

STUDY MATERIAL¹

FOR B. A. (1ST SEM) EDUCATION

PAPER: - PHILOSOPHICAL

FOUNDATIONS OF EDUCATION

COURSE CODE: - ED120C

(GOVT. Degree College Kulgam)

Unit. I: PHILOSOPHY AND EDUCATION

Concept of Education

Since education is related with human life. It is very difficult to ascribe a single definition to it, it is a never ending process of inner growth and development and its period stretches from cradle to grave. Education is concerned with the aesthetic, cultural, ethical, intellectual, physical, social, spiritual and vocational development of an individual.

ETYMOLOGICAL OR DERIVATIVE APPROACH

Etymological, the term, “Education “has a number of derivations;

1. According to one view education is derived from the Latin word “Educare” which means to “bring up” or “to nourish’.
2. According to another view “The term education is derived from the Latin word “Educere” which means “to lead out” or “to draw out”.
3. According to third view the Term Education is derived from the Latin word “Educatum “which means the act of Teaching or Training.

An Analysis of these words reveal that education aims at Providing a learner or a child a nourishing environment to bring out and develop the Latin Potentiality hidden inside him.

INDIAN CONCEPT OF EDUCATION

Some of the important views regarding education given by Indians are:

1. **Rigveda:** According to Rigveda education is that’ which makes a man self- reliant and self less”.
2. **Upanishads:** According to Upanishads, “education is that whose end product is salvation.”
3. **Vivekananda view:-** According to Vivekananda, “Education is the manifestation of divine perfection already existing in man”
4. **Tagore’s view:-** According to R.N Tagore, Education is that, “which makes one’s life in harmony with all existence”.
5. **Gandhi’s view: -** According to M.K Gandhi, “By education I mean an all-round drawing out of the best in child and man- body, mind and spirit”.

Western concept of Education

Some of the most popular views of western educational thinkers are as follows:

1. Socrates: - “Education means the bringing out of the ideas of universal validity which are latent in the mind of every man. It is dispelling error and discovering truth.

2. Plato: - Education is the capacity to feel pleasure and pain at the right movement. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of”

3. Aristotle:- “Education is the creation of a sound body. It develops mans faculty especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists “.

4. Froebel’s view: - In the words of Froebel’s “Education is the unfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external.”

5. Dewey’s view: - John Dewey remarks,” Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his Environment and full fill his possibilities.”

Conclusion: - Education also called learning; teaching or schooling, in the general sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual.

AIMS AND OBJECTIVES OF EDUCATION

Education is a purposeful and ethical activity and each activity as aspect has some aim before it so there is a close relationship between an activity and its aim. If there are no aims the educational process would not take place because an aim is a pre-determined goal which inspires the activity of education. It is said that education without clear-cut aim is like a rudder less ship the detailed discussion regarding the different aims and objectives of education is here as under.

INDIVIDUAL DEVELOPMENT

Education should enable a human being to attain the greatest possible harmony, internal and external, spiritual and material for the fullest possible of human potentialities and capacities. Development of an individual physically, mentally and spiritually is well known aim of education. Aim of education should be to make children self confident and self dependent and to make them strong physically and mentally.

SOCIAL AND NATIONAL DEVELOPMENT

The social aim which means that education should produce effective individuals in the sense that they realize their responsibilities towards the society. Social aim of education is equally important because an individual lives in society and has his obligations towards in nation. It should develop a sense among students that they are not only the citizens of their own country but also the members of the world.

DIFFERENT AIMS OF EDUCATION

i. Knowledge aim: - The aim of education is the acquisition of knowledge, skills and attitudes. It helps to adjust in one's own environment knowledge helps the man to become master of his environment.

ii. Vocational aim: - Development of the vocational efficiency is also the aim of education. Education must be a kind of insurance against unemployment.

iii. Character Building aim:- Development of character is also the aim of education. In this connection Swami Vivekananda has rightly said," We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet"

iv. Complete living aim:- The individual has various aspects to be developed. Every aspect of the personality is reflected in various activities to be performed. Education should help the individual to fulfill the various needs and necessities of life like self-preservation, rearing and bearing of children performing civic responsibilities and utilizing his leisure time properly.

v. Harmonious Development:- Education should help in the Harmonious development of personality of an individual.

vi. Democratic aim of Education:- One of the important aims and objectives of education suggested by secondary education commission (1952-53) is to develop the democratic citizenship India is a democratic country. Every citizen must realize his rights and duties carefully. So the of Education is to train carefully the future citizens. Training should be provided to develop the following qualities of the individual.

a. Capacity for clear thinking

b. Receptivity of new ideas.

c. Clarity in speech

d. True patriotism.

Indian education commission (1964-66) suggests the following as the aims of education in a democratic set up.

i. Increasing Productivity

ii. Developing social and national integrity.

iii. Making education modernized

iv. Cultivating social, moral and spiritual values.

IMPORTANCE OF EDUCATION

Education is part of our life. It is the wealth and power of the people. It adds color and

fragrance to the life. It makes man master of his environment and differentiates him from other biotic organisms in the earth. Aristotle says “Educated men are as much superior to uneducated as the living are to the dead.” It is true that this world would have been enveloped in the darkness of ignorance, if it had not been illuminated by the light of education. The following points also high light the importance of Education.

1. A good Education makes an individual develop personally, socially as well as economically. Education helps us to do our daily life activities in the best possible manner

Education makes us dutiful. An education helps us to acquire new skills and knowledge that will impact our development in life.

2. Education gives a person all the necessary tools and awareness about how he can earn his daily bread and butter. He also gets knowledge about how he can raise his standard of living while fulfilling his family’s daily requirements.

3. Education makes a person well informed about his rights and responsibilities.

4. Education teaches a person the art of living.

5. An educated person is able to indentify right from wrong and good from the bad.

6. Education makes man the master of his environment.

7. Education gives is person knowledge about good values ethical and moral responsibilities in life.

8. An Educated person is able to fight the various social evils and feels empowered to eradicate such problems etc.

CONCLUSION

Education is the matchless weapon which fusions and models the mankind socially, culturally, spiritually, aesthetically vocationally and economically fit for existence in the earth. IN fact all types of education namely, formal, non-formal and informal are very essential in the modern age to bring about proper growth and development of the individual and the society. We can conclude with the words of Comenius, who says, “All who are born as human beings need education because they are destined to be real men, not wild beasts, dull animals and clumps of woods,”

MEANING OF PHILOSOPHY

THE HARDEST TASK OF MAN IS TO UNDERSTAND MAN (THALES)

Philosophy is an attempt to understand all that comes within the range of human experience. It is an attempt to understand the ultimate questions of life. Philosophy means mature reflection about any problem in its complete perspective. It is a method of

critical thinking to answer the ultimate questions of life. The term Philosophy has been derived from two Greek words 'Philos' and 'Sophia' Philos means "love" and Sophia means 'wisdom'. Thus etymologically speaking philosophy is the love of wisdom. That way any lover of wisdom could be called as a philosopher. Plato says "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be justly termed a philosopher."

Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death joy and sorrow various ages have produced different thoughts throwing light up on the mystic region. The ultimate truth has eluded. This eternal quest for truth lends the origin of philosophy. What is the nature of life, when human being? Has come and what will be his final destination, how does eternal nature affect human life, how does this cosmos operate, how does the heavenly bodies affect human life is there any life after this, what is heaven and hell? All these are the subjects and topics of philosophical thinking.

Philosophy has been defined by various scholars from various angles.

The followings are some of the important definition.

Raymont "Philosophy is an unceasing effort to discover the general truth that lies behind the particular facts to discern also the reality that lies behind appearances."

Henderson "Philosophy is a search for a comprehensive view of nature, an attempt at a universal explanation of the nature of things."

Plato "Philosophy aims at knowledge of eternal nature of things."

Fichte "Philosophy is the science of knowledge."

Radhakrishnan "Philosophy is a logical enquiry in to the nature of reality." Coleridge defined Philosophy as the "science of sciences"

Ciscero called it as "The mother of all arts," and "The true medicine of mind."

Aristotle "Philosophy is a science which discovers the real nature of supernatural elements."

From these definitions, it is clear that philosophy is an attempt to answer the ultimate questions of life. It also means the search for knowledge, wisdom and the relationship between the variables and their impact on nature. Thus it is an attitude towards human life and universe where effort is made to search for truth on the basis of logical enquiry.

SCOPE OF PHILOSOPHY

The scope of philosophy includes its branches these branches of philosophy are as follows.

1. Metaphysics: - Metaphysics is that branch of philosophy which deals with the nature of reality. The question such as what is the nature of the universe we live in? What is reality? What is soul? What is God? Etc is discussed under Metaphysics. It has the following parts.

Theology: - It is concerned with the Theological aspects of philosophy that is, It is about the

presence of God and His nature etc.

Cosmology: - It is the study of the problems connected with origin and imposition. The main problems of cosmology are: is the world one or is it many, or is it many or is it both one and many.

Cosmogony: This is the 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.

Ontology: Ontology deals with the essential problems of the nature of reality is the reality one or s it many or is it both one and many? If reality is many what is the relation between these many elements. It answers the questions.” What does it mean to exist”? All these are ontological questions.

Philosophy of Self: It refers to the philosophical interpretation of the self for example “Who am I “Is the first question before every man. This leads the all other questions about man and his nature.

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.

Teleology: Teleology concerns itself with the question of whether or not there is purpose in the universe. Is worldly existence a mere accident or is there purpose in the life of man and the universe.

2. Epistemology: - What is true? Epistemology comes from the Greek word Episteme meaning “Knowledge” or “to know”. It is that field of philosophic inquiry which investigates the origin, nature, structure methods, validity and limits of knowledge. Since the philosopher seeks knowledge that is absolute, he must carefully examine all phases of the nature of knowledge. If he is to answer the questions “What is true”? Epistemology takes as its main area of discussions the major problems relating to the nature of knowledge and the procedures we use to resolve them.

There are three Basic divisions of knowledge - A prior knowledge which is in existence prior to man’s recognition of it. It is recognized as true. A posteriori knowledge is based on observation and experience.

Experience knowledge: It is always tentative and can’t exist prior to experience.

3. Axiology: What is good? Axiology is derived from the Greek word “Axios “meaning “value or worth”. It is concerned with a general Theory of value and the nature and types of value as well as standards of criteria for conduct and value judgment. It asks the questions such as what are the higher values of life. What are the principles of life? How do they support the view of reality? What are the importance of developing values such as truth, beauty and goodness in life? How can we preserve these values? Etc are explained Axiology studies Three areas namely logic, ethic and aesthetics.

Logic: Logic deals with the rules and techniques of reasoning it apply the scientific method of enquiry through inductive and deductive methods. Logical thinking, imagination or

supposition and investigation are considered under the part of philosophy.

Ethics: It is known as moral philosophy. It deals with judgment of rightness and wrongness, goodness and badness, virtues and vices. In short, it deals with the principles of conduct which help to judge whether an action is good or bad.

Aesthetics: It discusses the nature and criteria of beauty

IMPORTANCE OF PHILOSOPHY

The following points highlight the importance of philosophy

1. Philosophy as a Guide to a way of life.
2. People can clarify what they believe.
3. Philosophy stimulates us to think of the ultimate questions...
4. Philosophy promises us better understanding of ourselves.
5. The study of philosophy enables us to think carefully and clearly about important issues.
6. Studying philosophy sharpens our analytical abilities, enabling to identify and evaluate the strength and weaknesses in any position.
7. It helps in the development of the total intellect of a person and the realization of the human potential.

RELATIONSHIP BETWEEN PHILOSOPHY AND EDUCATION

“Philosophy and Education are like two sides of the same coin, the one is implied by the other, the former is the contemplative side of life, while the latter is the Active side” (J.S ROSS)

After discussing the meaning and concept of both education and philosophy, it is not very difficult to describe the relationship between the two apparently there seems to be little difference between them one is science while other is an art, one is speculative while the other is practical. But philosophy determines the supreme aim of life and sets standards and values that should guide and direct man's educational efforts to achieve them. Thus philosophy is a major concern of education. There is in fact, an intimate relationship between philosophy and education which may be briefly described as under.

Firstly, Philosophy points out the way, to be followed by education

We have already said that education is modification of behavior. But the problem is in which direction modification should be carried out and what should be the standards and values, to strive for. This problem is solved by philosophy which points out the way to be followed by the educator, in the modification of the Child's behavior. Philosophy thus deals

with the ends and education is a laboratory in which philosophic theories and speculations are tested and made concrete.

Secondly, Education is the best means for the propagation of philosophy.

A philosopher is a constant seeker of truth; He contemplates on the real nature of the universe, the real nature of man and man's destiny. It is only after a good deal of contemplation and deliberation that he arrives at the truth and lays down certain aims, ideals and values. He then tries to live in accordance with those aims and values and also wants others to be converted to his beliefs and live according to them. This he can achieve through education which is the best means for the propagation of his philosophy.

Thirdly, all great philosopher of the world have also been great educators.

The philosophical views of Gandhi, Tagore, Plato, Locke, Rousseau, Dewey etc and their thoughts stand fully reflected in the education schemes propagated by them.

Fourthly, Philosophy determines all the broad aspects of education.

The various aspects of education, like educational aims, curriculum, methods of teaching, class discipline, Time table, teacher etc. all determined by philosophy.

In addition to the above discussion there are few quotations that establish the relationship between philosophy and Education.

i. Ross: "Philosophy and Education are like the two sides of the same coin, the one is implied by the other, the former is the contemplative side of life while the later is the active side".

ii. John Dewey: "Philosophy is Theory of education in its most general phase and education is a laboratory in which philosophical distinctions become concrete and are tested".

iii. Sir John Adams: "Education is the dynamic side of philosophy".

iv. Spencer: "True education is Practicable only to true Philosophers".

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

From the above discussion we can conclude that philosophy and education are intimately connected with each other, philosophy Leads and education follows the path shown by philosophy.

Unit: II

PRAGMATISM AS A SCHOOL OF PHILOSOPHY

MEANING OF PRAGMATISM

Pragmatism is a philosophy of practical experience. It is typically American philosophy which is Practical in approach. It originated from the soil of America due to some urgent practical problems pragmatism is anthropocentric philosophy according to which man's own experience are the centers of reality and truth Pragmatism is conceived of as a testing ground of all idea. It does not give ideas, but it verifies them. If idealism speaks of ideas and ideals, Pragmatism is only concerned with facts. Other equivalent names for Pragmatism are "Instrumentalism", "Practical philosophy" utilitarian philosophy", "Experimental philosophy, and philosophy of "Consequentialism"

Etymologically the word pragmatism has been derived from a Greek word "Pragma" which means "to do", "to make", "to accomplish" and "to act". Therefore the words 'activity', 'action' 'practice', 'doing', making' and "accomplishing" etc are used to refer Pragmatism. Some scholars think that the word Pragmatism has been derived from Greek word Pragmatikos which means 'Practicability' or 'utility'. According to this school of thought practice comes first and theory afterwards. Thus action gets priority over thought.

PROTGONISTS OF PRAGMATISM

The chief exponents of pragmatism are Charles S. Peirce, William James, Schiller, John Dewey, Marget. H mead and W.H Kilpatrick

Definitions of Pragmatism

According to James B. Prett "Pragmatism offers us a theory of meaning of truth of knowledge and theory of reality".

According to Arnold Reid "Pragmatism is an 'activity', 'engagement', 'encounter' based on the concept of practice or workability of an idea or theory".

According to William James "Pragmatism is a Temper of mind an attitude, it is also a Theory of the nature of ideals and truth, and finally it is a Theory about reality".

According to J. S Ross "Pragmatism is essentially a humanistic philosophy, maintaining that man creates his own values in the course of activity, that reality is still in the making and awaits its part of completion from the future, that to an unascertainable extent our truth are manmade products'.

According to Will Durant "Pragmatism is the doctrine that truth is the practical efficacy of an idea.

CHIEF ASSERTIONS

1. Changing nature of eternal values: According to Pragmatism truth is man-made, truth is made just as health wealth and strength are made in the course of experience. In the changing world, nothing is true or good for ever. What was good yesterday may cease to be good today. It denies permanent values. Values are man-made and not God made. Dewey said values are as unstable as the forms of clouds. They keep on changing from time to time and reality is still in the process of Making.

2. Reality still in making: - for Pragmatists, reality is still in the making. It is to be made and created and remolded to suit our purpose or desire. The universe is always in a state of change and flux.

3. Faith in present and immediate future: - Pragmatism believes in present pragmatism is presentism. According to the pragmatists past is dead, future is uncertain they say act in the living present (A Bird in a hand is worth two in the bush). This is their philosophy they don't spend time to think for future, present, is diamond for them.

4. Faith in experimentation: - Pragmatism gives emphasis on experimentation, The Pragmatists test every idea to find out the practical utility. If it is found true they accept it otherwise reject it. They say seeing in believing. Hence Pragmatism is otherwise known as Experimentalism and instrumentalism.

5. Faith in Flexibility: Pragmatists believe that nothing is fixed and final in the world. Life is every changing and self renewing process.

6. Development of personality: - Personality development is possible only because of interaction with environment man has the capacity to master his environment to mould his environment according to his needs purpose and desire.

7. According to Pragmatists knowledge gained through doing, acting and living is useful. That knowledge which is helpful in solving present day problems is most preferred in a way. They emphasize functional knowledge and understanding.

8. Thought is subordinate to action: - Pragmatic philosophy bestows supreme position to action. It considers that activity is more important than ideas. According to this school of philosophy, "Practice comes first and Theory afterwards".

9. Faith in Democracy: Pragmatism has deep faith in democracy. Pragmatists hold the view that life; Education and democratic process are all rolled into one.

10. Principle of utility: - Pragmatism is a utilitarian philosophy. It believes that anything which bestows satisfaction is useful or which helps in the growth of man is useful in other words, only Those ideas or things are true or right which have utility for man.

FORMS OF PRAGMATISM

1. Humanistic Pragmatism: - According to this form of pragmatism only those things are true which satisfy the needs, requirements, aspirations and objective of human beings and cater to the welfare of man-kind.

2. EXPERIMENTAL PRAGMATISM: - Only those things are true which can be verified by experiment.

3. BIOLOGICAL PRAGMATISM: - According to this form of pragmatism, the power or capacity of human being is valuable and important. It enables him to adjust himself to the environment and change his environment according to his needs and requirements.

4. Nominalistic Pragmatism: - Believes that the results of an experiment are always particular and concrete, never general and abstract.

PRAGMATISM IN EDUCATION

NEED FOR EDUCATION: - Education is necessary for an individual because of two reasons.

i. Education is a natural necessity because, unlike the off-springs of other living creatures, human off- springs depend for over a decade on adults for their physiological development.

ii. Education is a social necessity because it is through education that an individual is socialized and the society gets renewal.

MEANING OF EDUCATION

For Pragmatists, Education is a continuous reorganizing reconstructing and integrating. The experiences and activities of the race, for Pragmatists education is not the preparation of man for his life but it is life itself involving experience, experimentation and free thinking. According to John Dewey “Education is living through continuous reconstruction of experience. It is the development of all those capacities in the individual which will enable him to control his environment and full fill his possibilities” Pragmatists supports that education which will make the child master of his environment.

PRAGMATISM AND THE AIMS OF EDUCATION

Pragmatists are opposed to any kind of fixed and static aim of education. They believe that values of life are not fixed so we cannot fix. The aims of education forever, in the words of John Dewey educational aims must possess the following three elements in order to be a good or proper aim.

i. Such aims are based on the educands action and needs.

ii. They elicit the educand’s co- operation.

iii. They are specific and temporary, not permanent and general keeping in view the above directive principles and educational theories of pragmatism. It is easy to arrive at the

following aims of education.

1. The aim of education is more education: The aim of pragmatic education is more education by this. It means that every part of learning is a means of new learning which finds its completion in succeeding experiences.

2. Maximum growth: - The main aim of education is to provide individual the conditions for better and continuous growth.

3. Creation of values: The aim of education according to pragmatists is to enable the child to create new values in his life. Values are created by activities and experiences. Education should develop an active, dynamic adaptable and enterprising mind which may be resourceful in creating values.

4. Harmonious development of an individual: - The aim of education is essentially all round development of an individual. This development takes place through some activities and experiences. Consequently, the individual develops physically, intellectually, socially morally and aesthetically. Thus the essential aim of education is to direct the impulses, interests and abilities towards the satisfaction of the child and his environment.

5. Social efficiency: Education should produce socially efficient individuals.

6. Proper adjustment: Education should enable the human being to be fairly adjusted to his existing environment.

7. Rich present life: The aim of education is to make. The present life of the child rich and abundant for a successful creation of values and maintaining progress.

PRAGMATISM AND CURRICULUM

Pragmatists do not believe in fixed and static curriculum but are in favor of such an educational curriculum which permits the educand to develop all his qualities and obtain all knowledge that he can use fruitfully in future life they have suggested the following principles of curriculum construction.

1. Principle of utility: - The Pragmatists believe that only those subjects , activities and experiences should be include in the curriculum which are the future exceptions of adults life .

2. Principle of Activity: A child is active by nature. Therefore, in the curriculum knowledge should be provided to the child through useful and purposeful activities.

3. Principle of Flexibility: - Pragmatism favors changeable curriculum. Curriculum must change according to the needs of the child and situations of life. So that new knowledge and experiences may be included in it. Thus flexibility is essential for curriculum.

4. Principle of Child Centeredness: - Pragmatists want that curriculum should be according to the needs and interests of the child.

5. Principle of Experience: Pragmatists advocate teaching through actual experience rather than rote teaching.

6. Principle of Integration:- Pragmatists believe in the unity of knowledge and skill. Subjects should not be completely segregated from each other. The curriculum should not be divided in to water tight compartments subject should be integrated in to a single unit.

PRAGMATISM AND METHODS OF TEACHING

The focus of Pragmatic methods of teaching is in the child-in- society and his activities there in rather than the book, the teacher and the subject. According to Pragmatism the child should be enabled to find out information by himself instead of pouring information on him. Children should be encouraged to discover and investigate the facts of life. Education must develop the 'Laboratory habit of mind'. The method of teaching should be experimental. Dewey feels that methods of teaching should develop reflective thinking in children they must ask 'Why'? Of things and not merely the 'How' ? Of things. To speak of the actual methods employed in classrooms, Pragmatists lean on creative and constructive projects. Project is a purposive activity rooted in real life. There are four stages in the project method they are; purposing, planning, executing and evaluating. Projects may be worked out by any individual or a group but pragmatists prefer group projects as they allow for co- operation participation in group life and sharing of responsibilities.

Preparing common salt, dissecting a frog making an electric bell, digging a well etc. are some illustrations which allow for project work for example, while digging a well children learn about the sources, composition and properties of water and also conduct a few experiments on water.

Besides project and experimental methods pragmatists also support the following methods of teaching

- 1. Learning by doing**
- 2. Problems solving method**
- 3. Purposive Process of learning**
- 4. Integrated approach of Teaching**
- 5. Discussion method**

PRAGMATISM AND DISCIPLINE

Pragmatists would like to give a lot of freedom to children. They emphasize self discipline instead of discipline as control and restrain from outside. The teacher in the capacity of advisor and guide should promote self- discipline.

They say that the pupils first must understand and realize. The importance of discipline, for this participation in school activities is important because it is through these that they develop various personality qualities leading those to responsible citizens. True

discipline to them is responsible behavior. Pragmatists believe that work can become play if it is rooted in the interest of the child. For example, cricket becomes work if it is played out of coercion and a mathematical riddle becomes play if it is solved out of zeal.

Dewey believes that discipline is closely associated with interest. If the activities of children are rooted in the interests, specific needs, capabilities and preferences of children then there is no problem of discipline.

PRAGMATISM AND THE TEACHER

The pragmatists consider the role of the teacher important unlike the naturalists who like to banish him from the scene. According to pragmatists the teacher has to be there as a guide of the pupils as well as a servant of society. He has to create an environment conducive to the development of

Child's personality in Dewey's words he is God's representative on earth, but unlike the idealists he has not to impose himself on pupils. He has to identify most appropriate educational projects, motivate and guide students to carry them out, facilitate and provide essential and needed materials. He has to see that the project method is successfully and fruitfully used. In short we say that as per pragmatism the teacher work as a friend, philosopher and guide to the children.

UNIT III

IDEALISM

“Idealism in one form or other”, says Adams “Permeates the whole of the history of philosophy”. In education Comenius has been regarded as one of its earliest exponents, but it doubtless originated with Socrates, and is clearly evident in the writings of Plato. Plato’s idealism reflects its Socratic origin. There is at once the emphasis on, and precedence of, the universal, the permanent, to the neglect and rejection of the actual and temporary. For Plato the things that are seen are temporal, the things that are unseen are eternal. His “ideas” are “the divine originals” and experience of these constitutes science or knowledge, whereas those who can’t apprehend principles apart from their concrete embodiments live in what Plato calls “a dreaming state”, their acquaintance with things only ranks as “opinion”. They apprehend the actual, they don’t comprehend the real. Plato maintains that opinion is appointed to one sphere and science to another. He exaggerates the distinction between the spheres of knowledge and of opinion, and even asserts that his premises “make it impossible to identify the object- matter of science and that of opinion. This dualism vitiates almost every aspect of Plato’s philosophy. It is inherited from Socrates, who, to find the ultimate purpose of existence, turned away from nature, unlike the modern idealist, who seeks to find in a deeper interpretation of nature the true significance of reality. This dualism is the source of the popular belief that anything “idealistic” must be remote from the realities of life. Here ideas are of ultimate cosmic significance. But by ideas much more is meant than mere mental states. Ideas are rather the essences of archetypes which give form to the cosmos. They are the immaterial molds into which all matter is cast. They are the ideals or standards by which the things of sense are to be judged. While matter is known through the senses, its idea or principle is grasped by the mind. But most important for the philosophy of idealism is the fact that these ideas or forms are eternal, unchanging. The objects of sense, on the other hand, seems to be in a continue state of process or flux.

Archetypal ideas don’t become, they simply are.

CHIEF EXPONENTS OF IDEALISM:

- I) **Eastern Idealists:** (i) Vedic seers (ii) The Upanishads and Gita (iii) Swami Dayanand (iv) Swami Vivekananda (v) Mahatma Gandhi (vi) Rabindranath Tagore (vii) Sri Aurobindo.
- II) **Western Idealists:** (i) Plato (427-347 B.C) (ii) Kant (iii) Spinoza (iv) Hegel (v) Bishop Berkeley (vi) Rene Descartes (vi) Froebel (vii) William T Harris.

DEFINITIONS: The following views of great thinkers point out the meaning of idealism.

- 1) **According to Kath Upanishad:** “An idealist is one who possesses supreme knowledge by concentration of mind”.

2) **In the words of Rusk:** “Idealism contends that the material and physical universe known to science is an incomplete expression of reality, that it exists but to sub serve, and requires to compliment it a higher type of reality, a spiritual universe”. Rusk regards human personality as the “noblest work of god”.

3) **According to Ross:** “Idealistic philosophy takes many and varied forms, but to postulate underlying all is that mind or spirit is the essential world stuff, that the true reality is of a mental character”.

4) **Brubacher explains idealism in these words:** “Idealists point out that it is mind that is central in understanding the world. To them nothing gives a greater sense of reality than the activity of the mind engaged in trying to comprehend the world”.

UNDERLYING ASSUMPTIONS OF IDEALISM:

i) **The universe exists in spirit:** According to idealism, the spirit is the fundamental constituent of the universe. It points out that only mental life can be known, because the mind is capable of knowing only its own states and its adjuncts. Every individual human mind is a part of the universal mind, outside which nothing exists. For this reason, rational or spiritual knowledge is the only true knowledge.

ii) **Idealism believes in the universal mind:** Besides the physical or material universe, there is also a spiritual universe which is permeated by the universal mind of God. He is the creator and others are created. Human mind is a part of the universal mind and is dependent of him. God or the universal mind is the source of all human values and the goal of all human activities is the realization of this universal mind in one’s own self.

iii) **Mechanical explanation of the universe is inadequate:** Idealists believe that the mechanical explanation of the universe is inadequate because it doesn’t succeed in explaining human values. Idealists also refute the concept of mechanical determinism.

iv) **Idealists regard man as a spiritual being:** Idealism believes that man is not merely an animal. He is essentially a spiritual being whose chief aim is to develop his spiritual nature. It is this spirituality that distinguishes man from other lower creatures. The underlying principle of the idealistic philosophy is “Mind or spirit is the essential world stuff and that mind is not merely brain and its activity. But is in itself a real thing”. Reality is found in the mind of man and not in the external world.

v) **Man is central in creation:** Idealists point out that man is at the center of the universe. In the words of Rusk, “ It bestows dignity and grandeur upon human life by emphasizing the distinctiveness of man’s nature, attributing to him powers not possessed by animals, which

issues in ideals- logical, ethical and aesthetic; it admits the existence of a supreme being by its respect for human personality, it provides the basis for democracy”.

vi) **The world of ideas and values is more important than the world of matter:** Idealism has full faith in eternal values which never change. They can neither be created nor destroyed. According to Plato, the outstanding eternal values are truth, beauty, and goodness. They are exactly similar to the attributes of God as expressed by the sages and seers of ancient India. “Everything which we truly judge to be good or beautiful is so because it partakes of the nature of Absolute Goodness or beauty. It is absolute beauty which makes all beautiful things beautiful.

vii) **Real education is perceived in mind:** The knowledge which is gained through the activities of mind is more important than the knowledge acquired through senses.

EDUCATIONAL IMPLICATIONS

AIMS OF EDUCATION: Some of those important aims are the following:

1) **Exaltation of human personality:** According to idealism “Human personality is of supreme value and constitutes the noblest work of God”. So the foremost aim of education should be the exaltation of the self which implies self- realization. Every individual life has got the possibility of becoming a perfect pattern after his own self. Education should help the individual to become that perfect pattern. Adams says, “out of the many ideals of education, self- realization is the one that is specially associated with idealism. Since man is a spiritual being, “the divine in man should be unfolded and brought to his consciousness by means of education.

2) **Universal education:** Self- realization as stated above should not be confined to the chosen few only. It should be universal because all human beings are equally the children of God. In an idealistic society, no exception should be made in the education of children. It should be universal without any distinction of caste, creed, color or social status.

3) **Development of inventive and creative powers:** Man should not accept his physical environment as changeable. He should rather, change and modify that environment according to his needs and mould it, according to his own purposes through his inventive and creative skills. He should harness the forces of nature in such a way that these should render him the best possible service.

4) **Acquisition and enrichment of cultural environment:** Man himself is the creator of cultural environment. In the words of Rusk “Cultural environment is an environment of man’s own making. It is a product of man’s creative activity”. Ross says, “Religion, morality, art, literature, mathematics and science are the product of man’s moral, intellectual and aesthetic

activity, throughout the ages". Idealists, therefore emphasize that each child should enter into the cultural heritage of mankind which is free from the limitations of the material environment, according to the best of his capacity. But he must not only preserve what he has inherited; he should also make his own contribution to the enrichment of that culture, so that "The boundaries of spiritual realm may be enlarged". Education must help him in making this contribution.

5) Development of moral sense: The next important aim of education, according to idealism, is the development of the moral sense of the child, so that he may be able to distinguish between the right and the wrong. But mere distinction of right and wrong is not enough. Education should develop the will power of the child so that he may be able to follow the good and reject the evil. This power can be developed by the correct appreciation of the truth, goodness and beauty which are the highest moral values.

6) Self- realization: The function of education is to enable the individual to realize this unity within him-self and to establish a harmony between his nature and the ultimate nature of universe. Indian idealism preaches liberation, Mukti or Nirvana as the ultimate aim of life. Vivekananda explains the fourfold path for reaching this goal, viz, Gyan (Wisdom), Bhakti (Devotion), Karma (Action), and Yajna (Meditation).

CURRICULUM:

Idealists suggest that the curriculum content reflect higher values, ideas and rational thinking processes. The content should help each individual to use his free will and develop his personality to such an extent that he feels closer to infinite personality. Idealistic curriculum consists of variety of contents related to different subjects such as metaphysical morals, mathematics, science and astronomy; aesthetic and religion. Each of these subjects shall meet particular kind of needs of individuals, for example science will satisfy practical needs, aesthetic will satisfy emotional needs; metaphysics, mathematics, astronomy will cultivate higher mental powers; religion and morals will acquaint them with the reality of absolute. Since knowledge is a complicated net of human experiences, these subjects are not isolated but interwoven. The compact and comprehensive knowledge of these subjects will help in attaining intellectual and spiritual excellence.

METHODS OF TEACHING:

To make teaching effective different Idealists adopted different methods, keeping free will and rationality as the important elements of these methods. Plato adopted conversational method; Aristotle adopted inductive and deductive methods; Hegel adopted logical method. All

these methods aim at helping learner to be free and rational thinker and to help him emerge as a perfect individual in each of these methods. These methods stimulate learners to reflect, training them how to think and how to solve problems. In this way they are taught to discover the truth themselves and attain intellectual and spiritual maturity.

IDEALISM AND THE TEACHER:

Teacher assumes an important place in Idealism. He is the key figure in the educative process. His personality is the most vital influence on the education of the child. A child is greatly influenced by his conduct, his way of speech, his etiquette etc. Idealism considers the teacher as a friend, philosopher and guide to his pupils. He guides them in such a way as they may attain 'self- realization'. Character development and value development are the most important concerns of the teacher.

Froebel's metaphor of the Kindergarten, perhaps, explains best the functions of the educator. The school is regarded as a garden and teacher as the gardener whose function is to tend the little human plants in his charge carefully and to help them to grow to beauty and perfection. The human plant can grow unaided according to the laws of its own nature, yet the gardener is to see that plant attains its finest form; it produces or gives the finest results. Ross has beautifully summed up the place of the teacher in the idealistic school when he says, "The naturalist may be content with briars but the idealist wants fine roses

IDEALISM AND DISCIPLINE:

Suggested features of discipline according to idealists are:

- 1) Idealism believes in inner discipline.
- 2) Inner discipline can be obtained through guidance as well as restrain inner as well as outer or external.
- 3) The teacher should win over the child through 'impression', i.e., good personal examples of behavior and conduct. The child especially in the plastic period of his early life considers the teacher to be an ideal person to be emulated by the pupils.

MERITS OF IDEALISM:

- 1) **Wider and higher aims:** The idealist, present the highest and the widest aims and ideals of education summed up in such terms as self- realization, man- making, development of personality, harmony of man and nature, realization of truth, beauty and goodness and realization of heaven upon earth. All these aims have been emphasized by contemporary philosophers of education in East and West.

2) **The ideal teacher:** Teaching involves communication which very much depends upon rapport between the teacher and the taught. This is possible only when the teacher considers the taught as a part of his self and thus becomes selfless in his profession. The ideal of character building can't be achieved unless the teacher himself presents the model of ideal character.

3) **Integrated and multisided curriculum:** While other systems of philosophy of education lay emphasis upon science and technology, the idealists point out the eternal value of humanities, social sciences, art and literature. In fact, they lay emphasis upon an integrated curriculum which may include every branch of knowledge. Thus the idealist curriculum is the most liberal, the most dynamic, the most multisided and therefore, most conducive to the cultural development of individual and society.

4) **Moral education:** Thinkers everywhere today lament at the general loss of moral character. Everywhere development of moral character is being considered as an urgent need, to save the world from future catastrophe. The idealists explain the aims and means of moral education.

5) **Self- discipline:** The idealist concept of freedom as self- discipline has come to stay. It prescribes central place to the child in the system of education and lays emphasis upon natural development. Natural development requires freedom but freedom can't be enjoyed without self-discipline.

LIMITATIONS OF IDEALISM:

1) **Subtle concepts:** Concepts like 'spirit', 'mind', 'soul', the cosmos', etc. inherent in idealism have little relevance in classroom teaching.

2) **Nothing like spiritual universe:** The spiritualist theory of spiritual universe as stated by idealists is not considered to be in consonance with the scientific research today.

3) **Over emphasis on models:** The idealism in education stresses limitations of models but younger generation prefers invention and originality rather than imitation.

4) **Utopian aims:** Plato, the first idealist philosopher of education, presented a scheme which was through and through utopian in spite of its deep insight into human life here and there. In fact, in his idealistic flight the thinker often leaves the solid ground and presents aims and ideals which can be neither realized nor cherished.

5) **Theoretical methods:** The idealist method of teaching makes too much of memory, personal contact and brain faculties. They lay less emphasis upon the development of various types of interests and abilities which help the educand in playing important role in society.

6) **Teacher centered:** While modern education is child centered or educand centered, the idealist system is teacher centered. By expecting too much from the teacher it doesn't allow him to live as a human being with a multisided personality.

UNIT- 4

Educational Thinkers:

MAULANA ABUL KALAM AZAD (1888-1958)

Maulana Abul Kalam Azad was a great intellectual and philosopher whom Gandhi considered as a person of the caliber of Plato, Aristotle and Pythagoras. He was born on November 11, 1888 in Macca (Arab). His forefathers belonged to Delhi (India). His father Sheikh Mohammad Khair-ud-din was a religious preceptor and a learned man. He was settled in Macca before the birth of Azad. But he again came back to India and settled down at Kolkata, when Azad was 10 years old. He was given education at home by his father and also in various Madrasas at Kolkata. He received higher education at Cairo University (Egypt). He returned back to Kolkata in 1912. Here he edited a newspaper, 'AL-HILAL' and thereby tried to impress the Muslim public. This paper became very famous. About 25000 copies of this paper were sold daily. But British government withdrew the license for publishing his newspaper. As a result, he now began to publish another newspaper named 'AL-BALAG'. In 1916 he was exiled from Bengal. Now, he began to live at Ranchi (Bihar).

In 1921 Maulana Azad met Mahatma Gandhi at Ranchi, he was greatly influenced by him and became a staunch supporter of Indian independence. He also joined Indian National Congress and he was selected as the president of congress session in 1923 at Delhi. In 1942 he was arrested and sent to jail for three years. After independence 1947 he became the first Education minister of Free India till his death in 1958.

PUBLICATIONS

Tarjaman-e- Quran

India wins Freedom

Azad ki Kahani

Gubar-e-Khatir

Hamari Azadi

EDUCATIONAL PHILOSOPHY OF ABUL KALAM AZAD

The educational ideas of Maulana Azad have naturally influenced the educational progress in the country as for full 10 years he happened to remain Education minister of Government of India. During his tenure as Education Minister, various educational policies were determined.

Secondary and university commissions were appointed, many educational committees were organized for formulating educational plans. Through his inspiration and insight education developed in many areas. He helped in determining programmes of physical, mental, social, cultural and recreational developments.

Experience has shown that education can profoundly affect the development of individuals and, through individuals, of societies. If the individual is not an integrated personality, society cannot be harmonious. The function of education in the modern world is therefore to build up integrated individuals in an integrated society and the concept of both the East and the West must contribute to such a development. Azad has criticized ultra-intellectualism in the field of education. He thinks that ultra-intellectualism brings forth mental lethargy and it makes the heart insensitive to many things of vital importance. As a result, an individual loses the capacity to perceive the real feelings.

The Educational philosophy of Maulana Azad can be further illustrated as:

AIMS OF EDUCATION

1. **Religious Education in schools:** According to Azad if National education was devoid of Religious element, there would be no appreciation of moral values or moulding of character on human lines. He said that all the religions should be respected, so no particular religion should be taught. Sound and healthy religious education under our direct supervision should be imparted to the children so that misguided credulity may not affect the children in their plastic stage.
2. **Women's education:** Azad said that our educational programs will ultimately depend upon the proper education of woman. If woman take to education, more than half of our problems will be solved. Educated mothers will mean children who can be easily made literate.
3. **Medium of Instruction:** Azad said, there is no place for English as the medium of instruction in future in India, but at the same time there should be no precipitate action that may damage the cause of education. He holds that the replacement of English as a medium of instruction should be gradual and stage by stage so that there is the least possible interruption or interference with the process of education in the country.
4. **Agricultural Base to school Education:** Azad is of the opinion that the university must base their programmes on the real needs of the country. He wanted that agricultural education should be introduced in our schools as well as in universities and practical work in farms.
5. **Delinking degrees from jobs:** He gave preference to delink degrees from jobs as recommended by NPA 1986. Azad states that, "The fact that a university degree is a necessary condition for government services has led people to look up on university degrees as a passport to government service. Those who join university do so not to cultivate talent but to secure this passport. So jobs should not be related to degrees, but we have, of course, to bear in mind, that, so far as professional services are concerned, the acquisition of a university degree will continue to be necessary.

6.National Integration: Maulana Azad wanted that history books should be written in such a way that harmony and integration can be brought about among all the people of the country, we should not write wars between kings and various powers in our history books so that integration cannot be broken down between the people of our country.

7. Art as a means of self- expression: Azad was conscious of the necessity of aesthetic development of students. So he provided scholarship for student's proficiency in the fine arts and other aspects of aesthetics. He regarded art as the best form of Self-Expression.

Azad also emphasized Democratic education, man making education, Education for internationalism and Global Citizenship.

CURRICULUM

Maulana Azad was vividly clear that content and curriculum of education at every level has to be distinctively different from what it used to be in the colonial era and it should address to the objectives of education defined by him. He repeatedly stressed following ideas to alter and enrich the content and the scope of curriculum:

At the elementary level, basic education with its emphasis on learning by doing, should form the content.

At secondary stage curriculum should be re-oriented as proposed by the secondary education commission and should be meant for training in diverse skills and aptitudes and preparation for higher educational pursuits.

Educational standards need to be raised at the university stage and curricula broadened and enriched.

Adult literacy and social education programs should be suitable devised so as to create awareness and productivity.

The need of rural areas with special emphasis on agriculture and craft should receive attention.

Physical Education, Recreation and opportunities for games and sports should form part of educational programs at all levels.

The curriculum should encourage independent thinking, a sense of judgement and the process of learning how to learn.

Research and Evaluation should test the effectiveness and guide the development of curriculum and Programs. Extensive reforms in curriculum and examination system should be made so as to save the student from Stress and Strain.

History and geography should be included in the curriculum in addition to science subjects and Religious education.

ROLE OF TEACHER

Maulana says, “Ultimately all reforms in education depend on the quality of our Teachers. I have mentioned to you the changes we are seeking to bring about in Elementary, secondary and university education. These changes will not give the desired results unless there are efficient and devoted teachers to carry them out. Poor wages and loss of social status have been perhaps the main reason why there has been a fall in the quality of teachers in recent years. So we shall continue with our efforts to improve the status, service, conditions and emoluments of teachers at all levels, I (Azad) would appeal to them that they must also develop a spirit of real service and dedication in the cause of the Nation”

Azad says that Teacher should be respected by all the community members. And the teacher has to develop in him certain moral values and standards accepted by all the members of a society.

METHODS OF TEACHING

Moulana Azad was against the traditional methods of teaching. His Methods of teaching can be understood through the following points:

1. He was of the view that Methods of Teaching in our schools are such that they do not take a child beyond decoding; since children are trained to read in an additive fashion by putting together alphabets, they fail to read with comprehension. That is one reason why a large number of people in our society do not derive pleasure out of reading.
2. There is no specific method of teaching that has been given due importance by Azad. However, he has spoken about self-learning and those methods of teaching which will cultivate the mind of pupil, for that he stated expansion of mind of Adults can be affected today through the use of Scientific methods and machinery.
3. He further says that, in order to make the child efficient in aptitude management we should try to use Experimental Methods.

CONCEPT OF DISCIPLINE

Regarding discipline Maulana Azad was the supporter of that discipline which will develop within the pupil. He said that morality should be developed in the pupil so that they will become disciplined, in all their Doings and Sayings.

ALLAMA IQBAL

(1877-1938)

Dr. Mohammed Iqbal, a great thinker, an educationist, a renowned poet, a philosopher and a nationalist was born on 22nd of February 1877 in Sialkot, now in Pakistan. His ancestors were Brahmins of Kashmir, who had migrated from Kashmir about three hundred years back. Dr. Iqbal says, “My forefathers were Brahmins, they spent their life in search of God. I am spending my life

in search of man” Dr Iqbal inspired his people, through his writings, works, speeches and through the gifted poetic verses which thrilled and shakened the minds of the people, with the result, the people of great country, plunged in the freedom movement. He has made a great contribution, in liberating the country from the clutches of British rulers. He occupies unique and great position in contemporary Indian thought. He carried the message of humanity, the spirit of justice and the spirit of Islam to the world. He was genius by birth, by nature and by virtue of the depth of his knowledge.

Dr Iqbal’s father was a renowned person and a man of spiritual temperament. He himself influenced Dr Iqbal to a great extent. In addition to his father Sheikh Noor Mohammed, he was also influenced by his teacher Moulvi Mir Hassan. He passed his intermediate examination from Sailkote. After that, he joined Degree College Lahore. He did his M.A in Philosophy in the year 1899 and was appointed as lecturer in oriental college. Latter Dr Iqbal joined Degree college Lahore, He did his Ph.d from Germany on the topic “Development of Metaphysics in Persia” after he came back to India he joined Lahore college, there he started teaching Literature and Philosophy. After few years, he started practice and made it continue throughout his life.

Many Indian universities conferred on him “Honorary degrees” of Ph d. In addition to that British Govt. also conferred on him the title of “Sir”. His poetic works reflect and project his philosophical ideas and Metaphysical concepts. He gave the message of “Hope” “Life” “Faith” “Love of God” and “Service to mankind” to the world, through the medium of his writings, speeches and poetic expressions.

In 1935 Dr Iqbal developed some respiratory trouble and cataract in his eyes. He left this mortal world in April, 1938. The irreparable shock of his death has given a great set back to humanity.

PUBLICATIONS:

ASRAR-E-KHUDI

RUMUZ-E-BEKHUDI

PAYAM-E-MASHRIQ

ZABUR-E-AJAM.

BANG-I-DIRA

BAAL-I-JIBREEL

EDUCATIONAL PHILOSOPHY OF DR.IQBAL:

Dr. Iqbal had the feeling and mind of education, which socialized, moralized, divinized, spiritualized and humanized him, also elevated and culminated his popularity name and fame inside as well as outside the country. Its not difficult to deduce his philosophy of education from his philosophy of life. In other words, we can say that his philosophy of life reflects and projects his philosophy of education. Dr. Iqbal’s “personal philosophy” and “general philosophy” reveals his

educational thoughts as well as educational philosophy. He was well versed both in oriental as well as western philosophies and cultures. His vast study of literature, knowledge and society has left a great mark and impression upon his mind, life, educational ideology and philosophy.

According to Dr. Iqbal the education is a creative activity, so it should help, in the growth and development of the individuals, to the fullest extent. He desired and wanted that education should make the students, intellectual, efficient, bold, smart and brave. His educational philosophy can be further understood by the following underlying assumptions:

AIMS OF EDUCATION

1. Development of individuality (Khudi): The development of individuality means, the total development of life. It means that all the aspects of development viz physical, intellectual, emotional, social, moral, spiritual and aesthetic, make the integral development of personality. Development of individuality is not possible without the development of “self” it is the inner world of self and the spirit of “khudi” which elevates and culminates the name and fame of the individual. Without individual development, the idea of social development will remain incomplete and imperfect. The main, deep and supreme purpose is to make the development of every person’s individuality. He called it as “Khudi”. It is that spirit, which does allow anybody “to yield” “to surrender” “to stop” against the will, desire, instruction, direction and order of the conscious self. Freedom of individuality develops the innate powers, innate abilities, talent, capacities and potentialities of the individuals and sharpens them to a great extent.
2. Development of character and morality: Character projects and reflects the total image of personality and life. Morality as a means plays very important and significant role in making, building and developing the character of the individuals, communities, societies, nations, world and the humanity as a whole. Moral code “arises out of a willing cooperation of free egos”. True morality is that morality, which springs from within. True morality flourishes in the atmosphere of freedom. It inspires the individuals, broadens their social interaction and communication. Education is a powerful instrument, which provides all sorts of facilities and opportunities for broadening and developing social interaction and moral experience. There should be the provision of social training and moral training in all the educational institutions by the teachers through social education and moral education.
3. Development of creativity: The creative instincts should be awakened, so that there may be appropriate creative development. Education has to play constructive, wonderful and excellent role in igniting the creative process, creative atmosphere, creative environment and creative opportunities should be provided to the learners for developing and accelerating creative genius of the learners, otherwise, merely theoretical knowledge will not be sufficient and suffice for the same.
4. Development of cultural values: Education as a potent instrument of change, should help in infusing, inculcating and developing the spirit of cultural values, cultural reflects and projects the

heritage of a society, country and nation. Its heritage should be preserved as well as transmitted for transforming the society. Education should enable the learners to create the values.

5. Social development: Besides the individual development, development of creativity and the development of individuality, there should also be social development, because, the social development socializes our thinking, ideology, behaviour and dealings. It also enables us to make our best social adjustment in life as well as in society. It makes, broadens, develops and accelerates the social interaction of the individuals with the neighbors, different agencies, associations, organizations, institutions and the society as a whole. It is through social dealing; social activities, social behaviour and social education, the social interaction of the individuals can be broadened and strengthened. The circle of social friendship also helps a lot in broadening a social interaction of the individual with the society.

6. To infuse the spirit of patriotism, nationalism and internationalism: Education's function is not only to impart the knowledge of 3R's i.e., Reading, Writing, and Arithmetic. But it too has to infuse the spirit of patriotism, love of nation, love of world and most importantly the love for humanity. So education should act as an instrument in inculcating the spirit of true love for nation as well as for the whole of humanity, for that all educational institutions and teachers can play an excellent role.

CURRICULUM :

Dr Iqbal proposed or we can say recommended broad-based, life centered curriculum. According to him the curriculum should be in accordance with the changing needs of the individuals, communities, societies, nations, world and the humanity as a whole. It should in tune with the changing colors and music of life. It should reflect the entire personality of the individual's society, nation, Country and the humanity as a whole. He proposed the following types of curriculum.

Broad-based curriculum: In broad-based curriculum, there is no scope for narrow mindedness, prejudices, complexes and personal bias. The spirit of tolerance, understanding of ideology, cooperation, fellow feeling and affectionate attitudes, seems to be reflecting and projecting from the mirror of broad-based curriculum. Its scope is varying vast, broader and unlimited.

Life-centred curriculum: By life-centred curriculum, we mean that curriculum which runs through life by life and for life. Our concept should be, that the curriculum should be incorporated with actualities of life. Life-centred curriculum is realistic curriculum because it fulfils all the needs, requirements and inspirations of the life of the individuals and on other hand; it also fulfils the demands of the society. Life-centred curriculum not only imparts the knowledge of 3R's rather it also develops the personality of the individuals.

In general Dr Iqbal has suggested the following subjects in the design of curriculum:

Sciences: For the progress and development of mankind.

Humanities: For humanizing the individuals and the society as a whole.

Languages: It acts as a source of unification, expression and integration.

Cultural Heritage: It acts as the Index of individuals as well as the countries progress and development.

Morality and Religion: It purifies our thinking, mind and soul.

Creativity education and Guidance: It makes the student creative minded, innovator. Discoverer and researcher.

METHODS OF TEACHING:

Dr Sir Mohammed Iqbal is considered as the supporter of, freedom of life, freedom of expression, freedom of criticism, freedom of discussion and intellectual freedom. So on the basis of this ideology he proposed the following methods of teaching:

Learning by doing: There is no scope of cramming, if the knowledge is to be imparted through “Learning by doing” method. He also believes like John Dewey and Gandhi that the child learns and gains experience only by learning through doing.

Problem solving: With the help of “problem solving method” the problem at the individual level as well as the problem at collective level can be tackled and solved, deriving the amicable, appropriate, correct and accurate results.

Experimental method: Dr Iqbal strongly advocated experimental method in teaching science subjects like Physics, Chemistry, Biology and other related subjects. He is of the opinion that through experimental method the practical knowledge can be acquired.

ROLE OF TEACHER:

Dr Iqbal has given an esteem position, status and dignity to the teacher, for him teacher is the source, who enlightens and inspires the learner. He says that the teacher should create democratic atmosphere in the class, so that the students may get the time to exhibit their talent qualities and skill qualities. Active participation of both, the teacher as well as that of student is necessary. The teacher should raise the morale of the students through moral education. The Role of teacher has been described by Dr Iqbal under following headings.

Understanding of students: Knowledge of psychology is must in understanding the child. With the help of this the teacher will be able to find out the individual differences of the learners, which will help him in solving the problems of learners and will make his teaching purposeful, effective, impressive and inspiring.

Accelerate the power of imagination: The teacher should develop philosophical taste, aesthetic taste and interest among the students by narrating those interesting stories, so that; learners may use their power of imagination.

Develop the power of reasoning: The teacher should give full freedom to his learner, so that he may develop his power of reasoning.

Develop the senses through sense training: Senses are the gateways of knowledge. So teacher should always try to provide the sense training to his learner

Character building of the student: Character is the identity card of life. It is through moral education, social education, social dealing and cooperative attitude with the help of which character can be developed.

DISCIPLINE

Dr Mohammed Iqbal suggested that there should be freedom in discipline. Congenial atmosphere should be provided to the learner so, that learner can understand things properly and clearly while making free discussion with his teacher. No restriction should be imposed on the learner, because it will hinder his personality development. Without freedom the discipline cannot carry out any weight. For Dr Iqbal freedom is “watch ward”

Dr Iqbal is also of the opinion that self-discipline is the best discipline, because it reveals the inner voice of mind. Self-thinking, self-feeling, self-realization and self-creation generate self-discipline. Self-interest, self-efforts, self-trials, and self-preparation are the best attributes of self-discipline. This concept of discipline is quite unique, wonderful, matchless, psychological and democratic.

SWAMI VIVEKANANDA(1863-1902)

INTRODUCTION

Swami Vivekananda was not only a social reformer, but also the educator, a great Vedanta's, patriot prophet of India, born at Calcutta in 1863, who sought to modernize the nation of its social and cultural harmony. His contribution to the awakening of modern India is critique in its kind and quality. If education is viewed as the most powerful instrument of social change, his contribution to educational thought is of paramount importance. He defines education as ‘the manifestation of perfection that is already in man.

According to him education is a continuous process; it should cover all aspects of life - physical, material, intellectual, emotional, moral, and spiritual. His attitude towards modernization is that the masses should be educated before anything else is done. He wanted to remove from India four major evils, via; 1) priest-craft, 2) poverty 3) ignorance 4) tyranny of the wise. He tried to

make the people of India understood that political and social strength should have their foundations on cultural strength. He has a true vision of philosophy of education in India in its cultural context.

His educational thought has very great significance today because modern education has lost much of its connection with the values of human life. Therefore, he suggested that education should not be for stuffing some facts into the brain, but should aim at reforming the human mind. True education to him, was not for the carrier, but for the contribution to the nation. The great religious saint and social reformer died in 1902 when he was just 39 years. He is no more but he will be remembered for ever on this earth. His missions and his preaching are will continue inspiring the coming generations.

MEANING OF EDUCATION

Vivekananda said: “The education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion – is it worth the name? Real education is that which enables one to stand on one’s own legs. Education must provide ‘life-building, man-making, character-making assimilation of ideas’. The ideal of this type of education would be to produce an integrated person.

VIVEKANANDA’S PHILOSOPHY OF EDUCATION

1. KNOWLEDGE RESIDES WITHIN THE INDIVIDUAL

Knowledge is inherent within the individual himself. The individual finds out this knowledge by experiencing it within himself. Perfection is inherent in everyone. It is the function of education to lead one to perfection. Therefore, education should be made available to all.

2. THE CHILD FURTHERS ITS OWN DEVELOPMENT

Swami Vivekananda says that it is wrong to think that we promote the development of a child. In fact, he furthers his development himself. He says, “Everyone develops according to his own nature. When the time comes everyone will come to know this truth. Do you think you can educate a child? The child will educate himself, your job is to provide the necessary opportunity to him and remove the obstacles in his path. He will educate himself on his own. A plant grows itself, does the gardener grow it? He just provides the necessary environment to it; it is the plant itself that does its own growing.” Thus Swami Vivekananda advocates the principle of self-education.

3. EDUCATION ACCORDING TO THE NATURE AND NEED OF THE CHILD

In order to make education useful, it must be according to the nature and need of the child. It is not the teacher, or the parents who will determine his needs and nature. His education should be patterned on the lines of these tendencies. The teacher has to visualize God in the soul of each child.

Each child should be considered as manifestation of God. In fact, we have to serve God. Therefore we have to serve each child.

4. THE ABILITY OF CONCENTRATION IS THE ESSENCE OF EDUCATION

For the acquisition of knowledge, concentration or attention is very necessary. For the success in life also, this power is very helpful. Everyone does not have the same power of concentration. With the help of this power one can acquire useful knowledge and arrange it in mind for use whenever necessary.

AIMS OF EDUCATION

The ultimate aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education.

1. CREATION OF SELF – CONFIDENCE AND SELF – REALIZATION:

Man has an immortal soul which is the treasure –house of infinite power. Man should, therefore, have full confidence in himself and strive to reach the highest goal of his life, self-confidence leads to self - realization. In Swamiji’s own words: “Faith in us and faith in God – this is the secret of greatness.” Education of the right type should aim at removing the veil ignorance from our mind and make us understand that what actually we are.

2. FORMATION OF CHARACTER

Character is the aggregate of a Man’s tendencies, the sum –total of the bent of his mind. We are what our thoughts have made us. It is, therefore, that education should aim at sublimating the evil tendencies of our mind. Swamiji said, “We want that education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s own feet.” Education must build up character and manifest our real nature.

3. DEVELOPMENT OF PERSONALITY

Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. “According to Vivekananda, personality is two – third and his intellect and words are only one – third in making the real man.” The ideal of all education and all trainings should be this man – making.

4. SERVICE OF MIND

Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down – trodden what we should worship. In Swamiji’s own words, “if you want to find god, serve man.” He was pained to see the wretched poverty of his countrymen. He, therefore, wanted that education must enable everyone to stand on his own feet and satisfy his own primary needs.

5. PROMOTION OF UNIVERSAL BROTHERHOOD

Swami Vivekananda's love for mankind knew no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He said, 'through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation.' He insisted the education must call forth this power in every person and broaden it to such an extent that it may cover the whole world.

6. THE AIM OF KEEPING IN VIEW THE PRACTICAL ASPECTS OF LIFE

To Swami Vivekananda, the practical aspects of life must not be ignored in any scheme of education. Only then, it will be possible to make an individual self – dependent and the country prosperous. Swamiji said: "It will not do merely to listen to great principles. You must apply them in the practical field, turn into constant practice." So he has emphasized the importance of education in agriculture and other practical arts.

7. AIM OF PHYSICAL AND MENTAL DEVELOPMENT

The second aim of education is that the child should be able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite of on others.

8. AIM OF MORAL AND SPIRITUAL DEVELOPMENT

According to Swami Vivekananda, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizens is possible only through their moral and spiritual development which education should foster.

9. THE AIM OF SEARCHING UNITY IN DIVERSITY

The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity.

10. AIM OF RELIGIOUS DEVELOPMENT

To Swamiji, each individual should be able to search out and develop the religious seed embedded in him and thus find the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service and submission to the teachings and preaching's of great saints and saviors will develop in the individual. Education should foster this development.

CURRICULAM

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed Religious, Philosophy, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises.

METHODS OF EDUCATION

Swami Vivekananda prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:-

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities.
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

ROLE OF TEACHER AND STUDENT IN EDUCATION

According to Swami Vivekananda a person with an attitude of renunciation, influence children through his ideal example, love his students, sympathize at their difficulties, teaching according to the needs, abilities and interests of the them, contribute to their spiritual development can be a good teacher.

A student should have an inclination and eagerness to learn. He should be an observer of celibacy. He should have control over his senses. He should follow the ideals laid down by his teacher.

MAJOR IMPLICATIONS OF VIVEKANANDA'S IDEAS

Vivekananda's educational ideas have been influenced by three major factors; 1) love for his master 2) love for the nation, and 3) personal convictions.

THE BASES OF MODERN EDUCATION

Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on

universal principles of morality and ethics. He wanted to teach the common masses of India the ideals of synthesis, tolerance and universal harmony. His philosophy gives equal importance to the claims of spirit and matter. To him diversity is as real as unity. Matter is only 'veiled spirit'. Thus he creates a metaphysical synthesis reconciling the claims of spirit and matter, and makes it one of the chief bases of its philosophy of education.

THE IMPORTANCE OF 'YOGA' IN EDUCATION

Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved-the teacher, the taught, the aim, the subject and the method. He is convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

TRANSMISSION OF KNOWLEDGE

To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

LEARNING THROUGH ACTIVITY

Vivekananda anticipated many modern thinkers in suggesting that learning through activity should be the guiding principle of any scheme of education. He wanted every activity in Indian schools and colleges-dance, drama etc; Inter-school and inter-collegiate competitions are also required in order to enable the students learn how to sacrifice personal and selfish interests for the sake of the larger interests of society.

THE IDEAL OF WOMANHOOD IN INDIA

Vivekananda suggested that the women should be made ambitious through a good system of education. He made a strong appeal for raising the status of women along with that of man. He felt that it was much against the ancient ideal of India that women were not given enough opportunities for self-development.

RELEVANCE OF SWAMI VIVEKANANDA'S IDEAS IN MODERN EDUCATION VALUE EDUCATION

Here, education is conceived in the broad sense; everything in the society plays an educational role. The formal education system is but part of the culture and values in the system are inevitably determined by the culture. Education is seen as an instrument for harnessing human drives, and as consequences, it becomes to some extent a method of behavior modification. Education preserves rather than changes social values. Education is seen to abide by existing culture norms of the society.

PEACE EDUCATION

Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life as was so emphatically averred by Swami Vivekananda as well. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and preparing the young people to understand the time in which they live.

ENVIRONMENTAL EDUCATION

Environmental education is viewed as an integral part of the education process. It is taken to be centered on practical problems and can be an interdisciplinary character. It should aim at building up a sense of values, contribute to public well being and concern itself with survival of the human species. Its force, therefore, should aside mainly the initiative of the learners and their involvement in action and it should be guided by immediate and future subject of concern. Environmental education enables them to manage the environment in which they live through a judicious use of resources.

CITIZENSHIP EDUCATION

The concept of citizenship education should target to mould the future citizens into the frame of a civic society where citizens are aware of their rights, respect democratic ideals and work for a welfare society with shared responsibility. Education for democratic citizenship is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.

VIVEKANANDA'S INFLUENCE

Viewed in the light of contemporary thought, Vivekananda was actually an epoch capsule into a life span of less than forty years updating his mother country to fight against all kinds of social evils. 'Equilibrium' and 'synthesis' were the watchwords of Vivekananda. Contemplation and devotion to duty were unified in his personality. He had gone deep into the social and political decline of India and attempted to prescribe a workable formula to eradicate all social inequalities. The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood. He gave his fellow brethren, a dynamic gospel of supreme fearlessness and strength. He mercilessly denounced the arrogance and sophistication of the upper classes of Indian society. He was one of the great thinkers in India to offer a sociological interpretation of Indian history.

CONCLUSION

Swami Vivekananda was actually the greatest synthesizer of ever time. He wanted to remove the evils of the society by giving re-orientation to politics, sociology, economics and

education. Swami Vivekananda laid stress on education as a powerful weapon for this change. As an educationalist he believes in absolute values which have to be realized by a good system of education. Education should be the preparation for life. It should develop a feeling of nationalism and international understanding, it should lead to the development of character and make individuals self-dependent. Today there is a deterioration of cultural ethics and standards. The supreme need of the hour is to counteract this emotional, moral and cultural collapse. Only a process of a good system of education can bring about a healthy political and social life. Swami Vivekananda stands for this and his message is for all time.

MARIA MONTESSORI (1870-1952)

The most admired educator Maria Montessori was a doctor by qualification and profession at the start of her career. When she was in the University of Rome's psychiatric clinic saw large number children with learning disabilities, placed there for lack of other options. Treatment of these children touched her, and she began to read everything she could find on the education of the children with such disabilities. She disagreed with Rousseau's idea of unstructured education in the wilds of nature; she liked his ideas of developing the senses before abstract learning taken place. She also studied the work of Pestalozzi and Froebel and adapted them to her own use.

EDUCATIONAL INTEREST

She was convinced that it was neither education nor medicine that would improve their lives. She was speaking at conferences about the need to educate children with learning disabilities, and proposed a school along with Froebel's line. She found herself appointed director of a teacher training institute that was a pioneer in the field of special education in Italy. Pulling her ideas from Froebel and others, Montessori experimented with teaching materials and activities, succeeding so well that her 8 year-old so-called "defectives" eventually did as well as or better than those labeled 'normal' in state examinations for reading and writing. Montessori worked as a professor of Anthropology in the University of Rome from 1900 to 1917. She supervised the work of mentally different children and took a keen interest in their education also. Montessori developed the principle that was also to inform her general educational programme: first the education of the senses, then the education of intellect. Maria Montessori developed a teaching programme that enabled 'defective' Children to read and write she thought to teach skills not by having children repeatedly try it, but by developing exercises that prepare them. These exercises would then be repeated: looking becomes reading; touching becomes writing. Maria Montessori had the chance to test her programme and ideas with the establishment of the first Casa dei Bambini (Children's house or house hold) in Rome in 1907. This house and that followed are designed to provide a good environment for children to live and learn. An emphasis was placed on self determination and self

realization. Self realization through independent activity, the concern with attitude and the focus on the educator as the keeper of the environment.

Maria Montessori was born on August 31, 1870, in the provincial town of Chiravalle, Italy, to middle class, well educated parents. Montessori becomes the first female doctor in Italy. As a doctor, Montessori chooses pediatrics and psychiatry as her specialties. Montessori began to conceptualize her own method of applying their educational theories, which she tested through hands on scientific observation of students at the Orthopedic School. Montessori found the resulting improvement in student's development remarkable. She spread her research findings in speeches throughout Europe, also using her platform to advocate for women's and children's rights.

Montessori works in India She come to India in 1939 and remained up to 1946. She spend her time in training teachers for small children according to her method in Madras, she developed a program called Education for Peace. Her work with the programme earned her two Nobel Peace Prize nominations. Montessori returned to Holland in 1951 and died on May 6, 1952. Montessori teaching methods continue the "Follow the Child" all over the world now.

MONTESSORI EDUCATION:

"Montessori is a method of education that is based on self directed activity, hands on learning and collaborative play. In Montessori classrooms Children make creative choices in their learning, while the classroom and the teacher offer age appropriate activities to guide the process. Children work in groups and individually to discover and explore knowledge of the world and develop their maximum potential".

The learning process according to Montessori: There are 3 stages of learning:

1. Introduction to a concept (by a lesson, a reading, a lecture).
2. Processing the information and developing an understanding of the meaning through work, experimentation, creation, this gives the child a real ability to learn and remember what he/she has learned. This is the most important stage since it puts emphasis on the concepts of developing, experimenting, creating and transforming.
3. "Knowing", processing the information demonstrated by the ability to teach or explain to others, or to express easily. Children have the natural ability to learn everything they need full, happy and
 - Emphasis is on our children becoming whole balanced and healthy individuals. Some important educational views: Ultimate goal is to develop and innate love of learning, varied interests, and
 - Seek to understand each person's uniqueness.
 - productive lives. Guide our children individually at their own pace through a wide range of learning
 - Openness to view new ideas. Children learn from all kinds of experiences, including success and failures.

☐ Skills. Children are natural learners: Montessori saw that children under went

PHILOSOPHY OF EDUCATION ACCORDING TO MONTESSORI:

Extraordinary transformations in overall happiness, self confidence, and self discipline when they were allowed to follow their innate needs. The work of a child therefore was fundamentally different to that of the adult: that the child worked for the joy of the process rather than for the end.

Children learn through their senses: children built on their physical experiences of the world through their senses and that by carefully designing interesting materials .Children need freedom: Montessori saw freedom as the single most important factor which the children were drawn to experiment with.

TEACHERS ACCORDING TO MONTESSORI:

Teachers educated in the Montessori Method

- ☐ in allowing children to develop as spontaneous, creative individuals. Bring distinctive skills, called a “directress” by Montessori Method, and (mostly women) and sometimes known as a “guide”. Montessori teachers play many roles as Skilled Observer: Teacher comes to know each student’s interests, learning style and
- ☐ She directs guides her students. Temperament. He understands the student’s developmental needs and is receptive Creative Facilitators: the teacher serves as a resource as students go about their
- ☐ To her “sensitive periods”. Work. As students progress, the teacher modifies the classroom environment, Character Builder: Teacher’s models values such as empathy, compassion and
- ☐ Adjusting the learning materials to meet the student’s changing needs. Acceptance of individual differences. He encourages the students to be courteous kind. And he brings students together in collaborative activities to foster team work, As a Gardener: she thinks that teacher should care for the child like a gardener who
- ☐ Responsibility, self discipline and respect. Cares for the plants so that natural growth of the child is properly guided and aided Provision of suitable environment: The directress should allow the child to grow
- ☐ In the process of unfolding itself. According to his own inner law. Her business to provide for suitable environment. Teacher as a Doctor-cum-Scientists-cum-Missionary: According to Montessori the
- ☐ She should provide children with appropriate opportunities to think for them. directress should be partly doctor, partly scientist and completely religious. Like a doctor she should avoid scolding or suppressing the patient in order to avoid worse situations. Like a scientist she should wait patiently for the results and should conduct experiments with her materials. Like a religious body she should be there to serve the child.

PUBLICATION OF MADAM MONTESSORI:

1. The Discovery of the Child
2. Education for a new child
3. To educate Human Potential
4. The secret of child hood
5. The child peace and education
6. Reconstruction in education
7. The absorbent mind
8. What you should know about your child?
9. Child training
10. The Montessori Method.

CHILDREN'S HOUSE: The first school started by Montessori in 1907 was called a 'Children's House'. It provides all the requirements of a good family house. A children's house has many rooms: 1. Study room 2. Common room 3. Lunch room 4. Rest room 5. Room for mental work 6. Gymnasium 7. Bathroom and 8. Laboratory. The environment of the house specifically designed to help children between ages of 2½ to 6 years to develop their own pace, choosing their own activities from the Montessori materials which are displayed in an ordered and accessible way. The tables, chairs etc are specially made for the children. The children keep the didactic apparatus in the cup boards and things in little drawers. Based on her observation, Montessori implemented a number of practices. She replaced the heavy furniture with child-sized tables and chairs light enough for the children to move, and placed child sized materials on low, accessible selves. The black boards are fixed in the walls on which the children draw or paste pictures of different kinds according to their own interests. The children were provided with flowers, toys, pictures indoor games etc. the lunch room contains low tables, chairs, spoons, knives, tumblers etc. In the drawing room, the children are provided with their own little shelf, where they keep their soap and towel for washing. Montessori expanded the range of practical activities such as sweeping and personal care to include a wide variety of exercises for care of the environment and the self, including flower arranging, hand washing, gymnastics, and care of pets and cooking. She also included large open air sections in the classroom encouraging children to come and go as they please the room's different areas and lessons. The children house also contains a pedometer and weighing machine to keep a record of the height and weight of the students. Besides, Didactic apparatus is used to provide sensory training, motor training and for teaching language and arithmetic. Educational Method: According to Montessori called for free activity within a "Prepared Environment", meaning and educational environment tailored to basic human characteristics, to the specific characteristics of children at different ages, and to the individual personalities of each child. The function of the

environment is to help and allow the child to develop independence in all areas according to his or her inner psychological directives.

MONTESSORI MATERIAL:

Appropriate to the age of the children, environment should exhibit the following characteristics.

1. An arrangement that facilitates movements and activity.
2. Beauty and harmony, cleanness of environment.
3. Construction in proportion to the child and his/her needs.
4. Limitation of materials so that only material that supports the child's development is included. 5.

Order. Nature in the classroom and outside the classroom.

6. Sensitive period: as observed by Montessori is special sensitivity to particular stimuli during this time which she called as "Sensitive Periods." She identified the following Social behavior- from around 2½ to 4 years old.

- Sensory refinement- from birth to around 4 years old.
- Order- from around 1 to 3 years old.
- Interests in small objects- from around 18 month to 3 years old.
- Acquisition of language- birth to around 6 years old.

NORMALIZATION:

Montessori observed in children from 3 to 6 years old a psychological state which she termed 'normalization.' Normalization arises from concentration and focus on activity which serves the child's development needs, and is characterized by the ability to concentrate as well as "spontaneous discipline, continuous and happy work, social sentiments of helps and sympathy for others". 'Montessori divided different planes according to the age and psychological development in relation to the child'. Exercises mostly provided in children's house are: i) Exercises in practical life. ii) Exercises for sense training iii) Exercises for teaching language and Arithmetic.

DIDACTIC APPROACH & MONTESSORI:

The word 'Didactic means to convey instruction and information (learning) as well as pleasure. In other words, didactic denotes learning with pleasure. The didactic apparatus', implies that apparatus (concrete materials) which is to educate the young children in such a way that learning becomes joyful.

TERMS AND CONCEPTS IN MONTESSORI METHOD:

1. Individual learning self motivated learning used in Montessori schools that consists of a series of educational tasks that are chosen by the students.
2. Kinesiology The study of the mechanics of human body movement.

3. Magnet Programme A programme in public school systems that offers specialized methods of teaching and curriculum to students representing a cross section of the community.
4. Manipulators Concrete objects such as beads, rods and blocks that are used by students during Montessori lessons in order to encourage sensory learning and self discovery.
5. Montessori Method: An educational system developed by Maria Montessori in 1907 that uses independent, self correcting activities to develop and advance a student's natural ability and intellect.
6. Montessori schools Any public or private special education pre-k, K-1,2 or other learning institution that offers Montessori based curriculum to the students.
7. Progressive Approach: The belief that the goal of education is to help people become more free thinking innovators who can improve society through positive reform.
8. Sensory Learning Teaching using interactions and activities designed to apply and develop
Process of Learning: There are 3 stages of learning:
Stage- I. Introduction to a concept by means of a lecture, lesson, something read in a book etc.
Stage- II. Processing in information, developing an understanding of the concept through work experimentation creation.
Stage-III. "Knowing" to processing an understanding of demonstrated by the ability to pass a test with confidence to teach another, or to express with ease.

PRINCIPLES OF DIDACTIC APPARATUS:

This apparatus intended to translate Montessori's principles of educational philosophy into actions followings are some principles. Development of the child from within, individual differences among children, Auto education or self education, sense training, motor training, freedom or liberty, learning by doing, self discipline, individual teaching, excluding fairy tales. Didactic apparatus primarily for use with normal children aged from 3 to 6 years, which is "auto regulative" freedom for physical activity, at very early development.

FORMS OF DIDACTIC APPARATUS:

- i) Didactic Apparatus for sensory training. ii) Didactic Apparatus for teaching language and Arithmetic. Sensory Apparatus: Purpose Apparatus Series of wooden cylinder varying in height
 - For perception of size only in diameter only or in both dimensions block varying regularly in size and rods of varying length. Pink cubes, brown prisms, green and
 - For perception of color alternatively red and blue rods and colored two sloping desks and various iron insets.
 - Didactic Apparatus for Teaching language and Arithmetic, with- Cards on which are pasted sandpaper letters. □ Two alphabets of colored card board and of different sizes. □ A series of cards on which are pasted sand paper figures (1,2,3 etc) □ A series of large cards bearing the same figures in smooth paper for the □ enumeration of numbers above ten. Two boxes with small sticks for

counting. □ The volume of drawing belonging especially to the methods and color pencils. □ The frames for lacing, buttoning etc which are used motor education of hand.

1. Three sets of colored insets. 2. Three sets of solid in graduated size, consisting of: pink cubes, brown prisms rods (a) colored green (b) colored alternatively red and blue. 3. Various geometric solids. 4. Rectangular boards with rough and smooth surfaces. 5. A collection of various stuffs and materials. 6. Small wooden tables of different weights. 7. Two boxes, each containing sixty four colored tablets. 8. A chest of drawers containing plane insets. 9. Three series of cards on which are pasted geometrical forms in paper. 10. A collection of cylindrical closed boxes (sounds). 11. A double series of musical bells: wooden boards on which are painted the lines used in music; small wooden discs for the notes.

PROCEDURE OF USE OF MATERIALS: The use of the material employed involves three stages.

i. Association of the sensory perception with the name “this is red” . ii. Recognition of the object, “Give me Thread”. iii. Recalling the name of the object “what is this”?. Child handles the materials, by repeating the process, with all that included in different sets. The exercise trains the sense of sight and teaches the child to note the different dimensions. The apparatus is self corrective, training in a particular sense, motor training and learning by doing activities.

Didactic Exercise for teaching 3Rs is Reading, Writing Arithmetic. After sensory training children are taught reading, writing and arithmetic. In Montessori system, writing starts before reading. For this purpose she depends upon the psychological principle of “Transfer of Training”. In her words, preparatory movement could be converted and reduced to a mechanism by means of repeated exercise, not in the work itself, but in that which prepares for it. However, Montessori’s Educational Thought and Practices brings followings merits among Education through sense training

□ Freedom for children. □ Individual teaching. □ Scientific base of the method. □ The children:
 Unique method of reading and writing □ Learning through living □ Reverence for small children
 □ Social values □ Neglect of the training of imagination □ Belief in transfer of training.
 □ More emphasis on biological aspects and less on psychological. □ Mechanical and artificial nature of the didactic apparatus. □ Demerits: Very little scope for correlation and projects. □ Expensive Material. □ Lack of suitable trained teachers
