

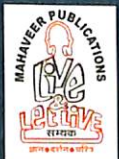
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As Per B.A. in EDUCATION PROGRAMME  
(FYUGP) MINOR (MINEDNT) SYLLABUS

# PHILOSOPHICAL FOUNDATIONS OF EDUCATION

For B.A. First Semester  
Dibrugarh University

Dr. Sunita Agarwalla



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# SYLLABUS

## B.A. IN EDUCATION PROGRAMME (FYUGP) DETAILED SYLLABUS OF 1<sup>ST</sup> SEMESTER

Course Title	: Philosophical Foundations of Education
Course Code	: MINEDN1
Nature of Course	: Minor
Total Credits	: 4 Credits
Distribution of Marks	: 80 (End-Sem.) + 20 (In-Sem.)

**Course Objectives:** The objectives of this Course are to:

- o Describe the meaning, nature and scope of Philosophy and Education and the role of Philosophy in Education
- o Explain the basic tenets of the given Indian Philosophies and their influence on education
- o Explain the basic tenets of the given Western Philosophies and their influence on education.
- o To distinguish between the Idealism, Naturalism and Pragmatism.

UNITS	COURSE CONTENTS	L	T	P	Total Hours
I (15 Marks)	<b>Introduction to Philosophy</b> 1.1 Meaning, nature and scope of Philosophy 1.2 Branches of Philosophy (Metaphysics, Epistemology and Axiology) 1.3 Meaning, nature and scope of Education 1.4 Types of Education (Formal, Informal and Non-formal) 1.5 Relation between Education and Philosophy 1.6 Meaning, nature and scope of Philosophy of Education	10	01	-	11

II (15 Marks)	1.7 Philosophy of Education and Educational Philosophy. <b>Role of Philosophy in Education</b> 2.1 Philosophical foundations of Education and its importance - 2.2 Role of Philosophy in Education: o Philosophy and aims of education o Philosophy and curriculum o Philosophy and methods of teaching. o Philosophy and role of teachers o Philosophy and discipline	08	01	-	09
III (25 Marks)	<b>Indian Schools of Philosophy and their Influences in education:</b> 3.1 Basic features and classification of Indian Philosophy 3.2 Yoga Philosophy: o Concept of Yoga Philosophy o Hathayoga and Rajayoga. o Astangika Yoga o Influence of Yoga philosophy in education. 3.3 Vedanta Philosophy: o Basic tenets (Brahma, Atman, Jagat, Maya) o Advaita Vedanta o Influence of Vedantaphilosophy in education. 3.4 Buddhism: o Concept of Buddhism o Four noble truths of Buddha o Middle Path o Influence of Buddhism in education.	18	02	-	20
IV (25 Marks)	<b>Western Schools of Philosophy and their Influences in Education:</b> 4.1 Basic features of Western Philosophy 4.2 Idealism: o Basic tenets o Influence in determining aims, curriculum, methods of teaching, role of teacher and discipline in education. 4.3 Naturalism: o Basic tenets o Influence in determining aims, curriculum, methods of teaching, role of teacher and discipline in education 4.4 Pragmatism: o Basic tenets o Influence in determining aims, curriculum, methods of teaching, role of teacher and discipline in education.	18	02	-	20
<b>Total</b>		<b>54</b>	<b>06</b>	<b>-</b>	<b>60</b>

*Where, L: Lectures T: Tutorials P: Practicals*

**Modes of In-Semester Assessment:**

- |  |          |
|--|----------|
| 1) One sessional test-   | 20 Marks |
| 2) Any one of the following activities listed below -                  | 10 Marks |
| o Seminar/ Group discussion/ Assignment related to the Course content. | 10 Marks |



- Debates on the present relevance of the Indian philosophies (any one from the prescribed philosophies)
- Visiting a place of philosophical interest and preparing a report

#### Learning Outcomes:

After completion of this course, the learners will be able to -

- Describe the meaning, nature and scope of Philosophy
- Describe the meaning, nature and scope of Education
- Explain the meaning, nature and scope of philosophy of education
- Explain the role of philosophy in education
- Describe the Indian philosophies and their influence on education
- Explain the basic tenets of the given Western Philosophies and their influence on education.

#### Suggested Readings:

1. Dewey John (2014). *Democracy and Education*. New Delhi: Aakar Books.
2. Chandra, S. S. & R. K. Sharma (2006). *Philosophy of Education*. Delhi: Atlantic Publisher.
3. Chatterjee, S. & Dutta, D. M. (2015). *An Introduction to Indian Philosophy*. New Delhi: Rupak Publications India Pvt. Ltd.
4. Chaube, S. P. & Chaube, A. (1997). *Philosophical and Sociological Foundations of Education*. Agra: Vinod Pustak Mandir.
5. Das, L. (2001). *A Text Book of Education*. Guwahati: Amrita Prakashan.
6. Flew, Antony (1989). *An Introduction to Western Philosophy: Ideas and Argument from Plato to Popper*. London: Thames & Hudson Ltd.
7. Deka, U. & Gogoi, P. (2019). *Philosophical Foundations of Education*: Golaghat: SaraswatiPrakashan.
8. Harvey, Peter (2013). *An Introduction to Buddhism: Teaching, History and Practices*. New Delhi: Cambridge University Press. (First South Asia Edition).
9. Hiriyana, M. (1993). *Outlines of Indian Philosophy*. Delhi: Kavyalaya Publishers. (First Indian Edition).
10. Miri, M. (2014) *Philosophy of Education*. Oxford University Press.
11. Radhakrishnan, S. (2012). *Indian Philosophy (Vol. I and II)*. New Delhi: Oxford University Press. (Seventh Impression).
12. Rusk, R. R. (2007). *Philosophical Bases of Education*. Delhi: Surjeet Publications.
13. Sengupta, I. (2012). *A Short History of Western Philosophy*. Kolkata: New Central Book Agency.
14. Singh, Y. K. (2007). *Philosophical Foundation of Education*. APH Publishing Corporation.
15. Safaya, R. N. & Shaida, B. D. (1990). *Development of Educational Theory and Practice*. Jalandhar: Dhanpat Rai & Sons.
16. Talla, M. (2012). *Curriculum Development: Perspectives, Principles and Issues*. Pearson Education India.
17. Taneja, V. R. (1983). *Educational Thought and Practice*. New Delhi: Sterling Publishers Pvt. Ltd.

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**Dedicated**  
to my  
**Brother and Sisters**

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# Contents

## UNIT: 1 CONCEPT OF EDUCATION 9 - 134

*Meaning, Nature and Scope of education*  
*Introduction :: Meaning of Education :: Western Concepts ::*  
*Education as a Life long Process :: Nature of education ::*  
*Education as a process of socialization*  
*EDucation as process of social progress*  
*Literacy and Education :: Education and philosophy ::*  
*Education and statistics :: Types ::*  
*Individual aim of education ::*  
*Social Aim of Education :: Social progress ::*

## UNIT: 2 ROLE OF PHILOSOPHY IN EDUCATION 135 - 146

*Science of Education :: Philosophy of Education ::*  
*Nature :: Meaning of Philosophy ::*  
*Relation Between Philosophy and Education ::*  
*Need for PPhilosophy in Education ::*

## UNIT: 3 INDIAN SCHOOLS OF PHILOSOPHY AND THEIR INFLUENCES IN EDUCATION 147 - 168

*Philosophy of Life in the Vedic Age :: Hatha Yoga ::*  
*Rajayoga or the Eightfold Means of Yoga ::*  
*Yoga Philosophy :: Advaita Vedanta ::*  
*Influence in education ::*  
*Impact of Indian schools of philosophy in present system of education in India ::*

## UNIT: 4 WESTERN SCHOOLS OF PHILOSOPHY AND THEIR INFLUENCES IN EDUCATION 169 - 203

*Basic features of Western Philosophy :: Idealism ::*  
*Idealism and Curriculum :: Criticism :: Naturalism ::*  
*Pragmatism ::*

## UNIT: 5 CURRICULUM 204 - 226

*Concept and nature of curriculum :: Definitions of Curriculum ::*  
*Need or Importance of Curriculum :: Curriculum and Syllabus ::*  
*Principles of Curriculum Construction ::*  
*Concept and types of co-curricular activity ::*

UNIT :



# CONCEPT OF EDUCATION

## 1.1 MEANING, NATURE AND SCOPE OF EDUCATION : INTRODUCTION :

Education is one of the most difficult terms to be defined. It has a very wide perspective. Each fact of our life itself is education. Education has been considered as a natural process. This process of education is very old. It can be traced back to the pre-historic period when men began to apply his intelligence to adapt himself to his life, failing which it became difficult for him to survive. That left man with no other alternative but to discover and create the means of adoption. And thus was the beginning of education.

The very basic meaning of education is the all round development of the individual. It indicates a kind of developmental process. In the vedic era, the concept of education was different from what it is today. In those days education was attainment of salvation of the human soul. The ancient Indian saints believed in spirituality. But with the change of time everything around men has changed. The previously simple and limited life of man is becoming more and more complex. To survive in this world man has to be educated. What he requires is a systematic and well thought out plan of education which should continue throughout the life in one form or the other.

### Meaning of Education :

Education may be described as a process of development in man. The **Illustrated Contemporary Dictionary** describes "*education as the process of development of one's mind, character skills etc. as by instruction, study or example.*" From this we can say that acquiring knowledge or training in an institution is education.

If we try to trace out the origin of the word '*Education*', we find that it has been derived from several Latin words. It comes from the word '*E*' which means '*out of*' and '*duco*' which means '*I lead*'. It implies that '*out of the native potentiality I lead or develop*'. Another Latin root word is '*Educere*' which means '*to develop*', '*to draw out*' or '*to lead out*'. It implies that education is "*an act of drawing out or leading out something from within the person.*"

Another Latin derivation is '*Educare*' which means '*to bring up*', '*to raise*', '*to foster*' or '*to nourish*' the child for development. A fourth derivation is '*Education*' which means the '*act of teaching*' or '*training*'. These words imply that education is "*an act of training to develop the inner potentialities of a child.*"

From the above derivation it becomes clear that education is a process of developing the inner talents or potentialities of an individual with the help of training.

#### Definitions :

Education has been defined differently by different educationists. Below are given some of the definitions given by them -

#### Indian Concepts :

The definitions given by Indian educationists have their own uniqueness. The spiritual aspect is specially emphasised by Indian thinkers.

In Upanishads, education has been considered beyond definition. In them, education has been recognised as an abstract concept which can only be felt but not expressed, which gets managed without any system and yet is systematic. Thus in the Upanishads education has been regarded as a part of life activity.

In Buddhist philosophy, the search for truth and making of the moral virtues practical has been advocated as the principle aim of education.

1. According to Gandhiji - "*By education I mean an all round drawing out of the best in the child and man, body, mind and soul*".

2. According to Rabindra Nath Tagore, "*Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things, but of inner light, not of power but of love, making the truth its own and giving expression to it.*"
3. According to Rig-Veda, "*Education is something which makes a man self-reliant and self-less.*"
4. According to Yajnavalkya, the famous Indian legislator, "*Education is that which makes a man of good character and useful to the society.*"
5. Shankracharya, the famous Vedantist says, "*Education is the realisation of the self.*"
6. Guru Nanak says, "*Education is self-realisation and service of the people.*"
7. According to Swami Vivekananda, "*Education is the manifestation of divine perfection, already existing in man.*"
8. Aurobindo Ghosh says, "*Education is helping the growing soul to draw out that is in itself.*"
9. The Indian Education Commission of 1964-66 states, "*Education ought to be related to life, needs and aspirations of the people so as to be a powerful instrument of social, economic and cultural transformation.*"

These were some of the Indian concepts of education.

#### Western Concepts :

Below are given some of the definitions of education given by the western educationists.

1. According to Pestalozzi, "*Education is natural, harmonious and progressive development of man's innate powers.*"
2. Herbert Spencer says, "*Education is a process of preparation for complete living.*"
3. According to Plato and Aristotle, education is "*a process of collection of information and knowledge which helps intellectual growth and development.*"

4. Drever says, "It is a process by which the knowledge, character and behaviour of the young are shaped and moulded".
5. According to Dewey, "Education is a process of living through continuous reconstruction of experience."
6. According to John Adams, "Education is a conscious and deliberate process in which one personality acts upon another in order to modify the development of that other by the communication and manipulation of knowledge".
7. T. Raymont says, "Education is a process of development from infancy to maturity, the process by which he adopts himself gradually in various ways of his physical, social and spiritual environment".

The definitions given above have thrown light on the comprehensive nature of education. It is not only difficult but also impossible to give only one definition which covers the diverse nature of education. As education is something which grows and develops with the changing nature of society, definitions are also bound to change with the changing conditions of society.

#### Narrow Meaning of Education :

The meaning of education is very wide and extensive. From its broad perspective it can be explained in two ways—the narrow sense and the broader sense.

According to G.H. Thompson, "The influence of the environment on the individual with a view to producing a permanent change in the habits of behaviour of thought and attitude".

The following definitions of narrow meaning of education will make its meaning clearer to us :

- ☛ **John Stuart Mill** : "The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising the level of improvement which has been attained".
- ☛ **S.S. Mackenzie** : "In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers".

- ☛ **Prof. Drever** : "Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded".

Thus, we find that in narrow sense education means schooling. It is very formal imparted inside the four walls of a classroom. Deliberate efforts are made by teachers to inculcate values attitudes and good habits in the students. Efforts are also made to modify the behaviour of the students as per the desirable and socially approved ways of society. The education received helps and individual to get a job or occupation in life, by which he or she can live a decent life.

- (1) **In the narrow sense**, education means the instruction an individual receives from the schools, colleges and universities through a well thought out plan and programme.
- (2) It has great importance in an individual's life. It helps in the allround development of the individual through a systematic scheme of education.
- (3) Education of this kind thus begins as soon as the child enters the school and ends as soon as he passes out of the formal system.
- (4) The amount of education received is measured by the marks obtained by the student after the completion of every course with the help of examination.
- (5) At the success by passing in the examination, the child is awarded a degree, diploma or certificate.
- (6) This pre-planned education is given to a child for its own welfare and for the preservation of the cultural heritage. In the words of **John Stuart Mill**, "In the narrower sense education means the culture which each generation purposely gives to its successor in order to qualify, to keep up and to improve the level attained. It includes whatever we do for ourselves and whatever is done for us by others, for the express purpose of bringing up somewhat nearer to the perfection of our nature."



**BROAD MEANING OF EDUCATION :**

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

In the words of Gibbon, "Every person has two education, one which he receives from others and one more important, which he gives to himself."

In broader sense, it is this education that a person gives himself by coming in contact with one's own environment and surrounding and acquiring experiences. Such experiences enrich the life of an individual and help him or her in adjustment to life situations.

- (1) Education in the broader sense means all the experiences that an individual acquires in the process of development from infancy to maturity.
- (2) It is as broad as life itself, starting with birth and ending with death, i.e. 'from womb to tomb'.
- (3) In broader sense every experience acquired by man during infancy, childhood, adolescence, youth, manhood or old age or through various agencies of education like school, home, society, library, playground, workshop, religious organisation is education.
- (4) Because man learns something by each experience and acquires knowledge and wisdom thereby, moulding his behaviour pattern and helping him in adjustment with the environment.
- (5) Taken in the broader sense, education widens the mental outlook of man, brightens his total insight and enlightens his life by thoughts, perceptions and emotions.
- (6) It creates a congenial atmosphere for the development of the natural abilities of man.

- (7) It is very difficult to say where from it begins or ends. As Lodge says, "*In the wider sense, all experience is said to be educative. The bite of a mosquito, the taste of water melon, the experience of being caught in a storm, in a small boat all such experiences have a directly educative effect on us. The child educates his parents, the pupil educates his teacher. Everything we say, think or do, educates us no less than what is said or done to us by other beings, animate or inanimate. In this wider sense, life is education and education is life. Whatever broadens our horizon, deepens our insight, refines our reaction and stimulates our thoughts and feelings, educate us*".

**Western Concepts :****Education as a Bipolar Process :**

Sir John Adams describes education as a bi-polar process where the two poles are the teacher and the taught. According to him in such process the personality of one acts upon the personality of the other to modify and develop. He says, "*particularly here the teacher's personality should dominate the pupil's personality*". The personality of the student can be modified in two ways - through direct influence of the teacher's personality and through indirect influence of knowledge of various forms. A quotation in the Upanishada states, "*In the bipolar process of education, the teacher is the former pole. The pupil is the opposite pole, knowledge emanating from the teacher to the pupil, connects the two and the instrument is the mutual discussion*".

Thus in the process of education interaction takes place between the teacher and the taught. In the words of Ross, "*Like a magnet, education must have two poles*".

