

## **The relationship between education and philosophy**

**By**

**Dr. Meghavi Makwana**

**Assistant Professor**

**Shree Mirambica Mahila 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 important 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 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-Shishya-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. In addition, 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 belongs to the wise and the philosopher. In order to inhabit 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 its true knowledge to the root of the subject. 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. The nectar is to be attained through Vidya by fulfilling the 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. Both are achieved through education. The curriculum of education includes physical sciences 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 centre of education is man. Man is an intellectual, mental, psychic, spiritual being. The process of learning how to get rid of this animal and become the best human being is a 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. Therefore, 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, ethics, 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, purposeful 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 includes various fields of epistemology. Philosophy discusses the purpose of life. Therefore, 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, starting from the questions of a child's normal life and visible and invisible, physical and spiritual. 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 thinking about how knowledge is acquired by students. That is why education starts from logic and mathematics and studies sociology, natural sciences and theology.

#### :Reference:

सरस्वती पंडित, देश विदेशमें भारतीय संस्कृति का शिक्षा द्वारा प्रसार, आर्य समाज का योगदान, अनुवादक: भानुमती कोटेजा,

दिल्ली: भानुमती कोटेजा, १९७९, पृ. ३२

जी. एस. डी. त्यागी एवं पी. डी. पाठक, शिक्षा के सामान्य सिद्धांत, (१५ वां संस्करण), आगरा: विनोद पुस्तक मंदिर,

१९८६, पृ. ६४

Complete work of Swami Vivekananda Vol. 4 (4<sup>th</sup> Ed.) Mayavati Memorial  
Edition, Calcutta : Advita Ashrama, p. 358

Complete work of Swami Vivekananda Vol. 4 (4<sup>th</sup> Ed.) Mayavati Memorial  
Edition, Calcutta: Advita Ashrama, p.339-34

Complete work of Swami Vivekananda Vol. 3 P. 302 op.cit., p. 302