UNIT 12  AIMS OF EDUCATION – MODERN THINKERS

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12.1  INTRODUCTION

We are all aware of the fact that the term “Education” is so comprehensive and dynamic that there is no last word on “Education”. It is used in both the narrow and broader senses. In the narrow sense, “Education” refers to schooling whereas in the broader sense it is considered as any act or experience that has a formative effect on the mind, character or physical ability of an individual. It implies a life long, continuous, broad based process, educational experiences from cradle to graveyard, bringing about changes in the behaviour. Thus, “Education” is all-pervasive; so life is education, education is life and it deals with the ever growing man in an ever-growing society.

The term “Education” is interpreted in many ways as process and product, task and achievement, growth and development, initiation, indoctrination etc. Many philosophers and educationists have defined the term “Education” differently, according to their perspectives. All these definitions and interpretations indicate, in one or the other way, the aims and objectives of education. These aims are determined by the philosophy
of or outlook on life, of these personalities who have tried to explain what is education. The deeper understanding of the aims of education from different perspectives enables us to comprehend the concept of ‘Education’ and move ahead in the direction of their achievement. In the unit 10, we have discuss the aims of education according to various philosophical schools of thought. In this unit, let us try to understand the aims of education according to some Indian as well as western thinkers.

12.2 OBJECTIVES

At the end of the unit, you should be able to:

- elucidate the philosophy of life of the following Indian thinkers – Rabindranath Tagore, Mahatma Gandhi, J. Krishnamurti, Gijubhai Bhadeka and Sri Aurobindo Ghose;
- define the concept of education according to the above mentioned thinkers;
- enlist aims of education as envisaged by the above said thinkers;
- critically examine these aims of education in the present context;
- elucidate the philosophy of life of the following Western thinkers – John Dewey, A. N. Whitehead, Bertrand Russell, Paulo Freire and Ivan Illich;
- define the content of education according to the above mentioned thinkers;
- enlist aims of education as envisaged by the above mentioned thinkers; and
- critically examine these aims of education in the present context.

12.3 AIMS OF EDUCATION — INDIAN THINKERS

12.3.1 Rabindranath Tagore

In order to understand the aims of education, according to Rabindranath Tagore, we have to know what is his philosophy of life / education.

Tagore’s Philosophy of Life

Rabindranath Tagore is the world famous poet- Vishwakavi and is popularly known as “Gurudev”, the respected teacher. He was awarded the Nobel prize for his book “Gitanjali”. Shantiniketan and Viswabharti are the renowned contributions of Tagore to the field of education. Tagore was the apostle of Truth, Virtue and Beauty (Satyam, Shivam, Sundaram). He had strong confidence in the Supreme Being and regarded Him as Omnipotent, Omnipresent and Omniscient. According to him, Brahma manifests Himself through nature and men, and therefore all men and women are equal. He believed in close affinity between man and nature, and pleaded for realizing such a relationship. Emphasizing the relationship between nature and man, he eulogized the ideal of the ‘Tapovana’ (Hermitage) in which teachers and pupils lived together with nature: He felt that in order to make education meaningful, the child should be in touch with economic, intellectual, social, aesthetic, and spiritual life of people. He advocated social service for everybody as it not only improves the society, but elevates oneself spiritually. Rabindranath Tagore was a humanist, a prophet of love, sympathy, fellow feeling and cooperation. His humanism was based on spiritual foundations, he believed that God lives in man and thus he is to be worshipped not only in the temple, but also in serving humanity. According to Tagore, the supreme truth of life is not merely to live, but also to know our existence and realize the self through love and sympathy with others. Hence, it is essential that the growth of a balanced and well-integrated personality of the child is to be promoted and move should be made towards
the achievement of the ultimate goal of life i.e. achieving ‘Sachidananda’ (sat + chit + anand). He believed that freedom should be the guiding principle of education. By freedom, Tagore meant the liberation of all the aspects and powers of the personality, namely the senses, the vital energies, the various mental capacities including intelligence and imagination; also the functions of the heart-feelings, emotions, sympathy and love. Here, it can be noticed that the idea of Tagore is similar to the ideas of Rousseau, Froebel and Dewey, who have emphasized freedom, which lies in the perfect harmony of relationships, which we realize in the world.

He believed in internationalism based on spiritualization and emphasized universal brotherhood. He considered that education in India would be successful only when there is proper integration of the eastern and western culture, which preserved all the values of the past with the new values of today.

He also emphasized that self-expression is very important and provision should be made for its development among students. Self-expression is creative in nature and should be organized through various forms of arts, music, dramatics, handiwork, etc. He believed in activity in education. Hence, he encouraged play and work as the instruments of teaching children and adults respectively.

With this background of Tagore’s philosophy of life/education, we can now proceed to discuss his aims of education.

Aims of Education

Tagore was one of the first in India to argue for a humane educational system that was in close touch with the environment and aimed at an overall development of the personality. He envisaged education for harmony and artistic self-expression. In general, Tagore envisioned an education that was deeply rooted in one’s immediate surroundings but connected to the cultures of the wider world. He propagated that the learning of a child must be filled with joy and pleasure. He wanted his students to become universal men and women and to overcome feelings of narrow nationalism in order that the world could live and grow in peace and fellowship.

According to Tagore, the main aim of education is to achieve fulfilment and completeness. In other words, education should aim at promoting an all-round development of children and achieving “Sachidananda”. He emphasized that education is not intellectual development alone; it should also develop aesthetic nature and creativity among children. Further, he envisaged that education given to our children should aim at the following:

- encourage and foster freedom of thought, independent spirit and free will,
- promote moral and spiritual development of an individual, and liberate him from different kinds of bondages
- develop the ability of assimilation and application of new ideas and knowledge, and the ability of thinking and imagination
- make the younger generation aware of their national cultural heritage and grasp its significance for them; enable them to appreciate the cultures of other countries too and also to learn from them.
- make Indian men and women more rational and less subject to meaningless social and individual rituals.
- help students to acquire ‘scientific temper’. In other words, to stimulate constructive doubt, the love of mental adventure, the coverage and longing to conquer the world by enterprise and boldness in thought and in action.
- develop the individual personality as well as the social characteristics,
- develop fellow feeling among students and enable them to render social service and service to the country.
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- develop the finer feelings of heart through the cultivation of Indian music and other forms of indigenous arts.
- emphasize the earning of livelihood and material benefit.

On the whole, it can be concluded that the aims of education according to Rabindranath Tagore are based on the three cardinal principles of freedom, creative self-expression and active communion with nature and man.

12.3.2 Mahatma Gandhi

Philosophy of Life

Mahatma Gandhi, the father of modern India, is one of the greatest teachers of mankind. He was an apostle of peace, truth and non-violence. He says, "I believe in the essential unity of man and for that matter of all that lives". To him "Truth is God and God is Truth"; "I have no God to serve but truth". "Truth is the end and non-violence is the means", they are like two sides of the same coin. He regarded his own life as an experiment with Truth.

Gandhiji believed in human brotherhood and the establishment of "a universal community of free persons without artificial barriers of caste, creed, colour, wealth and power". This community will be a "spiritual society" and "man's ultimate aim is the realization of God". He believed that God is to be found in the temple of humanity, based on love, truth, justice and non-violence". According to him, the greatness of man lies in the degree to which he works for the good of his fellowmen. He believed in simple living and high thinking. He had strong faith in the close relations between spirit and matter; so he advised for improving the economic conditions of the people with the help of science and technology.

In toto, it can be said that Gandhiji’s philosophy is dynamic as well as pragmatic. He envisioned ‘Rama Rajya’, a new social order based on truth and non-violence, and free from all kinds of exploitation and injustice he worked for setting up the same. Although Gandhiji is more known as the emancipator and prophet in the arena of politics, social service and spiritual dynamics, he is recognized as one of the greatest teachers of mankind. His educational thoughts were relevant to life, needs and aspirations of the emerging Indian society. His conviction was that education should not only mould the new generation, but also reflect a society’s fundamental assumptions about itself and the individuals, which compose it. His thoughts, values and principles of life have been well reflected in his scheme of ‘Basic Education’ in particular and in his philosophy of education in general.

Gandhiji’s basic education was an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small co-operative community. This scheme implied a program of social transformation. But it proved a failure because of many factors at the stage of its implementation.

His philosophy is eclectic in the sense that there was fusion of three important philosophical doctrines - naturalism, idealism, and pragmatism. Dr. S.M Patel has rightly observed, "Gandhiji’s philosophy of education is naturalistic in its setting, idealistic in its aim and pragmatic in its method and program of work".

Aims of Education

According to Gandhiji, education means ‘an all round drawing out of the best in the child and man body, mind and spirit’. Hence, he believed in the total development of the human personality through education. Education does not mean literacy alone, it is a quest for truth and non-violence; training of body and mind and leading to an awakening of one’s soul.
Aims and Goals of Education

In his view, vocational efficiency, cultural, spiritual and character development are the aims of education. In order to promote vocational efficiency, Gandhiji laid emphasis on economic activities in his educational system. Thus, he emphasized craft-centered education, which included training of both the mind and the body. "True education", he emphasizes, "must stimulate spiritual, intellectual and physical facilities of the children". Gandhiji emphasized that students should be inculcated with desirable values of culture. In other words, education should promote cultural development, as it is more important than literary development. Further, he upheld that education should provide for the harmonious development of a child's personality and thus emphasized the education of 3 Hs - Hand, Head and Heart - rather than the education of 3 Rs, (reading, writing and arithmetic). Tender feelings of love, sympathy, and fellow feeling are to be generated and developed through suitable education and moral virtues like righteousness, integrity, self-restraint, purity of character should be cultivated.

Spiritual development is one of the important aims of Gandhian education. According to him, self-realization is the ultimate goal of education and it should be achieved along with the educational goal of preparation for life. Gandhiji believed that an individual can develop himself to the fullest extent only in the society and a society cannot prosper without the well being of its individuals. Hence, social and individual aims of education were considered as complementary to each other. In other words, individual as well as social developments are mutually related or interdependent. He synthesized both the ideals and evolved an eclectic perspective. Gandhiji mentioned in ‘Young India’ dated 26th March 1931, “A nation cannot advance without the units of which it is composed, and conversely, no individual can advance without a nation of which it is a part, also advancing”. He wanted that every school should be a community centre where individual students are trained in social service and given all kinds of facilities for unfoldment of their potentialities. He called for universal, free and compulsory education within the age group of 7-14. He also allocated for citizenship education for a democratic society.

To conclude, Gandhiji’s educational philosophy is sound and scientific, psychologically as well as sociologically. By introducing craft, he tried to remove the gap between manual and intellectual labour, the educated and uneducated mass and promote dignity of labour, social solidarity and national integration. He also desired that ideals of democratic citizenship be inculcated in the children and regarded the school as a democratic society where they would learn citizenship, knowledge, skills and values like co-operation, love, sympathy, fellow-feeling, equality. Gandhiji’s vision of the democratic society is “Sarvodaya Samaj” characteristics of which are social justice, peace, non-violence and modern humanism.

12.3.3 J. Krishnamurti

Jiddu Krishnamurti is regarded throughout the world as one of the greatest thinkers and religious teachers of all times. He is a religious teacher who calls for a spirit of doubt and enquiry (and not for blind faith and acceptance) in the field of the spirit. He did not expound any philosophy or religion, but rather talked of the things that concern all of us in our everyday life – the problems of living in modern society with its violence and corruption; of the individual’s search for security and happiness; and the need for man to free himself from his inner burdens like fear, anger, hurt, sorrow and so on. He unraveled with great precision the subtle workings of the human mind and pointed to the need for bringing to our daily life a deeply meditative and religious quality.

Krishnamurti himself belonged to no religion, sect or country; nor did he subscribe to any school of political or theological thought. Contrary to this, he maintained that these are the factors that divide man from man and bring about conflict and war. He upheld the point that we are all human beings first, not Hindus, Muslims or Christians and we should have a deep sense of reverence for nature and its creations. Thus, his teachings
transcend all man-made boundaries of religious belief, nationalistic sentiment and sectarian outlook, and gave a new meaning and direction to man’s search for Truth or God. His talks and discussions were based not on bookish knowledge, but on his own insight into the human mind and his vision of the sacred.

Krishnamurti’s philosophy is not just ‘thinking’ but a ‘doing’. He insisted that we read the book of our life ourselves; no one else can do it for us. Self-knowledge is radically different from academic knowledge enshrined in books and libraries. In self-knowledge lies the clue to the clarification of all the ‘world problems’ that so disturb us, as incoherences in society at large are but the echoes of the incoherences within individuals. Hence, he urged people to be aware of the total contents of our being – of the restless movements of the senses, and of thought, feeling and volition which try to appropriate objects, people and every aspect of the world for their gratification.

**Aims of Education**

J. Krishnamurti criticized the conventional education, which makes independent thinking extremely difficult and hinders one’s comprehension of himself as a total process. The present system of education is making us subservient, mechanical and deeply thoughtless; though it awakens us intellectually; inwardly it leaves us incomplete, stultified and uncreative. He considered that the individual is made up of different entities and education should bring about the integration of those separate entities – for without integration, life becomes a series of conflicts and sorrows.

According to him, education is not merely acquiring knowledge, gathering and correlating facts; it is to create human beings who are integrated and therefore intelligent. In other words, the purpose of education is not to produce mere scholars, technicians and job hunters but integrated men and women who are mature, free of fear and who have self-awareness, love and goodness.

Another aim of education is to create new values. Education is intimately related to the present world crisis and thus education should awaken intelligence and help the coming generation not to bring about further conflict and disaster. Further, he emphasized that the right kind of education consists in understanding the child as he is, without imposing upon him an ideal of what we think he should be; and there should not be any compulsion, as sensitivity can never be awakened through compulsion.

In Krishnamurti’s view, another aim of education is to cultivate the right kind of relationship, not only between individuals, but also between the individual and society. The right kind of education will encourage thoughtfulness and consideration for others without enticements or threats of any kind. True education enables one to understand the deep significance of the human life; but to understand, the mind must intelligently free itself from the desire for reward which breeds fear and conformity. In other words, education should provide for individual freedom through which love and goodness can flower; should encourage the understanding of the inherited tendencies and environmental influences, which condition the mind and heart and bring about an integrated human being.

**12.3.4 Gijubhai Badheka**

(Gijubhai Girij Shankar Bhagmanji Badheka popularly known as GijuBhai).

**Philosophy of Education**

Gijubhai, a great thinker from Gujarat, was a great pioneer in the field of pre-school education in India and advocated child-centred education. Basically he was a teacher, and then became the headmaster of a high school. He was not happy with the type of education given to children. He resigned from the high school and started BalMandir, a school for children of 3+, on an experimental basis. In this experimentation, he could
realize his dream of a school for children where there would be no fear of the cane; a place to which they would go willingly and not be dragged or bribed by parents.

Gijubhai was influenced by the theoretical base of Madam Montessori and evolved his own method, rejecting the traditional way of educating children. His novel ideas about education are reflected in his writing, "Divasapna", an imaginary story of a teacher who rejects the orthodox culture of education. His educational theory, like that of Gandhiji and Tagore, emphasized the child's need for an atmosphere of independence and self-reliance.

**Aims of Education**

According to Gijubhai, 'a child is a complete person who has intellect, emotions, mind and understanding, strengths and weaknesses, likes and dislikes...'. It is very important to understand the emotions of the child and create an atmosphere where children learn from each other through play, stories and songs without the fear of formal examinations and gradations. He preferred the word 'Mandir' to 'school' (like Bal Mandir, Kishore Mandir, Vinay Mandir instead of primary, middle and high school) just to indicate that it is a place where the child would not be beaten, insulted or jeered at.

Gijubhai was emphatic in saying that instead of imposing adult ideas on children they must be given an opportunity to learn something by doing/playing according to their age and interest. He rejected the artificial, harsh, unsympathetic methods of education, which repressed all natural inclinations. Education, according to him, should be a process of development into a rational, harmoniously balanced, useful, natural life.

Like Montessori, Gijubhai believed that education of a child is from within; education must help in the complete unfolding of the child's individuality. In other words, he advocated education for the all round development of the child. Further, he recognized the significance of sense training, motor efficiency and self learning in education of children and emphasized that education must provide for these things. On the whole, he upheld reverence for small children and professed 'education for learning through living' in an atmosphere of complete freedom.

**12.3.5 Sri Aurobindo Ghose**

Sri Aurobindo Ghose is a well-known mystic and spiritual thinker, a patriot and a poet. But his contribution to educational thought and practice is also outstanding. In order to understand what the aims of education are according to him, we need to know his philosophy of life/education.

**Philosophy of Life**

Sri Aurobindo's philosophy emerged out of his own life, education, experiences and insight. He had a very good background of Indian culture and heritage; an insight into the modern scientific life and familiarity with the western civilization. As such, he brought about a synthesis of the eastern and western cultures and of matter and spirit. His vision of life blended the oriental and occidental cultures, spiritual and material values, and Science and Vedanta. According to him, there is not only an evolution of forms but also an evolution of consciousness. This evolution of consciousness does not end with mind but extends to greater consciousness called Truth Consciousness, Super Mind, Super Consciousness or Dynamic Divine. In other words, he emphasized the evolution of man to super man, and believed that man with a mind cannot be ignorant.

Aurobindo believed that as the cosmic energy is evolutionary, there are various grades of evolution in the human mind and the mind has a dynamic relationship with the higher levels of consciousness. He also upheld the point that reason and intellect are not adequate for acquiring knowledge, something more like intuition i.e. super consciousness is very much required.
In toto, Aurobindo’s philosophy emphasizes the whole man, the man together with Nature and Spirit which equally manifests in man, world and God, the integral experience of ‘Sachidananda’. In other words, his philosophy (of complete affirmation) affirms the reality of the world from the ultimate standpoint and the meaningfulness of socio-political action from the spiritual stand point (Chaudhuri, 1972). Sri Aurobindo (Sri Aurobindo in Sen. 1952 p.9) upheld the basic but commonly forgotten principle “The Spirit”, the living and vital issue that we have to do with, and there the question is not between modernism and antiquity, but between an imported civilization and the greater possibilities of the Indian mind and nature; not between the present and the past, but between the present and the future. According to him, in devising a true and living education, three things are to be taken into account—man, the individual in his consciousness and his uniqueness, the nation or people and universal humanity.

Reflecting on the philosophy of Sri Aurobindo, we shall try to see in the following paragraphs, what his conception of education and its ultimate goals are.

**Aims of Education**

Sri Aurobindo conceived of education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. He professed ‘Integral Education’ which emphasizes both the aspects ‘matter and spirit’; it provides facilities for a variety of faculties as well as subjects and various combinations of pursuits of knowledge, power, harmony and skill in works leading to the natural process of harmonious development. He insisted that the manifestation of Beauty, Power, Knowledge and Love- must be the aim of integral education.

The discipline of “Beauty” should involve a programme of physical education in order to build a body that is beautiful in form, harmonious in posture and powerful in functions, and which is capable of serving as a potential instrument for higher consciousness. The austerity for ‘power’ refers to control of sensations, which should be trained to acquire and develop knowledge. The discipline of ‘knowledge’ helps developing a mental-makeup and an active and alert mind. The discipline of ‘Love’ is the formation of desirable feelings and emotions, which should be directed towards whole-hearted charity and good will towards others and communion with the Divine.

According to Sri Aurobindo, Mind or Antahkarana is the instrument of the educationist and it consists of four layers- Chitta (store house of memory), Manas (mind proper, the sixth sense of Indian Psychology), Buddhi (the intellect) and Genius (sovereign discernment, intuitive perception of truth, inspiration of speech, direct vision of knowledge). Thus, education should aim at developing these four aspects.

Further, Sri Aurobindo upheld the significance of moral education too and believed that the best kind of moral education is to habituate man/individual to the right emotions, the noblest associations, and the best mental, emotional and physical habits. Religious education is also considered important, but this is of no use ‘unless it is lived’ and the use,of various kinds of Sadhana (spiritual self-training and exercise) is the only effective preparation for religious living. He also advocated training of the senses and other mental faculties, along with faculties of memory, judgement, observation, comparing and contrasting and analogy which is indispensable aids in the acquisition of knowledge. Aurobindo emphasized ‘Imagination’ as the most important and indispensable instrument. Imagination consists of three functions – i) the forming of mental images ii) the power of creating thoughts, images and imitations or new combinations of existing thoughts and images iii) the appreciation of the soul in things, beauty, charm, greatness, hidden suggestiveness, the emotion and spiritual life that pervades the world.

He also advocated psychic education and spiritual or supramental education. Psychic education is to discard selfishness whereas spiritual education is to realize self, which means transformation of matter, the end of integral education. He calls it supramental education as it will work, not only upon the consciousness of individual beings, but
upon the very substance of which they are built and even upon the physical environment in which they live.

His concept of true education is integral education, which concerns five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Such a scheme of education not only helps the evolution of an individual but also helps the evolution of the nation and finally humanity. Based on his philosophy of education, he advocated three cardinal principles of education, which govern the process of education. There are:

a) Nothing can be taught or improved from outside. According to the Mother, “Fundamentally the only thing you must do assiduously is to teach them to know themselves, and to choose their own destiny, the way they want to follow”.

b) The mind has to be consulted in its growth. The aim of education is to help the growing soul draw out its best.

c) Educational process must emphasize on “from near to the far, from that is to that which shall be”.

Now, let us summarize our discussion on the aims of education according to the modern Indian thinkers.

12.3.6 A Critical Summary

All the Indian thinkers under reference appear to have more commonalities regarding the aims of education. All of them have recognized all round development or total development of the personality of an individual as the main goal of education. In many respects, Tagore’s ideas relating to the education of children resemble those of Rousseau, Froebel, Dewey, Montessori and others. For instance, Rousseau considered Nature as children’s teacher, as does Tagore. Froebel and Tagore both advocated harmony with all that exists to be achieved through education. Santiniketan is a successful model for vernacular education.

Although, Gandhiji’s educational philosophy is found to be sound and scientific, psychologically as well as sociologically, his basic education system was an utter failure. Sri Aurobindo’s educational philosophy found its fullest expression in “Auroville” and ‘Aurobindo International University Centre’. J.Krishnamurty’s philosophy is not just ‘thinking’ but a ‘doing’. He insisted on ‘self knowledge’ that we “read the book of our life” ourselves for no one else can do it for us. Through this self-knowledge, we can get a clarification for all the world problems that disturb us, and make our life comfortable and peaceful. It appears so simple, but it is the toughest thing to achieve. Gijubhai Badheka is to be complemented for having thought of a place for children (Bal Mandir) where there would be no fear of cane, a place to which they would go willingly and not be dragged to it by parents. He is considered as a great pioneer in preschool education and well known in Maharashtra.

Check Your Progress

Notes: a) Write your answers in the space given below

b) Compare your answers with those given at the end of the unit.

1. Who advocated child-centered education?
   a) Tagore b) Gandhiji c) Aurobindo d) Gijubhai Badheka

2. Describe J.Krishnamurty’s philosophy.
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   .................................................................
3. List out the four layers of mind, according to Aurobindo, which are to be developed through education.

4. What are the aims of education according to Tagore?

5. Name Gijubhai’s novel that depicts the imaginary story of a teacher.

6. What are the basic tenets of the Gandhian philosophy?

12.4 AIMS OF EDUCATION: WESTERN THINKERS

12.4.1 John Dewey

John Dewey was the most significant American philosopher and the most influential thinker on education of the first half of the 20th century. We shall try here to know his philosophy and contribution to the field of education.

His Philosophy

John Dewey developed a philosophy that called for the unity of theory and practice. He exemplified the unity in his own work as an intellectual and political activist. His thinking was grounded in the moral conviction that ‘democracy is freedom’, and he devoted his life to the construction of a persuasive philosophical argument for this conviction and to the pursuit of an activism that would secure its practical realization. Dewey’s commitment to democracy and to the integration of theory and practice was most evident in his career as an educational reformer.

To begin with, Dewey was idealistic, but later moved towards the pragmatism and naturalism of his mature philosophy. The central focus of his philosophy is epistemology or the theory of knowledge that contested the dualisms of mind and world, thought and action, which had marked western philosophy since the 17th century. This theory of knowledge emphasized the “necessity of testing thought by action if thought was to pass over into knowledge”. His work in education was intended in part, to explore the implications of his functional pedagogy and to test it by experiment.
Dewey’s educational philosophy helped forward the progressive education movement and spawned the development of ‘experiential education’ programs and experiments. He was considered as the philosophical father of experiential education. But, he was critical of “completely free, student-driven education” as the student do not know how to structure their learning experiences for maximum benefit. Although he was recognized as one of the proponents of child centered education, his educational theory was far less child centered and more teacher-centered.

With this background, we shall see how Dewey viewed education.

**On Education**

John Dewey has made, arguably, the most significant contribution to the development of educational thinking in the 20th century. His philosophical pragmatism, concern with interaction, reflection and experience, and interest in community and democracy, were brought together to form a highly suggestive educational philosophy. Dewey considered education as a process through which the needed transformation of society may be accomplished. Thus, he defined philosophy as the general theory of education and education as the laboratory in which philosophic distinctions become concrete and get tested.

He referred to education as a “social need and function”, as a “process of living and growth” which includes both social and individual aspects that are mutually dependent on each other. From the social viewpoint, education is essential to the continuous existence and transformation of the organization of social life in all its shades and grades. From the individual perspective, it is a method to enable individuals to play an effective role as members of a human community or society.

According to him,” Education is the process of reconstruction of experience, giving it a more socialized value through the medium of increased individual efficiency”. He wanted each philosopher and personality to be developed not according to any absolute standard, but according to a pupil’s own capacities and opportunities and specifically in a social setting as the child is considered to be a unit of society. Further, he advocated education for democracy and this he considered one of the goals of education, to help people become more effective members of a democratic society. For him, education should be designed on the basis of a theory of experience whose two cardinal tenets are continuity and interaction. His views continued to strongly influence the design of innovative educational approaches such as outdoor education, adult training and experiential therapies.

Dewey describes school as a unique social institution that should basically emphasize learning through and in relation to living on the whole, thus including and connecting principally every aspect of human life on earth. He contended that children come to the school not as blank slates upon which teachers might write the lessons of civilization, but with infinite variety of experiences, which require right direction for a meaningful life. Children come for formal education with the basic native impulses- to communicate, to construct, to inquire and to express in finer form - and these are to be activated to promote active growth of the child. Thus, he recommended ‘learning by experience’ or ‘learning by doing’ rather than rote learning and dogmatic instruction. Instead of teaching children theoretically, we need to provide them with some task to be accomplished and problem to be solved so that they get first hand experience and practical exposure. It is very important to note that Dewey succeeded fairly well in making his educational principles a living fact, through his ‘Laboratory School’ at the University of Chicago. One more point for consideration is that as for as subject matter was concerned, Dewey’s goals for education were rather conventional, only his methods were innovative and radical.
12.4.2 A. N. Whitehead

Alfred North Whitehead, a pioneer of "process philosophy" is an English mathematician and philosopher. His distinction rests upon his contributions to mathematics and logic, the philosophy of science and the study of metaphysics. Let us try to know what his contributions to philosophy are.

His Philosophy

Whitehead developed a comprehensive metaphysical system, which has come to be known as 'Process Philosophy' and 'Process New Thought'. He criticized traditional categories of philosophy for their failure to convey the essential interrelation of matter, space and time. In contrast to traditional philosophies, he asserted the essential interrelationship of matter, space and time; that objects may be understood as a series of events and processes, and the process of becoming constituted the fundamental metaphysical constituent of the Universe.

Aims of Education

Whitehead was of the opinion that 'education with inert ideas is not only useless; it is, above all, harmful'. By 'inert ideas', he meant, the ideas that are merely received into the mind without being criticized or tested or thrown into fresh combinations. It is not enough if you simply acquire knowledge, it should be appropriately used to solve the problems in life; and it should be kept alive, thus preventing it from becoming inert. According to him, "Education is the acquisition of the art of the utilization of knowledge. This is an art very difficult to impart". Once knowledge is acquired, the child should understand its application in the circumstances of his actual life; he should experience the joy of discovery. Further, Whitehead emphasized the understanding of an insistent present. The only use of knowledge of the past is to equip us for the present and the present is a holy ground for it is the past and it is the future.

While knowledge is considered as the chief aim of education, Whitehead upheld another dimension of education i.e., Wisdom. Wisdom is the way in which knowledge is held: It is concerned with the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience. The only avenue towards wisdom is by freedom in the presence of knowledge. But the only avenue towards knowledge is by discipline in the acquirement of ordered fact. As such, Whitehead upheld freedom and disciplines the two essentials of education. For him, freedom without discipline is neither liberating nor creative and discipline without freedom is ultimately futile; undiscriminating discipline defeats its own object by dulling the mind. The claim for freedom in education insists that the development of the whole personality must be attended to.

According to Whitehead, "education is not a process of packing articles in a trunk, it is the process of assimilation of good food by a living organism: and we all know how necessary to health is palatable food under suitable conditions' Education is the guidance of the individual towards comprehension of the art of life; and by the art of life he meant the most complete achievement of varied activity expressing the potentialities of the living creature in the face of its actual environment. Each individual embodies an adventure of existence; the art of life is the guidance of the adventure.

He upheld that it is very important to consider "Rhythm of Education" in the development of the total personality of an individual. By rhythm of education, he meant a principle under which different subjects and modes of study should be undertaken by pupils at fitting times when they have reached the proper stage of mental development. He identified three rhythmic stages in the mental development –

i) **Stage of romance**: vague apprehension of facts; knowledge is not dominated by systematic procedure.
ii) **Stage of precision**: stage of analysis of the collected facts, acquisition of knowledge in a systematic order, width of knowledge is subordinated to exactness of formulation.

iii) **Stage of generalization**: fruition, which has been the goal of the precise training, drawing generalizations from the analysis of the collected data.

It is true that no pupil completes these three stages simultaneously in all the subjects. Education should consider those intra individual differences and provide suitably for his or her total development.

He also advocated education for arts (aesthetic appreciation), education for satisfaction of emotions, technical education and scientific education.

**12.4.3 Bertrand Russell**

Bertrand Arthur William Russell is a British philosopher, logician, essayist and social critic, best known for his works in mathematical logic and analytical philosophy. He was awarded the Nobel Prize for literature in 1950. He is recognized as one of the founders of analytic philosophy (along with G. E. Moore) and one of the two most important logicians (along with Kurt Gödel) of the 20th century. It appears quite interesting to know more about such a great personality. Now, we shall go ahead to know what are his philosophy and his contributions to education.

**Analytic Philosophy**

As one of the founders of analytic philosophy, Russell made significant contributions to a wide variety of areas, including metaphysics, epistemology, ethics, political theory and history of philosophy. In all these cases, he made use of ‘logical analysis’ a methodology emphasizing the importance of modern logic for philosophical analysis. This methodology consisted of the making and testing of hypotheses through the weighing of evidences together with a rigorous analysis of problematic propositions using the machinery of first order logic.

Russell’s emphasis upon logical analysis also had consequences for his metaphysics. He developed his famous 1910 distinction between ‘Knowledge by acquaintance and Knowledge by description’. He was interested in social philosophy too and he found a link between education and social progress. He suggested that wide spread reliance upon evidence, rather than upon superstition, would have enormous social consequences. He is also known for his long-standing social activism, his many writings on the social and political issues of his day and his popularizations of technical writings in philosophy and the natural sciences. To begin with, his philosophy was of an idealistic origin, but later changed over to pluralistic realism. Though Russell was a pioneer of logical positivism, he never identified himself fully with the group.

**Aims of Education**

Bertrand Russell, whose love for individual freedom and free enquiry is well known, argues that one will ultimately be a better citizen, if he is first made a good individual. He should be made aware of all his potentialities before he is called upon to work for the society. Education should aim at the enlargement of mind and heart and then the acquisition of certain kinds of skill. He opined that natural cohesion is needed. Without a world-state, without—a worldwide systematic education based on individual freedom and well-being, there is no future for man’s scientific civilization. Hence the aim of education is to foster a spirit of international peace and amity through education.

Russell observed that if individuality is not developed properly, none can achieve distinction in life. Further, it is required that a distinction be made between those characteristics that are desirable in a certain proportion of mankind, and others that are desirable universally. He identified four characteristics, which are universally
desirable among people and need to be developed – vitality, courage, sensitiveness and intelligence.

These four elements form the basis for good character formation. Vitality refers to form good health and good mind. Courage, which is absence of fear, must be developed in children. Sensitiveness is the third element of human character. We must be sensitive to our immediate neighbours and surroundings. Intelligence, according to Russell, is the ability to acquire knowledge. Students should be provided an opportunity to acquire knowledge by getting involved in the thinking process.

Hence, Russell emphasized that the development of certain virtues of intelligence like creativity, open-mindedness, and courage for intellectual probity should form the major goal of education. On the whole, he considered education as a key to the new world.

Let us summarize our discussion on the aims of education according to John Dewey, Whitehead and Bertrand Russell.

12.4.4 A Critical Summary

From the above discussions, it is found that John Dewey is considered as one of the proponents of child centered education as he recommended ‘learning by doing/experience’. But, it is very interesting to note that Dewey’s educational theory was far less child-centered and more teacher-centered than is often supposed. He considered teachers’ role very important in the education of children. It is also noticed that as far as subject matter was concerned, Dewey’s goals of education are rather conventional whereas his methods were innovative and radical. It appears, his innovative methods are in vogue.

While recommending education for the art of utilization of knowledge and art of life, Whitehead highlighted the significance of ‘rhythm of education’ in the development of a total personality. Further, he suggested that intra-individual differences in the rhythm of education are to be considered in education. But, it appears this is not at all considered in any educational system. In this technological age, it appears, keeping in pace with knowledge explosion and knowledge transmission itself is a great problem. When this is the condition, Whitehead’s advocacy of education for art of life, remains questionable in the formal system of education.

Check Your Progress

Notes: a) Write your answers in the space given below.
 b) Compare your answers with those given at the end of the unit.

7. What do you mean by the analytic philosophy of Bertrand Russell?

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8. What are the core components of Dewey’s philosophy?

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Aims of Education – Modern Thinkers
9. Who is the pioneer of Process Philosophy?

10. Mention the aims of education as enunciated by A.N. Whitehead.

### 12.5 AIMS OF EDUCATION

#### 12.5.1 Paulo Freire

The Brazilian philosopher and educationist Paulo Freire has with his radical pedagogy and conscientization theories inspired a whole generation of critical educators. He was a pedagogue who expanded people's perception of the world, nourished their will, enlightened their awareness of the causes and consequences of human suffering, and about the need to develop an ethical and utopian pedagogy for social change. In this unit, we shall briefly examine some of his critiques on education and alternative views on education. It is important to understand his philosophy of education and his life time obsession with integrating theory, research and praxis.

**Philosophy of Education**

Paulo Freire was known as a philosopher and theoretician of education, never separating theory from praxis. He made a number of important theoretical innovations, which had a considerable impact on the development of educational practice—and on informal education and popular education in particular.

Freire, starting from a psychology of oppression influenced by the works of psychotherapists such as Freud, Jung, Adler, Fanon and Fromm, developed a pedagogy of the oppressed, which has been influenced by a myriad of philosophical currents including phenomenology, existentialism, christian personalism, Marxism, and Hegelianism. He calls for dialogue and ultimately conscientization as a way to overcome domination and oppression among and between human beings. According to Freire, conscientization “refers to the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the Socio-culture reality”. In other words, this is a process of arousing new awareness among the people living in the ‘culture of science’. In the ‘culture of science’, the masses are prohibited from their right of self-assertion and self development. They are not allowed to take part in the transformation of their society. They are not allowed true knowledge (Sinha, 1995) Hence, the aim of education is to break the culture of silence among the oppressed and conscientize them in order to make them fully human.

According to Freire, education is “an act of knowing and not memorizing”. “It is a learning situation in which the cognizable objects intermediate the cognitive actors—
teacher on the one hand and student on the other”. It is a “culture action for freedom and a practice from freedom”. He is against idealistic, realistic and mechanistic theory of education. He believed in the existentialist’s philosophy, which emphasizes the ability of man to transform the world with his own effort.

Paulo Freire upheld that education should lead to the development of critical consciousness and this can be achieved through his pedagogy of literacy education, which involves not only reading the word, but also the world. The formation of the critical consciousness allows people, as subject to question the nature of their historical and social situation – to read their world. The awaking of critical consciousness precisely leads the way to the expression of social discontents precisely because these discontents are real components of an apprentice situation.

According to him, education implied a dialogic exchange between teachers and students, where both learn, both question, both reflect and both participate in meaning-making. His pedagogy of literacy education insisted that the teacher has to understand the social reality of the people and develop a list of generative themes/words, which could lead to discussion in classes or cultural circles. By making words (literacy) relevant to the lives of people, the process of conscientization would begin, in which the social construction of reality might be critically examined.

By analyzing Freire’s pedagogy, we are able to identify his significant contribution to education:

1. Emphasis on dialogue – he upheld that education is a dialogical (conversational) rather a curricular form and this dialogue should not involve one person acting on another, but rather people working with each other. A dialogue, not only requires critical thinking, but also generates critical thinking in the participants.

2. Concern with praxis – action that is informed and linked to certain values. He upheld that dialogue should result not only in deepening understanding, but also in taking informal actions and making a difference in the world.

3. Concern with conscientization – developing consciousness that is understood to have the power to transform reality.

4. Insistence on lived experience of participants – provide educational activity to suit the living situation/experience of the people.

**Banking Education**

Freire equates the contemporary education with the concept of banking. He says: “in the banking concept of education, knowledge is a gift bestowed by them who consider themselves knowledgeable upon those whom they consider to know nothing.”

According to Freire, the main features of banking education are:

1. The teachers teach and the students are taught.

2. The teachers know everything and the students know nothing.

3. The teacher thinks and the students are thought about.

4. The teacher talks and the students’ listen meekly.

5. The teacher disciplines and the students are disciplined.

6. The teachers choose and enforce his choices, and the students comply.

7. The teacher acts and the students have the illusion of acting through the action of the teacher.

8. The teacher chooses the programme content, and the students (who were not consulted) adapt to it.

9. The teacher confuses the authority of knowledge with his professional authority, which he sets in opposition to the freedom of the students.
Aims and Goals of Education

10. The teacher is the subject of the learning process, while the pupils are mere objects.

Hence, the aim of teaching act is not an act of depositing, in which the students are the depositories and the teacher is the depositor. Freire calls for a change of the educational goal of deposit making and replacing it with the posing of the problems of men in their relations with the world. According to him, ‘Problem posing education, responding to the essence of consciousness – intentionally reject communiqués and embodies communication, risks in acts of cognition, not transferals of communication. It is a learning situation in which the cognizable object intermediates the cognitive actors—teacher on the one hand and student on the other hand.

Freire’s works have been implemented not only in social studies and curricular studies in adult education, secondary education and higher education, but also in such diverse subjects like mathematics and physics, educational planning, feminist studies, languages, educational psychology and so forth.

It is very important to note that Freire’s work continues to be reinvented and re-clarified according to the changing political and intellectual thought and social movements. As long as the struggle for more humane educational practices, for deeper insights into constructions of power and oppression, and the impulse for people to invent their own identities and realities exist – Freirean praxis will challenge every person toward personal and social liberation, both in thought and deed.

12.5.2 Ivan Illich

Ivan Illich was working (since the mid 1980s) as a Visiting Professor in the Department of Philosophy and in the Interdisciplinary, Intercollegiate Science Technology and Society Program at Penn State. He was also teaching at the University of Bremen. Illich’s radical anarchist views first became widely known through a set of four books published during early 1970s- Deschooling Society (1971), Tools for Conviviality (1973), Energy and Equity (1974), and Medical Nemesis (1976). Let us see in the following paragraphs, what are his views/ideas regarding education.

Critiques of Ivan Illich

Illich has pointed out the negative impact of schooling; criticized the institutions and professionals for the way in which they contribute to ‘dehumanization’. Further, he advocated deinstitutionalization (deschooling) and more convivial forms of education. His anti-institutional (deschooling) argument can be said to have four aspects-critique of the process of institutionalization, critique of experts and expertise, critique of commodification and the principle of counter productivity.

Ivan Illich has criticized that in modern society, life has become institutionalized (create more and more institutions) thus diminishing people’s confidence in them and in their capacity to solve problems. It kills convivial relationships and colonizes life like a parasite or a cancer that kills creativity. He opined that experts control knowledge production, as they decide what valid and legitimate knowledge is, and how its acquisition is sanctioned. Further, he said schooling is nothing but the production and marketing of knowledge; learning is considered as a commodity, a thing rather than an activity. Schooling encourages discrimination among people, makes knowledge a possession to be exploited rather than an aspect of being in the world. According to him, counter productivity is the means by which a fundamentally beneficial process or arrangement is turned into a negative one; once it reaches a certain threshold, the process of institutionalization becomes counter productive.

It is very essential to know that Illich is not against schools. But once a certain threshold of institutionalization is reached, schools make people more stupid, and beyond a certain threshold of institutionalized expertise, more experts are counter productive. His criticism evolves in a theoretical vacuum; and thus remains deeply suggestive.
Convivial Alternatives

Ivan Illich advocated “deschooling” to meet the dominance of school and institutionalized education, due to which, knowledge has become more commodified. He argued for the creation of convivial, rather than manipulative institutions. Conviviality involves autonomous and creative communication among persons, and the communication of the persons with their environment. He also advocated new forms of formal educational institutions.

a) Learning webs - new formal educational institution.

According to Ivan Illich, a good educational system should have the following three purposes and these are to be met with educational/learning webs:

1) To provide all who want to learn access to resources at any time in their lives.
2) To make it possible for all who want to share knowledge to find those who want to learn from them.
3) To create opportunities for those who want to present an issue to the public to make their arguments known.

Further, he suggested four different approaches to achieve the goals –

i) Reference services to educational objects- which facilitate access to things or processes used for formal learning (libraries, labs, museums, factories etc)

ii) Skill exchanges- which permit persons to list their skills, the conditions under which they are willing to serve as models for others who want to learn these skills, and the addresses at which they can be reached.

iii) Peer matching- a communication network, which permits persons to describe the learning activity in which they wish to engage, in the hope of finding a partner for inquiry.

iv) Reference services to educators at large- who can be listed in a directory with the addresses and self descriptions, along with conditions of access to their services.

It is quite clear that these approaches are found suitable in non-formal education, lifelong learning and learning society.

b) Informal Education

Criticizing the character of other institutions and formations, Illich argued for changes to all institutions so that they may be more convivial for learning. It is essential to find more ways to learn and teach so that the educational qualities of all institutions must increase.

On the whole, it can be said that Illich’s concern for conviviality and his call for the depersonalization of social relations has provided an important set of ideas upon which educators concerned with mutuality and sociality can draw. His critique of the school and call for deschooling of society hit a chord with many workers and alternative educators. Further, his argument for the development of educational webs or networks connected with interest in ‘non-formal’ approaches and experiments in ‘free’ schooling is considered as his important contribution to the field of education. At this point, it is apt to quote Erich Fromm, who described Ivan Illich, in his introduction to Celebration of Awareness. (a book by Illich, 1973.)

Ivan Illich is a man of rare courage, great aliveness, extraordinary erudition and brilliance, and fertile imaginativeness, whose whole thinking is based on his concern for man’s unfolding - physically, spiritually and intellectually. The importance of his thoughts-lies in the fact that they have a liberating effect on the mind by showing new possibilities;
they make the reader more alive because they open the door that leads out of the
prison of routinized, sterile, preconceived notions.

Let us summarize our discussion on Paulo Freire and Ivan Illich.

**A Critical Summary**

While Paulo Freire insisted on education for the development of critical consciousness
and this can be achieved through his pedagogy of literacy education, which involves
"reading the word as well as the world", Ivan Illich advocated deschooling and convivial
form of education. Although their ideas are of considerable importance in the modern
world, they are not free from critiques.

Freire's pedagogy of the oppressed is also known as pedagogy of literacy education
or pedagogy of dialogue. This pedagogy was a great success because it did not
humiliate the student or anyone. The teacher was also considered as a learner along
with the students. The real legacy of Paulo Freire is not to be found in his books, nor
in his library, but in his commitment to the oppressed

The major critique of Freire is that his approach was largely constructed around
structured educational situations. While his initial point of reference might be non-
formal, the educational encounters he explores remain formal. In other words, his
approach is still curriculum based and this works against the notion of dialogue. Many
people raised the question concerning the originality of Freire's contribution. As Taylor
has put it--to say that as many commentators say that Freire's thinking is 'eclectic' is
to underestimate the degree to which he borrowed directly from other sources.

Ivan Illich's writings were founded essentially on intuition, without any appreciable
reference to the results of socio-educational or learning search. His criticism
of schooling evolves in a theoretical vacuum. This may explain the limited acceptance of
his educational theories and proposals. Illich's advocacy of de-institutionalization
(deschooling) and more convivial forms of education may not make much ground
where there is increasing centralized control, an emphasis on nationalized curricula
and a concern to increase the spread of bureaucratic accreditation of learning.

**Check Your Progress**

**Notes:**
- Write your answers in the space given below.
- Compare your answers with those given at the end of the unit.

11. Highlight the points of educational significance in Freire's pedagogy of literacy
education.

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12. What are the bases for Illich's 'deschooling' argument?

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**12.6 COMMONALITIES AND DIFFERENCES IN AIMS OF EDUCATION**

So far, we have studied the aims of education as enunciated by different modern
thinkers (both Indian and Western). Now, we shall try to look into the commonalities
and differences in these aims of education.
It is interesting to note that there are more common points among the Indian thinkers whom we have discussed. All of them thought of education in terms of the development of the total personality of an individual (child or adult) or in other words, the all round development of an individual. All of them have emphasized the spiritual aspect of life highlighting the relation between matter/mind and spirit, and advocated education for spiritual development. To put it other way, they believed in a universal community of human beings though no distinction is made among them on any criteria, but all are loved, respected and considered equal. They appealed for a sense of unity in this world to see a society without crisis. Further, they upheld the view that an individual has no value without society and society cannot think of its development without an individual's upliftment. They considered the individual and social aims as complementary to each other.

One more point of commonality among Indian thinkers is provision for freedom to learners. They advocated the right kind of freedom for learners/individuals as nothing could be achieved by compulsion.

Tagore and Gandhi stood together regarding the consideration for cultural aspect of education. According to them, education should aim at making people aware and proud of the cultural heritage of our country and appreciate other cultures too. As regards differences among the Indian thinkers regarding education:

Tagore has emphasized the relationship of man with Nature and advocated education for harmony and self-expression. He deserves credit for having revived the ancient Indian ideals in the modern times. On the other hand, Gandhiji emphasized craft centered education and advocated education for self-sufficiency and self-reliance leading to Sarvodaya Samaj. Aurobindo professed evolution of consciousness through education and emphasized Vedanta and yoga, and integral education, striking a balance between the development of mental and physical aspects of personality. Gijubhai Badheka expressed great reverence for children and pleaded for education of children in an atmosphere of independence and self-reliance. He advocated a child-centered education.

To conclude, it is quite clear that there are more similarities than differences in the aims of education enunciated by different Indian thinkers. Each thinker has explained the same view in a different way using different language/terminologies. Ultimately, all of them have upheld the point that education should enable the person to understand himself, to know his potentialities and move towards the achievement of ultimate goal of life.

All the modern thinkers under reference commonly professed that education should lead to personal and social liberation both in thought and deed. They also considered the total development of personality as the main goal of education and both individual and social aims of education as being equally important. Individuals should get equipped well to perform their role in the modern society. Like Indian thinkers, the Western thinkers also recognised the significance of individual freedom for learners. But they differed in the way they expressed their ideas emphasizing the different aspects of education.

John Dewey described school as a unique social institution where the child's basic native impulses— to communicate, construct, inquire and express — are to be activated to promote its active growth. He recommended learning by doing/experience in place of dogmatic instruction. Ivan Illich advocated 'deschooling'/deinstitutionalization and more convivial forms of education including learning webs/networks, and opined that schooling encourages discrimination among people and makes education a commodity.

According to him, education should enable people to learn what they want (socially desirable) according to their requirement and convenience at any time of their life. He supported non-formal/informal approaches to education.
Whitehead, a pioneer of process philosophy emphasized that knowledge should not be inert; education should develop the art of utilization of the knowledge / art of life and this involves a series of events and processes. For him, 'Rhythm of education' is an important consideration for the development of a total personality. Bertrand Russell, known for his logical positivism, highlighted four characteristics that are universally desirable among people and the need for them to be developed through education—vitality, courage, sensitiveness and intelligence.

Paulo Freire, like Dewey, professed integration of theory and practice. Believing that education could improve human condition and contribute to humanization, he developed the 'pedagogy of oppressed'. This pedagogy insisted on dialogical and action oriented approach, as well as conscientization. Hence, the ultimate goal of education, according to Freire, is the development of 'critical consciousness' among people.

The main difference noticed between Indian and Western thinkers is regarding the spiritual aspect of education. While all the Indian thinkers upheld the significance of spirituality in education and considered spiritual development as one of the aims of education, the western thinkers are concerned themselves, more with man in relation to their social environment.

12.7 DISTINCTIVENESS AND NEWNESS IN AIMS

Let us point out the distinctiveness in aims of education according to different modern thinkers on education.

**Indian Thinkers**


*Gandhiji*: Craft-centered education (Basic Education) - upliftment of rural folk, education for universal brotherhood - vision of Sarvodaya Samaj.

*Krishnamurti*: Education for self-awareness, love and goodness (integrated personality); development of thoughtfulness and consideration for others without enticement or threats of any kind.

*Badheka*: Child centered education (preschool education); education in an atmosphere of complete freedom and learning through living.

*Aurobindo*: Integral education, evolution of consciousness. Education for manifestation of beauty, power, knowledge and love.

**Western Thinkers**

*John Dewey*: Learning by experience / doing; insistence on the integration of theory and practice; education for democracy.

*A.N. Whitehead*: Emphasis on metaphysical component (Process philosophy); Education for the art of utilization of knowledge and art of life.

*Bertrand Russell*: Use of logical analysis for clarity of concepts (Analytic philosophy), free inquiry; Education for the development of universally desirable characteristics among people—vitality, courage, sensitiveness, intelligence.

*Paulo Freire*: Pedagogy of the oppressed/pedagogy of literacy education; dialogic exchange with action and conscientization (development of critical consciousness).

*Ivan Illich*: Deschooling/deinstitutionalization of education; Convivial forms of education - Learning webs and networks.
12.8 LET US SUM UP

In this unit, we have discussed the aims of education according to modern thinkers, both Indian and Western. As the aims of education envisaged by different thinkers have a bearing on their philosophy of life and education, a brief introduction to the life and philosophy of each thinker has been presented. This unit is focused on five Indian and five Western thinkers on education. It is very important to note that the philosophical sketch given for each thinker is only skeletal and you need to look into extended literature for details. We have also attempted to identify the distinctiveness of the aims of education and also to point out the commonalities and differences among them. If any education system is to be good and effective, it is imperative to have clarity in the aims and objectives of education, which go a long way in deciding curriculum, instructional strategy and materials, evaluation and infrastructure. Hence, the present unit provides the necessary perspective for other units in this course.

12.9 POINTS FOR DISCUSSION

1. Discuss the relevance of Gandhiji’s Basic Education concept in the present set up.

2. Imagine a situation where deschooling is enforced and discuss its pros and cons

3. Discuss the implications of the aims of education as propounded by Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo in the context of the present educational system.

12.10 UNIT-END ACTIVITY

1. Analyze the aims of education as given in NPE-1986 as well as National Curriculum Framework, 2005 and examine how far these reflect the aims of education according to modern thinkers. Prepare a write up highlighting the feasibility and practicability of these aims of education in the present day context.

12.11 SUGGESTED READINGS

Ravos. Rev. Ed.
Aims and Goals of Education


**WEBSITES**

1. Official website of Krishnamurti Foundation India (KFI).htm
2. Mahatma Gandhi on Education – html.infed.org.encyclopedia
3. Rabindranath Tagore on Education - html.infed.org.encyclopedia
5. Paulo Freire & informal education- html.infed.org.encyclopedia

**12.11 ANSWERS TO CHECK YOUR PROGRESS**

1. Gijubhai Badheka
2. J.Krishnamurti did not expound any philosophy or religion, but upheld the point that we are all human beings and we should have a deep sense of reverence for nature and all its creations. He unravelled with great precision the suitable workings of the human mind and pointed to the need for bringing to our daily life a deeply meditative and religious quality.
3. Chitta, Manas, Buddh, Genius.
4. - provide for over all development of the personality.
   - promote harmony and artistic self-expression.
   - develop ability of assimilation and application of new ideas/knowledge,
   - develop ability of thinking and imagination.
   - make young men and women more rational.
   - promote scientific temper.
   - develop fellow feeling.
   - promote cultural development.
5. DIVASAPNA.
6. - emphasis on peace, truth and non-violence.
   - human brotherhood (universal community).
   - vision of Rama Rajya (Sarvodaya Samaj).
   - faith in relation between spirit and matter.
   - faith in spiritual society.
   - belief in craft-centered education, self-centered and self-sufficient education.
7. Analytic philosophy is a methodology emphasizing the importance of logic for philosophical analysis. It consisted of making and testing hypotheses through the rigorous analysis of problematic prepositions using logic and evidences. Philosophy is considered as an analytical activity which analyses the propositions for clarity of concepts.

8. Integration of theory and practice.
   - Theory of knowledge contesting the dualism of mind and world, thought and action.
   - Experiential education/progressive education.
   - Emphasis on learning by doing / experience.
   - Commitment to democracy.


10. Acquisition of the art of utilization of knowledge.
    - Development of wisdom.
    - Comprehension of the art of life.
    - Aesthetic appreciation and satisfaction of emotions.
    - Technical education and scientific education.

11. Emphasis on dialogue (education is dialogical)
    - Concern with praxis (informed action).
    - Concern with conscientization (critical consciousness).
    - Insistence on lived experience of participants.

12. Critique of the process of institutionalization.
    - Critique of experts and expertise.
    - Critique of co modification.
    - Principle of counter productivity.