



Concept of Educational Philosophy

By

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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. A S Radhakrishnan says, 'Upanishad' means 'to sit near'. This means that students should sit next to the teacher for learning. From the Guru the disciple receives mysterious knowledge. 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) Aparā Vidya,
- (2) Parā Vidya.

Aparavidya is the knowledge of the subjects of the body and the world. While Parā 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 derived 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 exemplified the cultivation of self-knowledge with his principle of 'Know thyself. Therefore, 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. Therefore, he gave the principle of basic training. In the same tradition, both Swami Dayanand and Swami Vivekananda were 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 fullness of the powers in the soul is education'. Both are philosophers and thinkers. His life philosophy goes further in 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. This is the philosophy of the people of all disciplines. 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 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, and 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. Therefore, 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 religion accordingly are 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 integrating 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 academic thinkers like Swami Dayanand Saraswati, Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore, and 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, path of knowledge, path of yoga, etc., the educational method of attaining enlightenment of the Guru-disciple was maintained. Even saints like Kabirji present their educational thinking in a special way. In India, philosophy and education have gone hand in hand. To some extent, the teachers 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 able to study. The dissertation studies the life philosophy and educational thinking of both thinkers pertaining to different aspects.