

Concept of Philosophy in Modern Education

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Abstract

This paper discusses the implication of Philosophy in Modern Education. It covers how important the aspects of philosophy for Education practice, the relationship between education and philosophy, different schools of philosophy viz; Naturalism, Idealism, Pragmatism, and their implications for eructation in curriculum, the role of the teacher and the nature of discipline. Moreover, it also discusses ii" application of general philosophical principles of different schools of philosophy in educational system and the definitions the concept of school according to different schools of philosophy. Write explaining the ideas advocated by different schools of philosophy on above concepts, the paper also incorporates the views of both Western as well as Indonesian thinkers.

Keywords: Philosophy, Idealism, Naturalism, Pragmatism Education Practice

Introduction

The 21st century, the world is offered various challenges in many disciplines. It also occurs in education field, in which education institution should be able to follow working progress of the world. Education sector becomes a priority one in the world especially in Indonesia. Almost all government budget is allocated to fund education; facilities, research, incentive and trainings annually. However, the aim of the education institutions in Indonesia is still low as having been proved by some international surveys. Realizing the phenomenon, the writer is encouraged enhance viewpoint of government, school management and decision maker of education policy in Indonesia to review philosophical solutions upon some education problems in Indonesia based on philosophical viewpoints. The paper is hopefully able to give contribution to education practitioners to modernize education institution through philosophy-based education.

Philosophy, Education and their Inter-Dependence

The interdependence of philosophy and education is clearly seen from the fact that the great philosophers of all times have also been great educators and their philosophy is reflected in their educational systems. This inter-dependence can be better understood by analyzing the irnplications of philosophical principles in the field of education. Before analyzing the educational implications of general philosophy, we should know the concept of "Philosophy" and "Education". Each one of us has a personal philosophy which we apply consciously and unconsciously in our daily life. Each philosophy inflects a unique view of what is good and what is important. In this sense, philosophy is the system of beliefs about life. The literal meaning of philosophy is the love of wisdom which is derived from the Greek word "Phil's" (Love) and Sophia (Wisdom). Wisdom does not merely mean knowledge. It is a continuous seeking of insight into basic realities - the physical world, life, mind, society, knowledge and values. Education does not mean mere schooling. To become educated is to learn to become perspire. Etymologically, 'educator' is derived frown "educate" which means 'to lead out 'or "to draw out'. In a broad sense, education refers to an act or experience that has a formative effect on the student character or physical ability of an individual. Location in this sense never ends, we truly learn from experience throughout our lives.

Education and philosophy are inseparable because the ends of education are the ends of philosophy i.e., wisdom; and the means of philosophy is the means of education i.e. inquiry, which alone can lead to wisdom. Any separation of philosophy and education inhibits inquiry and frustrates wisdom. Education involves both the world of ideas and the world at practical activity; good ideas care lead to good practice and good practices reirrforce good ideas. In order or behave intelligently intire educational process, education needs direction and gr-ridance r'vhicl philosophy can provide. Hence philosophy is not only a professional tool for the educator but also a way of improves the quality of life because it helps us to gain a wider and deeper perspective on Harman existence and the world aboard us. The chief task of philosophy is to detuning what constitutes good life whereas the main task of education is how to make life worth living. So philosophy and education are mutually re-constrttctive.

They give and take from each other. Philosophy deals with the goals and essentials of good life while education provides the means to achieve those goals of good life. In this sense philosophy of education is a distinct but not a separate discipline. It takes its contents from education and its methods from philosophy. The process of philosophizing about education requires an understanding of education and its problems. Hence, we can say that philosophy of education is the application of philosophical ideas to educational problems. It is not only a way of looking at ideas but also of how to use them in the best way. Therefore, it can be said that philosophy is the theory while education is the practice. Practice unguided by theory is aimless, inconsistent and inefficient just as theory which is not ultimately translatabe into practice is useless and confusing. In the words of Ross "philosophy is the contemplative side while education is the active side". Philosophy deals with the ends while education deals with the means and techniques of achieving those means. Educational philosophy depends on formal philosophy because most of the major problems of education are in fact philosophical problems.

Like general philosophy, educational philosophy is speculative, prescriptive critical or analytic. Naturalism as a philosophy of education was developed in the 18th century. It is based on the assumption that nature represents the wholeness of reality. Nature, itself, is a total system that contains and explains all existence including human beings and human nature. According to naturalists the material and the physical world is governed by certain laws, and man, who is the creator of the material world, must submit to it. It denies the existence of all thing beyond nature, behind nature and other than nature such as sllpernaturalism. In terms of epistemology orthery of knowledge, naturalists highlight the value of scientific knowledge. Francis Bacon emphasizes the inductive method for acquiring the scientific knowledge through specific obseruation, accumulation and generalization. He also lays emphasis on the empirical and experimental knowledge. Naturalists also lay stress on sensory training as senses are the gateways to learning. To naturalists, values arise from the human beings' interaction with the environment. Instincts Drives and impulses need to be expressed rather than repressed.

According to them, there is no absolute good or evil in the world. Values of life are created by the human needs. The great names associated with naturalism are many but the important ones are those of Jean Jacques Rousseau, Johann Heinrich Pestalozzi, and Herbert Spencer. Nahrralism as a philosophy of education has exercised a great influence on the theory and practice of education. It decries all external restraint and it is necessary formalities the naturalistic system of education. There is no place for classrooms, text-books, turntables. Curriculum, formal lessons or examinations. The teacher has to play the role of acquainting children with their natural environment; extremely discipline is altogether out of place. The only discipline is the discipline of natural consequences. Naturalism believes that formal education is the invention of society which is artificial. Good education call is possible only through direct contact with nature. Naturalism in education has the following common themes:

1. Look to nature and to human nature, as part of the natural order, for the purposes of education.
2. The key to understanding nature is through the senses. Sensation is the basis of our knowledge of reality.
3. Because nature's processes are slow, gradual and evolutionary, our education 'also should be steady.

Naturalism and Organization of Education

According to naturalists, the existence of school is a natural necessity. All of us know that man is the most dependent creature of God as compared to other animals because of the long period of infancy of the child and its consequent dependence on adults. The offspring of other animals have negligible periods of infancy whereas the human offspring requires a few years even to perform simple functions of day-to-day living. Because of this important dimension of the dependency nature of man, education becomes an urgent necessity and so do educational institutions like the school? Naturalism attaches less importance to the existence of formal school and text-books because it hinders the natural development of children. For Rousseau "Everything is good as it comes from the hands of nature, but everything degenerates in the hands of man". According to him nature is the only pure, clean and ennobling influence. Human society is thoroughly corrupt. Therefore man should be freed from the bondage of society; and he should be enabled to live in the "state of nature".

Human nature is essentially good and it must be given fullest opportunities to free development in a free atmosphere. Gandhi's philosophy of education is also naturalistic in setting as he believes in the essential goodness of child's nature. According to him, children should be educated in an atmosphere of freedom - freedom from superimposed restriction and interferences. His main emphasis is on activity or learning by doing and shows aversion to artificiality and pedantry. Being a naturalist, he attempts to liberate education from the four walls of classroom and wishes it to be given in a wider sphere of the natural surroundings of the child. The school to the naturalist is in no way different from the home; Froebel called the school as kindergarten or garden for children whereas Montessori calls it Casa-de-Bambini or home for the children. According to Pestalozzi, there should be no difference between the school and home. Tagore also believes that education given in natural surroundings develops intimacy with the world. He puts more faith on the individual rather than institutions. Nature, to him, is the focus where the interests and aspirations of human beings meet. It is therefore essential not only to know nature, but to live in nature. "School", according to him, is like a large home in which the children and teachers with their family live together, sharing a common life of high aspirations, planned living and noble effort in contact with nature on the one hand, and with the spirit of joy on the other. Naturalism also believes in the principle of individual differences which means that every child has a unique capacity to acquire knowledge and also the pace of learning is unique. So the school should have respect for personal diversity and it should cater to the varied and different interests of the child. Naturalists advocate such methods of teaching which offer the child an opportunity for self-education, self-expression, creative activity and integrated growth in an atmosphere of unrestrained freedom.

Naturalism and Curriculum

Naturalists emphasize the study of sciences dealing with nature-Physics, Chemistry, Biology, Zoology, Botany etc. They also give importance to the study of language and Mathematics. Naturalism gives a very insignificant place to spiritualism in the curriculum. However, naturalists like Rabindra Nath Tagore do emphasize spiritual values together with the study of literature and sciences so as to facilitate harmonious development of the child. At the same time, teaching of religion according to Tagore can never be imparted in the form of lessons, but in actual practice of living. By religion he does not mean, the religion of man or any narrow sectarianism. According to him, truth is the basis of all religions. Spencer, an extreme naturalist, thinks that human nature is strictly individualistic and self-preservation is the first law of life. He wants that all activities should be classified in order of their importance and priority should be given to the activities which minister self-preservation. Thus in the curriculum he assigns a special place to "Laws of life and principles of physiology". He gives a very high place to science, which he considers best both for intellectual and moral discipline.

According to Ross "teaching" in a naturalistic setting is only a setting of the stage, a supplier of materials and opportunities, a provider of an ideal environment, a creator of conditions under which natural development takes place. Teacher is only a non-interfering observer". For Rousseau, the teacher, first of all, is a preserver who is completely in tune with nature. He has a profound faith in the original goodness of human nature. He believes that human beings have their own time-table for learning. Significantly, the teacher who is aware of human nature and its stages of growth and development does not force Emile to learn but rather

encourages learning, by stimulating him to explore and to grow by his interactions with the environment. Like Rousseau Tagore is also an individuality and a naturalist. He says that everyone is unique and every individual is different from another. He believes that the natural teachers i.e. the trees, the dawn, evening, the moonlight etc. -nourish the child's nature spontaneously.

Nature inspires the human being differently at different stages of human development. He gives important place to the teacher because according to him a real teacher humanizes the learning and activates the mind instead of stuffing it. It is the teacher who kindles independent thinking, imagination and judgment. Rousseau opines that teacher should not be in a hurry to make the children learn. Instead he should be patient, permissive and non-intrusive. Demonstrating great patience the teacher cannot allow himself to tell the student what the truth is but rather must stand back and encourage the learners do own self discovery. According to him the teacher is an invisible guide to learning. While ever-present, he is never a taskmaster. Naturalists are of the view that teacher should not be one who stresses books, recitations and massing information in literary form, "rather he should give reemphasis on activity, exploration, and learning by doing".

Idealism in Education

Idealism is the oldest system of philosophy known to man. Its origin goes back to ancient India in the East and to Plato in the West. Generally Idealists believe that ideal refers to reality. According to them, entire human spirit is the most important element in life. All of reality is reducible to one fundamental substance-spirit. The universe is viewed as essentially non-material in its ultimate nature. Matter is not real; rather it is a notion, an abstraction of the mind. It is only the mind that is real. Therefore, all material things that seem to be real are reducible to mind or spirit. For idealists, all knowledge is independent of sense experience. The act of knowing takes place within the mind. The mind is active and contains innate capabilities for organizing and synthesizing the clear derived though sensations- They advocate the use of intuition for knowing the ultimate. Man can know intuitively, that is to say, he can apprehend immediately some truth without Latinizing any of his senses. Man can also know truth through the acts of reason by which an individual examines the logical consistency of his ideas. Idealist like Plato believes that the spirit of man is eternal. Whatever he knows is already contained within his spirit. In idealist axiology, or value theory, values are more than mere human preferences: they really exist and are inherent intrinsically in the structure of the universe. Value experience is essentially an imitation of the Good, which is present in the absolute universal realm of ideas. According to them values are eternal. They believe in three spiritual values. They are: 'The Truth', 'The Beauty', and 'The goodness'. The Truth is an intellectual value, The Beauty an aesthetic value and the Good a moral value. The purpose of education according to idealism is the development of the mind and self of the pupil. They like to educate the child for mainly two reasons.

Firstly, education is a spiritual necessity and secondly education is also a social necessity. So the school should emphasize intellectual activities, moral judgment, aesthetic judgment, self-realization, individual freedom, individual responsibility and self-control in order to achieve this development. In essence, idealists advocate that: Education is a process of unfolding and developing that which is a potential in the human person. It is unfolding of what is already enfolded. Learning is a discovery process in which the learner is stimulated to recall the present within mind. The teacher should, be a moral and cultural exemplar or model of values that represent the highest and best expression of personal and humane development. Her all studies should be correlated with science. But T. H - Huxley does not agree with Spencer for giving undue importance to science. He wants aesthetic culture to be imparted to children as a subject of priority.

Rousseau advocates negative education - which is typical of naturalistic philosophy - the subordination of the child to natural order and his freedom from the social order. He defines negative education as one that tends to perfect the organs that are the instruments of Philosophical Basis of Education knowledge before giving them this knowledge directly. The child should be left free to develop his body and senses. He attaches great importance to sense training as he believes senses are the gate ways of knowledge. For naturalists, genuine education is based on the laws of readiness and needs of the human being. According to them child's nature, interests, and needs provide the basis of curriculum.

Role of the Teacher

Pragmatism neither treats the teacher merely a spectator as naturalist does nor regards him as indispensable as idealism does. According to pragmatism, the teacher is not a dictator or task master but a leader of group activities. The chief function of a pragmatic teacher is to suggest problems to his pupils and to stimulate them to find solutions. Teachers ought not to try and pour information and knowledge into the pupil, because what pupil learns depends upon his own personal needs, interests, and problems. Dewey views the teacher as a resource person who guides rather than directs learning. The teacher's role is primarily that of guiding learners who need advice or assistance. Direction comes from the requirements of solving the particular problem. Educational aims belong to the learner rather than the teacher.

Since pragmatists are concerned with teaching children how to solve problems, they should select real life situations which encourage the problem-solving ability among their children. For a problem to be solved correctly the learner with the help of teacher's guidance needs to establish a correct procedural sequence to solve a particular problem. A pragmatist teacher needs to be patient, friendly, enthusiastic and cooperative. Although coercion might force the students to achieve immediate results, it is likely to limit flexibility needed for future problem-solving. The teacher's control of the learning situation is ideally indirect rather than direct. Direct control, coercion or external discipline generally fails to enlarge the learner's internal disposition and does not in any way contribute to the learner to become a self corrected person. As a resource person, the pragmatic teacher needs to be long- interfering or what Dewey refers to as 'permissive' and allow students to make errors and to experience the consequences of their actions.

In this way, he helps the students to become self-directed persons. For Dewey, permissiveness does not mean that children's whims should dictate the curriculum. But rather, the teacher as a mature person should exercise professional judgment and expertise so that the consequences of action do not become dangerous to the students themselves or to their classmates. The pragmatic teacher should constantly be aware of the motivation factor. Dewey opined that children are naturally motivated and the teacher should capture and use the motivation that is already there. He also pointed out that the teacher should pay respect to the principle of individual differences and treats them accordingly. A pragmatic teacher wants his pupils to think and act for themselves, to do rather than to know and to originate rather than repeat. The pragmatic teacher is a pragmatist first and a teacher afterwards.

Pragmatism and Discipline

Pragmatism does not believe in the traditional maxim "work while you work and play while ' you play". Rather it advocates a discipline that can be maintained through play as work. According to the pragmatists, it is the mental attitude which converts a work into play and play into work. For example, a foot ball game becomes a work if it is played due to some external pressure and difficult algebraic sum becomes play if it is solved out of zeal.

Pragmatism does not believe in extremely discipline enforced by the superior authority of the teacher. It supplements discipline with greater freedom of activity. They feel that discipline which is based on the principles of child's activities and need is beneficial. They want that the interest of the child should be aroused, sustained and satisfied. The pragmatists believe that the learner's freedom is not anarchy or allowing the child to do anything without considering the consequences. Rather they believe in the purposeful co-operative activities carried on in a free and happy environment control comes from the cooperative context of shared activity, which involves working with the fellow students. In pragmatism there is no place for rewards and punishments as every activity is to be pursued in a social setting where teacher should come down to the level of children, mix with them, and share their interests, and participate in their activities.

Naturalism, Pragmatism, Idealism Education Principles Education Principles

NATURALISM	PRAGMATISM	IDEALISM
Education Principles		
1. Nature is the base "follow nature is slogan".	1. Society is the base; emphasis on social and physical environment	1. Spirituality is the base. The emphasis is on spiritual and moral environment
Aim of Education		
2. The aim of education according to naturalist is self-expression 3. It emphasizes the autonomous development of individuality	2. The aim of education according to pragmatist is dynamic expression. 3. It aims at social efficiency	2. The aim of education according to ideal its is self-realization 3. It aims at spiritual development
Curriculum		
4. Emphasis is on science 5. Curriculum is based on need, aptitude, ability on the nature of the child 6. Uncontrolled freedom, discipline through natural consequences	4. Emphasis on Practical utilitarian subjects 5. Based on the principle of utility, and child natural interest, integration and experience 6. Extracted freedom and social discipline	4. Emphasis on Ethics and studies of humanity 5. Based on moral, spiritual and intellectual values 6. Emphasis on Regulated freedom and self discipline
Teacher's Role		
7. Teacher's role is from behind the scene 8. Teacher is not to interfere the children activities	7. Teacher occupies an important place in education 8. In the position of discover or experimenter	7. Teacher expectation is very high. They have high expectations of the teacher 8. Teachers guide, direct, suggest and control the situation

In conclusion, this paper has attempted to introduce to you the philosophical basis of education explaining how the educational system of a nation is influenced by its philosophy and its contribution in the field of education with special reference to the school setting, curriculum, and role of the teacher and nature of discipline. Naturalism, as a philosophy of education advocates maximum freedom for the child and further stresses in freeing the child from the tramping of rigidity, interference and strict discipline. To naturalists the school should not be regarded as separate from the child's environment. They believe that 'children's learning should originate from direct sensory experience in their immediate environment rather than with verbalism such as lectures, preaching and books. According to them, childhood is an appropriate, necessary and valuable stage of human growth and development and so the curriculum and instruction should flow accordingly from the child's impulses and instincts. Idealism as a philosophy of education emphasizes "the exaltation of personality" which is the result of self-realization achieved by spiritual knowledge, self-discipline and guidance of the dignified teacher. It emphasizes man's perfection in various facets of life-through physical, intellectual, moral, aesthetic and social.

Pragmatism, as a practical philosophy contributes a lot to the field of education. According to the pragmatists there are no fixed or absolute values. Values are created by man. For example, curriculum of the school must not exist apart from the social context. It makes activity as the basis of all teaching and prefers

self-learning in the context of co-operative activity. For them the teaching- learning process is the social process where sharing of experience between the teacher and the taught takes place.

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