itself, or is it merely orderable by the human mind? Is it fixed and stable, or is change its central feature? Is this reality friendly, unfriendly, or neutral toward humanity?"

Metaphysics and Education

A superficial study of either historical or contemporary societies will reveal the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions.

There is no escape from metaphysical decisions unless one chooses to vegetate and even that choice would be a metaphysical decision about the nature and function of humanity.

Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school (or family or church) to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education.

Views about the nature and potential of students form the foundation of every educational process. The very purpose of education in all philosophies is closely tied to these views. Thus, anthropological considerations lie extremely close to the aims of education. Philosopher D. Elton put it nicely when he asserted that "until we are clear on what man is, we shall not be clear about much else."

It makes a great deal of difference whether a student is viewed as Desmond Morris's "naked ape" or as a child of God. Likewise, it is important to know whether children are innately evil or essentially good, or good but radically twisted by the effects of sin. Variations in anthropological positions will

produce significantly different approaches to the educational process. Other examples of the impact of metaphysics upon education will become evident further on in our study.

EPISTEMOLOGY

Closely related to metaphysics is the issue of epistemology. Epistemology seeks to answer such basic questions as “What is true?” and “How do we know?” The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information. Accordingly, epistemology stands—with metaphysics—at the very center of the educative process. Because both educational systems as a whole and teachers in those systems deal in knowledge, they are engaged in an epistemological undertaking.

Epistemology seeks answers to a number of fundamental issues. One is whether reality can even be known. *Skepticism* in its narrow sense is the position claiming that people cannot acquire reliable knowledge and that any search for truth is in vain. That thought was well expressed by Gorgias (c. 483-376 B.C.), the Greek Sophist who asserted that nothing exists, and that if it did, we could not know it. A full-blown skepticism would make intelligent action impossible. A term closely related to skepticism is *agnosticism*. Agnosticism is a profession of ignorance in reference to the existence or nonexistence of God.

A major aspect of epistemology relates to the sources of human knowledge. If one accepts the fact that there is truth and even Truth in the universe, how can human beings comprehend such truths? How do they become human knowledge?

Central to most people's answer to that question is *empiricism* (knowledge obtained through the senses). Empirical knowledge appears to be built into the very nature of human experience. Thus, when individuals walk out of doors on a spring day and see the beauty of the landscape, hear the song of

a bird, feel the warm rays of the sun, and smell the fragrance of the blossoms, they “know” that it is spring. Sensory knowing for humans is immediate and universal, and in many ways forms the basis of much of human knowledge. The existence of sensory data cannot be denied.

Most people accept it uncritically as representing “reality.” The danger of naively embracing this approach is that data obtained from the human senses have been demonstrated to be both incomplete and undependable. (For example, most people have been confronted with the contradiction of seeing a stick that looks bent when partially submerged in water but appears to be straight when examined in the air.) Fatigue, frustration, and illness also distort and limit sensory perception. In addition, there are sound and light waves that are inaudible and invisible to unaided human perception.

Humans have invented scientific instruments to extend the range of their senses, but it is impossible to ascertain the exact dependability of these instruments since no one knows the total effect of the human mind in recording, interpreting, and distorting sensual perception. Confidence in these instruments is built upon speculative metaphysical theories whose validity has been reinforced by experimentation in which predictions have been verified through the use of a theoretical construct or hypothesis.

Epistemology and Education

Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

The Metaphysical-Epistemological Dilemma

Humanity, so to speak, is suspended in midair both metaphysically and epistemologically. Our problem: It is impossible to make statements about reality without first adopting a theory for arriving at truth. On the other hand, a theory of truth cannot be developed without first having a concept of reality. We are caught in a web of circularity.

Through the study of basic questions people are forced to recognize their smallness and helplessness in the universe. They realize that nothing can be known for certain in the sense of final and ultimate proof that is open and acceptable to all people, not even in the natural sciences. It is now widely recognized that absolute proof is something which the human being does not and cannot have. This follows necessarily from the twin fact that deductive reasoning cannot have certainty about its premises and that inductive reasoning cannot have certainty about its conclusions. The notion that, in natural science, we have both certainty and absolute proof is simply one of the superstitions of our age. Every person—the skeptic and the agnostic, the scientist and the businessperson, the Hindu and the Christian—lives by a faith. The acceptance of a particular metaphysical and epistemological position is a “faith-choice” made by each person, and entails a commitment to a way of life.

The circular nature of the reality-truth dilemma is certainly a distressing aspect of philosophical thought; but since it exists, human beings are obligated to make themselves aware of its implications. Of course, this dilemma comes as no surprise to mature scientists who have come to grips with the limitations of their discipline and the philosophy upon which it is built. Neither does it pose a threat to believers in certain religious persuasions who have traditionally viewed their basic beliefs in terms of personal choice, faith, and commitment. The whole problem, however, does come as a source of shock and distress to the average secular individual.

The result of the metaphysical-epistemological dilemma is that all persons live by faith in the basic beliefs they have chosen. The challenge does not have to make a choice, but making the most adequate choice that takes into consideration the full range of realities and knowledges human beings possess. Later in this article, we will begin to explore a Christian/Adventist approach to the major philosophic issues. But we first need to explore the third great philosophic issue—*axiology* or the question of values.

AXIOLOGY

Axiology is the branch of philosophy that seeks to answer the question, “What is of value?” All rational individual and social life is based upon a system of values. Value systems are not universally agreed upon, and different positions on the questions of metaphysics and epistemology produce different value systems because axiological systems are built upon conceptions of reality and truth.

The question of values deals with notions of what a person or a society regards as good or preferable. Axiology, like metaphysics and epistemology, stands at the very foundation of the educational process. A major aspect of education is the development of values. And in that context, the classroom is an axiological theater in which teachers cannot hide their moral selves. By their actions, teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent.

Axiology has two main branches—*ethics* and *aesthetics*. *Ethics* is the study of moral values and conduct. “How should I behave?” is an ethical question. Ethical theory seeks to provide right values as the foundation for right actions.

In many ways, ethics is the crucial issue of our times. World societies have made unprecedented technological advances, but have not advanced significantly, if at all, in their ethical and moral conceptions. Both as

individuals and within societies, human beings exist in a world in which they cannot avoid meaningful ethical decisions.

Thus, schools must teach ethical concepts to their students. The problem is that people embrace different ethical bases and feel quite negatively about having their children “indoctrinated” in a moral view that is alien to their fundamental beliefs. That fact has put schools at the center of the various “culture wars” that have rocked society at large. It has also led Adventists and other Christians to establish their own schools. The desire to pass on to their children a specific system of moral values is a powerful motivator for most parents.

At the heart of ethical discussions are such questions as, “Are ethical standards and moral values absolute or relative?” “Do universal moral values exist?” “Can morality be separated from religion?” and “Who or what forms the basis of ethical authority?”

The second major branch of axiology is *aesthetics*. Aesthetics asks such questions as “What is beautiful?” and “What should I like?” Aesthetics is the realm of value that searches for the principles governing the creation and appreciation of beauty and art in both “the higher arts” and the things of daily life, such as school architecture, television programs, and billboards. Evaluations of beauty and ugliness fall into the aesthetic realm. Thus aesthetic valuation is a part of daily life and cannot be avoided.

The aesthetic experience is tied to the cognitive world of intellectual understanding, but also soars beyond the cognitive into the affective realm because of its focus on feeling and emotion. Aesthetic experiences enable people to move beyond the limits imposed by purely rational thought and the inadequacies of human language. A picture, song, or story may create an impression in a person that could never be conveyed through logical argument.

Human beings are aesthetic beings; thus, it is equally impossible to avoid teaching aesthetics in the school, home, media, or church as it is to avoid inculcating ethical values. However, the realm of aesthetics does not exist in a vacuum. To the contrary, aesthetic belief is directly related to other aspects of people's philosophy. For example, if subjectivity and randomness are embraced in epistemology and metaphysics, they will be reflected in both aesthetics and ethics. People's aesthetic values reflect their total philosophy.

Philosophic Issues and Educational Goals and Practices

A distinct metaphysical and epistemological viewpoint will lead the educator to a value orientation. That orientation, with its corresponding view of reality and truth, will determine what educational goals are deliberately chosen by teachers as they seek to implement their philosophical beliefs in the classroom. As a consequence, educators' goals suggest appropriate decisions about a variety of areas: students' needs, the teacher's role in the classroom, the most important things to emphasize in the curriculum, the teaching methodologies that will best communicate the curriculum, and the social function of the school. Only when an educator has taken a position on such matters can appropriate policies be implemented. philosophy is not the sole determinant of specific educational practices.

Elements in the everyday world (such as political factors, economic conditions, social forces, and expectations of the students' families or community) also play a significant role in shaping and modifying educational practices. However, it is important to realize that philosophy still provides the basic boundaries for educational practice for any given teacher in a specific setting.

Only when teachers clearly understand their philosophy and examine and evaluate its implications for daily activity in an Adventist setting can they expect to be effective in reaching their personal goals and those of the schools for which they teach. That is so because, as KNIGHT'S LAW declares:

“It is impossible to arrive at your destination unless you know where you are going.”

Corollary Number 1 is also important for every teacher and school: “A school [or teacher] that does not come close to attaining its goals will eventually lose its support.”

Dissatisfaction occurs when Adventist schools lose their distinctiveness and Adventist teachers fail to understand why their institutions must be unique. Such teachers and schools should lose their support, since Adventist education without a clearly understood and implemented Adventist philosophy is an impossible contradiction and a waste of money.

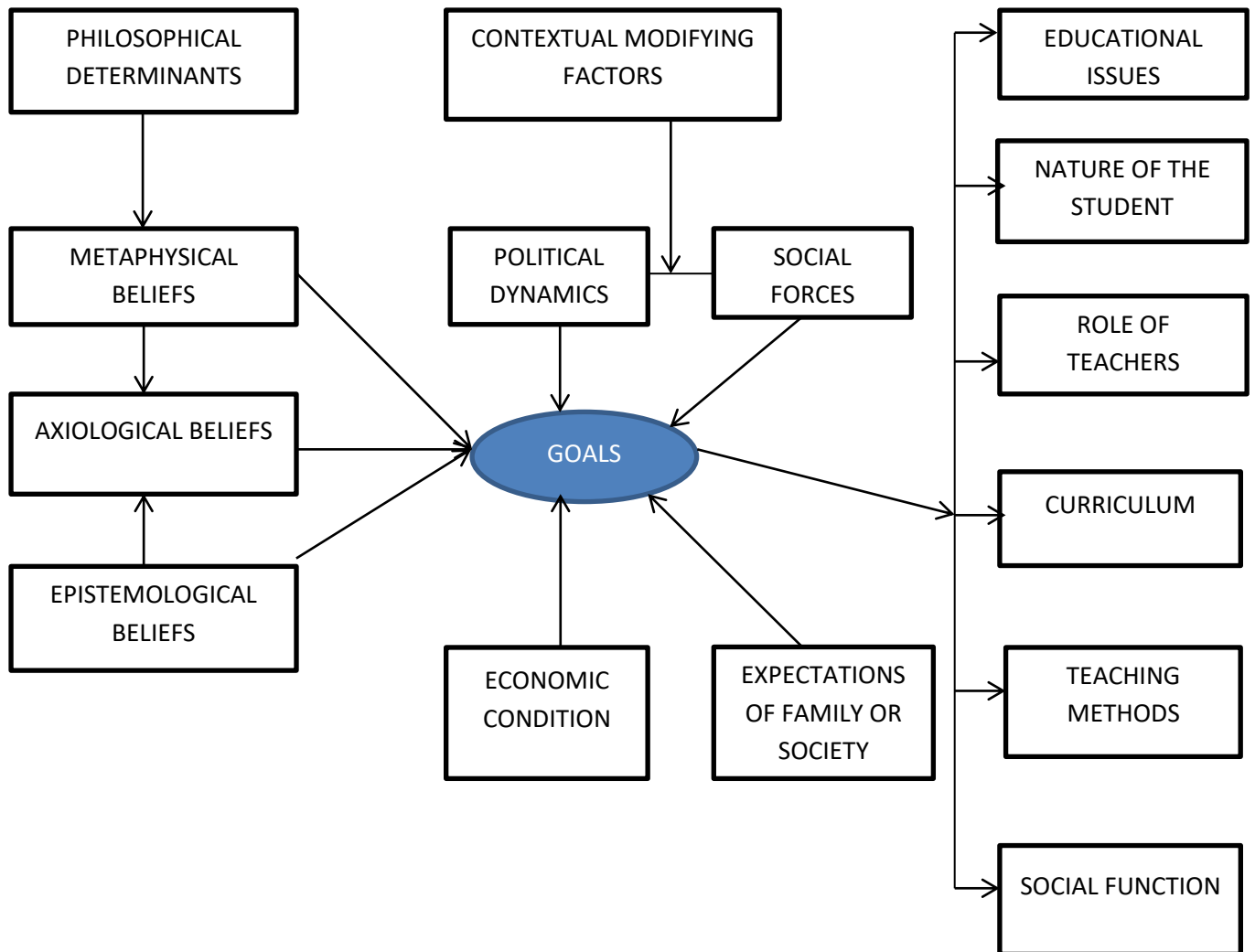
Corollary Number 2 is therefore crucial to the health and even the survival of Adventist schools—and the educators in those schools. “We think only when it hurts.” In too many places, Adventist education is already hurting.

The greatest gifts we as educators can give to the Adventist educational system and to society are (1) to consciously examine our educational philosophy from the perspective of biblical Christianity, (2) to carefully consider the implications of that philosophy for daily classroom activity, and then (3) to implement that philosophy consistently and effectively.

POINTS TO PONDER

- ✎ Why is metaphysics so important to education?
- ✎ What are the implications of epistemology for the operation of a Christian school?
- ✎ In what specific ways can (or should) a Christian ethic shape your daily activities as an educator?
- ✎ Why is it that aesthetics are controversial in a Christian (or even a non-Christian) environment?

The Relationship of Philosophy to Education Practice



Purpose of Education for Restoration

Certainly one aim of education postulated by the triple Hs philosophy is the development of young people intellectually, socially, and professionally. The Triple Hs philosophy postulates that, "it is right for students to feel that they should climb to the highest round of the educational ladder. no movement should be made to lower the philosophical orientation of our education. The students should tax the mental powers; every faculty should reach the highest possible development."

Premised on the triple Hs, the University of Edenberg seeks to reach a higher standard of intellectual and moral culture than any other institution of the

kind in our land. Thus, there is no doubt on the importance of the highest culture of the mind and the fact that ignorance is not a Christian virtue.

Similar statements can be found in Ellen White's writings on the necessity of preparing students for the world of work. And she did not merely mean work with a person's hands as they prepared for careers in agriculture or the trades. To the contrary, she urged the upgrading of Adventist education to prepare individuals for the professions. Thus she recommended that the education to be given should be of "the highest order" and that the youth studying there were to be given "a medical education that will enable them to pass the examinations required by law." That meant that Adventist colleges and secondary schools must also aim at preparing students to meet the legal standards. And what she noted about the medical field extends to the other professions.

There is not the slightest doubt that Ellen White held that Adventist schools should prepare young people to succeed in this earthly life by developing them mentally, socially, physically, and vocationally. Those areas of education are an essential part of the identity of Seventh-day Adventist schooling.

But if we only accomplish those goals, there is really no need for Adventist schools. After all, those are the aims of the public schools and they often do an excellent job of preparing people academically, socially, physically, and vocationally. If those are the only goals we achieve or even aim at as Seventh-day Adventist educators we might as well save our money and put it to a better use. That conclusion brings us to the second aspect of Adventist educational identity.

Educational Identity--the Spiritual

The triple H philosophy argues that, “our ideas of education take too narrow and too low a range.” Such is true when we as Adventist educators aim only or primarily at the tasks that form the goals of secular or public education. There is, need of a broader scope, a higher aim. True education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. True education is that education that transcends the goals of secular education. True education is that education that has a “higher aim” than merely preparing people to be good and productive citizens.

Education should take on a holistic approach to develop the whole human being, “whole,” is a word used with two dimensions. First, education must emphasize the “whole” or entire period of human existence. Thus it is not merely focused on helping students learn how to earn a living or on becoming cultured by the standards of the present world. Those aims may be worthy and important, but they are not sufficient. The realm of eternity and preparation for it must also come under the purview of any Adventist education worthy of church support. On the other hand, some pious but misdirected individuals might be tempted to make heaven the focus of education while neglecting the present realm and preparation for the world of work and participation in human society. Ellen White asserted that neither extreme is correct. Rather, preparation for both the earthly and the eternal worlds must be included in Adventist education and placed in proper relationship to each other. While students should aim at the “highest round of the educational ladder” intellectually, “unless the knowledge of science is a steppingstone to the attainment of the highest purpose, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose.”

The second aspect of wholeness is the imperative to develop the entire person. Secular education leaves out the spiritual aspect. But Adventist education must aim at developing all aspects of human beings, including the spiritual as well as the intellectual, the physical, the social, and the vocational. In short, the goal of Adventist education is to develop whole persons for the whole period of existence open to them in both this world and the world to come. In that sense it transcends the possibilities of secular education, as well as many forms of Christian education, and, unfortunately, even some so-called Adventist education.

If educators really want to understand the primary purpose of education they need to understand four things. As she puts it, "In order to understand what is comprehended in the work of education, we need to consider both:

- ☞ the nature of man
- ☞ the purpose of God in creating him
- ☞ the change in man's condition through the coming in of a knowledge of evil,
- ☞ God's plan for still fulfilling His glorious purpose in the education of the human race

Reflecting upon human nature, Adam was created in the image of God--physically, mentally, and spiritually. the purpose of God in creating human beings as one of their constant growth so that they would ever "more fully reflect the glory of the Creator. To that end, God endowed human beings with capacities that were capable of almost infinite development. By disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed.

in spite of its rebellion and Fall, the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the

development of body, mind, and soul, that the divine purpose in his creation might be realized--this was to be the work of redemption. This is the object of education, the great object of life. Hence, through triple H philosophy there is hope for man to be restored.

The redemptive role of Adventist education also transforms the role of the teacher from one who transmits information and skills to one who is essentially a minister or pastor to his or her students. From a Christian perspective, it is of interest that the New Testament does not differentiate between the roles of pastors and teachers. Rather, it pictures them as a unified calling. Thus in Ephesians 4:11 Paul writes that "some should be apostles, some prophets, some evangelists, some pastors and teachers" (RSV). The apostle in that passage uses a Greek construction that indicates that the same person holds the combined office of pastor and teacher. It is true that in today's job market the role of pastor has been separated from that of teacher, but it is a fact that every pastor must be "an apt teacher" (1 Tim. 3:2, RSV) and every teacher is a pastor to his or her students as they minister to them day after day in the classroom. That conclusion, it should be noted, has massive implications for Adventist educational administrators as they select new teachers in the hiring process. Suddenly we realize that academic qualifications are not the only ones that are important. In fact, academic qualifications must take second place to the spiritual aspects of a teachers' life if Adventist schools are to accomplish their most important purpose. After all, if we are successful in cramming students' heads full of knowledge and preparing them for the world of work, but fail in giving them a genuine opportunity to accept Christ and walk with we have not failed partially but totally.

Teaching young people is not only a pastoral function but also one of the most effective forms of ministry, since it reaches the entire population while at its most impressionable age. Reformer Martin Luther recognized that fact when he wrote that "if I had to give up preaching and my other duties, there is no office I would rather have than that of school-teacher. For I know that

next to the [pastoral] ministry it is the most useful, greatest, and best; and I am not sure which of the two is to be preferred. For it is hard to make old dogs docile and old rogues pious, yet that is what the ministry works at, and must work at, in great part, in vain; but young trees . . . are more easily bent and trained. Therefore let it be considered one of the highest virtues on earth faithfully to train the children of others, which duty but very few parents attend to themselves."²¹ The clearest and fullest integration of the gift of teacher-pastor appeared in the ministry of Christ. One of the terms by which people most addressed Him was "Master." The actual meaning of the Greek word is "Teacher."

The spiritual and redemptive aspect of Adventist educational identity will also make a major impact on the school's curriculum; especially in terms of the centrality of the Bible and its worldview. According to Ellen White, "the science of redemption is the science of all sciences," and the Bible is "the Book of books."²² Only an understanding of that "science" and that "Book" makes everything else meaningful in the fullest sense. Viewed in the light of "the grand central thought" of the Bible, Ellen White points out, "every topic has a new significance."²³ Every student, she noted in another connection, should gain a knowledge of the Bible's "grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation.

Educational Identity--the Apocalyptic

The third aspect of Adventist educational identity relates to its grasp of the denomination's apocalyptic understanding and the implications of that understanding for worldwide mission and the Second Advent. Here we need to remember that Seventh-day Adventism has never seen itself as merely

another denomination. Rather, from its very inception it has viewed itself as a movement of prophecy with a mission to the entire world.

That apocalyptic/missiological understanding is based on certain passages in the heart of the biblical books of Daniel and Revelation. Especially important in that understanding are:

- ☞ Revelation 10 with its portrayal of the bitter disappointment after the book of Daniel had been unsealed. Particularly important in Revelation 10 is verse 11, with its prediction that the disappointed ones would preach a message of prophecy again to “many peoples and nations and tongues and kings” (RSV).
- ☞ Revelation 11:19 with its portrayal of the opening of the Most Holy Place at the end of time and the revealing of the ark of the covenant.
- ☞ Revelation 12:17 with its exposition of the contents of the ark of the covenant to the world at the end of time, and especially the fact that God would have a commandment keeping people at the end of earth’s history.

Education for What? “Why Have Adventist Schools?” The short answer is that at their best they are unique institutions that fill a special place in the great end-time controversy between Christ and Satan. As such:

- ☞ they not only prepare students for life in this world academically, vocationally, and socially;
- ☞ they not only introduce young people to Jesus as Lord and Savior and help them understand the Bible and its implications for all knowledge and life;
- ☞ but they also inspire the coming generation with an understanding of God’s end-time apocalyptic vision that leads them to dedicate their lives to that vision and the advent of their Lord.

Adventist educational identity and mission are healthy only when all three of those factors are evident and in proper relationship. Neglect one of them and the system and its institutions are less than Adventist education.

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