

Education and Philosophy

By

Dr. Meghavi Makwana

Assistant Professor

Shree Mirambica B.Ed College, Rajkot

Education is closely related to philosophy. The study of philosophy makes an important contribution to educational thought. Philosophy and education are interdependent. The philosophy of education plays a big part in the evaluation, direction and guidance of the educational program. Various philosophers have contributed to education. In order to understand man's philosophy, it is necessary to know man, just as it is necessary to know his educational thinking and activity. There have been many philosophers in the West and in the East who have made significant contributions to the field of education. The Greek philosophers Socrates, Plato, Aristotle, etc. were philosophers as well as academic thinkers. Philosophers like Rousseau, Herbert Spencer, Karl Marx, Sartre, etc. also give the philosophy of education along with their philosophical arguments. In Rome, great thinkers like Rolland, Tolstoy, Ruskin, Rabindranath Tagore, Mahatma Gandhi also contribute to academic thinking in their holistic thinking. Swami Dayanand Saraswati and Swami Vivekananda were basically thinkers, but they also gave academic thought. Thinkers like Vinoba Bhave, Kakasaheb Kalelkar, Kishorelala Mashruwala have also thought about education rather than contemplating holistic questions of life and the world.

Classical and Spontaneous Knowledge Business: Philosophy is primarily about thinking about life, the world, and God. Along with the form of the soul, the existence and form of God, the origin of creation, cosmology, the form of knowledge, human existence, sociology, ethics, logic, political philosophy, etc., educational philosophy also becomes the subject of philosophy. Man has to go through the process of education to get the knowledge of how to live well in this life and the world. That is why the Guru-Shishya's 'Upanishad' or Guru-disciple-dialogue relationship becomes a subject of philosophy as well as education. The ultimate duty of man's life is to acquire as high a knowledge as he can know in life and to attain as much bliss as he can enjoy. Education is essential for acquiring knowledge. Knowledge is either logical or intellectual, or spontaneous. According to the philosopher Crouch, there are two types of knowledge: (1) intellectual or logical knowledge, (2) spontaneous knowledge. Shastras are formed from intellectual knowledge, literature and other arts are created from spontaneous intuition. The knowledge gained through the classical method includes pedagogy. Education is the process of acquiring knowledge. The field of philosophy is extremely wide. There is philosophy in every field of life. Philosophy arises from the longing for the truth of man. And extends from the gross world to the subtle soul and paramatma. As stated in the Gita, this philosophy is attained through 'Tadviddhi Pranipaten Pariprashnen Sevaya' (Gita A.2, Shrolok 3) Pranipat, Pariprasna and Seva. Who gives this knowledge? The Gita says, 'The wise philosophers will teach you that.' This knowledge is with the sage and the philosopher. In order to attain it, as in philosophy as well as in education, this process of prostration and service is adopted. In ancient times, disciples used to go to Gurukul and get knowledge from Guru in this way. In our scriptures, knowledge is represented only by the question of the disciple and the answer of the guru. Thus the process of philosophy and teaching is largely the same.

Man at the Center:

Philosophy seeks to reach the root of the subject and its true knowledge. At its center is an intelligent animal, a human. This belief is a matter of philosophy as to what existence is in the context of the world and why man should live in the dimension of space and time as well as in the social context. From the point of view of philosophy, how to attain the ultimate essence of life is the ultimate goal of human beings. According to Indian theology, Dharma, Kama, Artha and Moksha are the four purusharthas of life. Moksha is the ultimate goal in it. Moksha means liberation from the limitations of life or various bonds. That liberation can be achieved through religion. The knowledge that provides such emancipation of Dharma-philosophy is Vidya. It is called 'Sa Vidya Ya Vimuktaye'. It shows that liberation comes from true learning. The science that gives Dharma and Moksha is Satyavidya. So according to Indians, education for work and meaning is ignorance. Nectar is to be attained through Vidya by fulfilling material life from Avidya. From this point of view, education is an activity of both avidya and vidya. Avidya means physical sciences and Vidya means immaterial sciences. We achieve both through education. The curriculum of education includes Physics like Economics, Sociology, Physics, Chemistry, Agriculture, Animal Husbandry, Arts. So disciplines like philosophy, ethics, theology, psychology are immaterial or spiritual disciplines. Religion, policy and philosophy are also subjects of education. In that sense, philosophy and education are intertwined. Philosophy and education develop only through the interaction and cooperation of both. Just as the search for basic principles or principles continues in philosophy, so does the search for theory continue in education. At the center of education is man. Man is an intellectual, mental, psychic, spiritual being. The process of learning how that animal also becomes free from this and becomes the best human being is the process of education. Philosophy also seeks to take man from his bestiality to divinity. Philosophy discusses the principles of life, the world, and the Supreme Being. So education discusses the various developmental questions of man. The philosophy of education deals with the form, principle, origin, development, various branches, activities, etc. of education. Philosophy includes metaphysics, epistemology, epistemology, ethics, and aesthetics. This is also the case in education. The main subject of education as well as philosophy is human beings. Therefore, the spiritual form of human beings, goal-oriented standards of education, valuation, curriculum, mental discipline, higher education, educational freedom, educational opportunities, etc. are studied. Man has to live in this world in the best way. With this in mind, what education should be like is considered. Education is planned for the sake of life, for the sake of socialization. Epistemology is the main subject of education, so its curriculum covers various fields of epistemology. The purpose of life is discussed in philosophy. So in its pursuit there is a philosophy of the lifelong objectives of education in education.

The only goal:

The attainment of ultimate knowledge is the goal of philosophy as well as education. Philosophy extends from the knowledge of ordinary life to the philosophy of supernatural knowledge. Education also introduces various fields of knowledge, visible and invisible, physical and spiritual, starting from the questions of a child's normal life. Today's education imparts knowledge of subjects like linguistics, history, sociology, various branches of science, technology, computer etc. The various fields of epistemology have developed tremendously in the East and the West. It all teaches students how to acquire knowledge. That is why education starts from logic and mathematics and also studies sociology, natural sciences and theology.

Historically:

If we look at the history of education, it is clear that philosophers have given most of the principles of education. Ideology, naturalism, realism, pragmatism, existentialism, socialism, etc. are prevalent in both philosophy and education. According to the promises of philosophy, just as various promises have arisen in the field of literature and art, so also various promises have arisen in the field

of education. Philosophy is the mother of all sciences. So there are changes in education as well as in other fields.

The relationship between education and philosophy goes back ages. Just as the goal of philosophy is knowledge, the goal of education is also knowledge. So there is an inseparable relationship between the two. Both philosophy and education seek to elevate human life. Like philosophy, the purpose of education is the realization of the soul, the search for existence, and the sublimation of identity. Worship in art and education is as important as in philosophy. Therefore, in philosophy as well as in education, listening, contemplation and Nidddhyasana are important. The importance of human and Nidddhyasana through the process of education. Achieves anthropology and humility, knowledge and character through the process of teaching. Today, when there is a kind of chaos in the society, education tries to build a cultural system on the basis of philosophy. There are three main branches of philosophy: (1) philosophy, (2) epistemology, (3) ethics. All three have to do with education. Education also constantly seeks philosophy. Education cannot proceed by neglecting philosophy. Similarly education involves various epistemologies. There are sciences like history, geography, sociology, natural sciences etc. It is studied through education. Similarly, ethics and pedagogy are also connected. While ethics teaches a person how to live a moral life, pedagogy also teaches the student all the lessons of moral life.

Thus education and life are integral as well as philosophy and life are also integral. Life is the least common denominator of both. Hence philosophy and education are interrelated. Education and philosophy are interdependent. The principles of philosophy become the principles of education.

Indian Tradition:

Indian philosophy and Indian education have gone hand in hand in India. One of the main ideologies of Indian philosophy is the philosophy of the Upanishads. Dr. As Radhakrishnan says, 'Upanishad' means 'to sit near'. This means that students should sit next to the teacher for learning. The disciple receives mysterious knowledge from the guru. The knowledge gained through the Upanishads is theology. The process of Upanishads is the process of education. According to the educational ideology of the Upanishads, education is an individual process. The disciple receives knowledge from the Guru according to his power. The process of knowledge is self-effort. It requires the guidance of the Guru. Knowledge is a mysterious and secret object. This multiplies the power of devotion. Immortality is achieved through this education. Immortality means supreme bliss. That joy becomes Annamaya, Pranamaya, Manomaya, Vijnanamaya and finally Anandamaya. According to the Upanishads, there are two types of education: (1) Aparavidya, (2) Para Vidya. Aparavidya is the knowledge of the subjects of the body and the world. While Para Vidya is Atmajnana or Brahmajnana. The teaching method of Upanishads and its discipline as well as the cooperative relationship of Guru-Shishya is respected in the field of education. The Indian education system is mainly moving in that direction. The standards of jurisprudence are added to it. Chavarkadarshan brings materialism. The educational ideology of Swami Dayanand Saraswati and Swami Vivekananda is obtained in the pursuit of this Vedic and Upanishad education system.

Indefinite relationship:

The relationship between education and philosophy is indestructible. There can be no education without philosophy or philosophy without education. In fact education has its own philosophy. The great philosophers Socrates, Plato, Aristotle were great thinkers. That is why they were great educators. Socrates idealized the cultivation of self-knowledge with his principle of 'Know thyself'. So the ethical thinker Plato gave the theory of moral education. Socialist Marx's socialist philosophy leads us to the theory of collective action and productive education. Mahatma Gandhi was a thinker of simple life and high thought. So he gave the principle of basic training. In the

same tradition, both Swami Dayanand and Swami Vivekananda were basically thinkers. Their thinking results in active teaching and learning institutions. Dayanand Saraswati brings Vedic education and Gurukul education from Vedic philosophy. Swami Vivekananda, according to his Vedanta doctrine, gives the educational doctrine that 'the manifestation of the perfection of the powers in the soul is education'. Both are basically philosophers and thinkers. His life philosophy goes beyond pedagogy. They express educational ideas only by advancing their own philosophical theory.

After all education is a scripture. Philosophy is at the root of every scripture. It is the philosophy of the mother of all learning. Education is connected with life and its goal is to build a complete human being from bestiality. The purpose of philosophy is also to make man a higher human being by giving him the knowledge of the living world and God. Philosophy gives us an understanding of life and shows the solution to the question of how to live. As Matthew Arnold says, our basic question is how to live. Man should get the ultimate joy of life and as much knowledge as possible. This tool of knowledge and pleasure is basically the subject of philosophy. The same thing happens with education. Education imparts knowledge to man, shapes his character, teaches the object-lessons of moral life and at the same time reaches such a level that he can experience a great variety of life. Shapes life through such educational methods. Criticism of philosophy or philosophy also says that this philosophy is a shadow, a fog, there are assumptions, there are possibilities. That philosophy is a theoretical matter and life is its direct practice. It has significance in realizing philosophy in life. This function teaches. Education conveys philosophical ideas to students through teachers and motivates students to behave or win that way. The activities of philosophy and teaching are almost the same: 'To teach and to preach', teaching preaches. Education gives its theoretical and practical education. The goal of both is the manifestation of perfection. Swami Vivekananda has rightly said that education is the manifestation of subjective inner powers. What a philosophical approach! They show the philosophy of their teaching only the Advaita philosophy of Vedanta. Swami Dayanand is a prophet of self-sufficient religious life. So they describe the goal of education, curriculum, discipline etc. in the same way.

Study Subject:

In the present study, the study of Swami Dayanand and Swami Vivekananda as educators is presented. It will show how education and philosophy are intertwined. Just as philosophy of life and the code of conduct of religion is essential in life, so too is educational philosophy and its functional form indispensable in education.

Swami Dayanand Saraswati revived the Gurukul system of education with a view to Vedic religion and culture. The aim of his education was the revival of Vedic culture, the formation of human character and the upliftment of the nation. The academic ideas he has given with this in mind are the subject of this study. Similarly, Swami Vivekananda has also given an educational philosophy based on his Vedanta philosophy in the pursuit of Indian philosophy and education system. He has given a new perspective to the ancient Indian educational tradition by incorporating the issues of contemporary India and Western educational ideologies. It is also a significant chapter in the history of education. In India, great biographers and educational thinkers like Swami Dayanand Saraswati, Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore, Arvind Ghosh have become. Even great philosophers like Shankaracharya in the pursuit of Vedic and Upanishad ancient Indian pedagogy bring their special thoughts in the field of education. Shankaracharya, Nimbakacharya, Madhavacharya, Sainacharya, Ramanujacharya, Vallabhacharya etc. also had a special teaching method of philosophical principals. In the medieval saint tradition, in the path of devotion, the path of knowledge, the path of yoga, etc., the educational method of enlightenment of the Guru-disciple was maintained. Saints like Kabirji also present their educational thinking in a special way. In India,

philosophy and education have gone hand in hand. To some extent, the preachers of Dharmadarshan were the teachers of the society. In this context, the life philosophy of Swami Dayanand and Vivekananda as well as the educational thinking are comparatively studyable. The dissertation studies the life philosophy and educational thinking of both thinkers pertaining to different aspects.

Reference

1. ધનવંત દેસાઈ અને ડૉ. ગુણવંત બી. શાહ, 'શિક્ષણની વર્તમાન ફિલસૂફીઓ', અમદાવાદ: ગુજરાત યુનિવર્સિટી ગ્રંથનિર્માણ બોર્ડ, ૧૯૮૨, પૃ. ૨૨
2. James S. Ross, Ground work of Educational Theory, London, George Hurrup Company, 1942, p 16
3. John Dewey, Democracy and Education, p. 386
4. John Dewey, Problems of Men, p. 195
5. ત્યાગીજી એ. ડી. પાઠક, શિક્ષાકે સામાન્ય સિદ્ધાંત, પૂર્વોક્ત, પૃ. ૨૪૮
6. ધનવંત દેસાઈ, પૂર્વોક્ત, પૃ. ૨૩
7. James, S. Ross, Groundwork of Educational Theory, p. 16
8. જયેન્દ્ર શાસ્ત્રી, કેળવણીના તાર્કિક આધારો, અમદાવાદ: યુનિવર્સિટી ગ્રંથનિર્માણ બોર્ડ, ૧૯૮૬, પૃ. ૫૭
9. પાઠક પી. ડી. ત્યાગીજી એવં ત્યાગીજી એસ. ડી. 'શિક્ષાકે આર્થિક સિદ્ધાંત', આગરા: વિનોદ પુસ્તક મંદિર, ૧૯૭૧, પૃ. ૧૧૨