

Contribution of Mahatma Gandhi to Educational Thought and Practice

Brief Life Sketch and Works:

Mahatma Gandhi, the father of nation, was born on 2nd October, 1869 at Porbander in the State of Kathiawar (Gujrat). His father was the Prime Minister of Rajkot State. At the age of thirteen, Gandhiji was married to Kasturba. He passed his Matriculation examination in 1887 and went to England on September 4, 1887 for studying law. He passed his Law Examination and was called to the Bar in June, 1891.

After his return from England, he set up practice in Rajkot. Then he went to South Africa to look after the legal matter of a rich Indian firm. It was here that he evolved the ideals of 'Truth and Non-violence'. From South Africa he came to India, and started taking leading part in the struggle of India's freedom. His launching of the Non-co-operation Movement after the Jallianwala massacre, his great Dandi March, his historic fast of 1932 and Quit India Movement are only a few events relating to this period of strife and storm.

The Sabarmati Ashram and Sevagram Ashram which had been founded by Gandhi in 1915 and 1935 respectively acted as centres for most of his educational activities. It is really great irony that Gandhiji, the supporter of Truth and Non-violence was shot dead on 30th January 1948 by Nathu Ram Godse.

Works:

(i) **Hind Swaraj:** It is his first and complete conception of the ideal Indian nation in all phases of life activity.

(ii) **My Experiments with Truth:** This is an autobiography from his childhood to his active participation into the Indian struggle for freedom.

Gandhi's General Philosophy

Mahatma Gandhi, the great philosopher, educationist and experimenter expressed his views on everything from God to birth-control. He was deeply influenced by the humanist idealism of India's past. Here is given a brief description of some of his philosophical doctrines:

Firm Faith in God: Like all idealists, Gandhiji had firm faith in God. To him, God is all-pervasive Reality, immanent in man and also in the world. He is Ultimate Reality and Supreme Ruler. He is Truth and Love, Ethics and Morality, Source of Light and Life. He is the creator,

dissolver and recreator. Hence, he advised to have a living faith in living and absolute God. The ultimate aim of life should be the realisation of God.

Truth: To Gandhiji, God is Truth and Truth is God. Truth is the inner voice. It is the call of conscience. He wanted to realise truth himself. He also wanted everyone to be a seeker of truth. Ultimate Truth or God is the end of philosophy. Truth is the means to achieve that Ultimate Truth God. Gandhiji himself said, "Truth which is the end and which is all pervading can be realised only through truth-through a way of living characterised by strict discipline, poverty, non-possession, non-violence, sense of humility, a discipline of mind, body and spirit."

Ahimsa or Non-violence: Ahimsa or Non-violence is the means to attain the goal of truth. Ahimsa implies complete freedom from Himsa (Violence); freedom from hate, anger, fear, vanity and ill-will. Ahimsa includes humility, charity, love, patience, purity of the heart and freedom from passion in thought, word and action. It inspires us to love all creatures. It purifies spirit. In the words of Mahatma Gandhi, non-violence is preferred to violence because of the following five reasons:

(i) **More effective:** Non-violence proves to be more effective than violence.

(ii) **Triumph of moral principle:** It is triumph of the moral and spiritual principle over the physical brute force. -

(iii) **Accordance with reality:** Love and non-violence are in accordance with reality and it must triumph ultimately.

(iv) **Shakes opponent's will:** Non-violence shakes opponent's will.

(v) **Purification of spirit:** Non-violence purifies the spirit. A non-violent person has to live a life of Tapasya or austere-living.

Satyagraha: Satyagraha is the practical application of Ahimsa. It is method of securing a right by personal suffering and not by inflicting injury on others. Defence of peace can be constructed only through Satyagraha. A satyagrahi is one who has faith in truth, non-violence, brahmacharya, fear- lessness and non-stealing or non-possession. Thus, the life of a satyagrahi implies strict discipline.

Spiritual nature of individual: Gandhiji believes that individual has a divine spirit. He is a spiritual being. Therefore, the aim of the individual must be spiritual and not material. For realising this aim the individual must be considered as end into himself. He should not be used as means.

Love: Gandhiji had a firm faith in the love for mankind. To him, love is essence of morality. No morality is possible without love. Truth can be attained through love. Love takes him

towards the God. It makes all duties pleasant. Hence love should guide all life. Social and political revolution started by Gandhiji was prompted by his inherent love of humanity.

Concept of Spiritual Society: Gandhiji was anxious to establish a spiritual society based on the principle of love, non-violence, truth, justice and equitable distribution of wealth. Such a society will be free from any kind of exploitation - social, political, economic or religious. This society will be free from all types of conflicts and struggles. Moral force and moral sanction would be the guiding factors of such a society. Service of all should be the first fundamental of every human being. Service to God and humanity was the greatest creed of Mahatma Gandhi. We love and serve God when we love It should be noted that Gandhiji tried his best to translate his philosophy into actual practice.

Gandhiji As Naturalist, Idealist and Pragmatist: Mahatma Gandhi successfully synthesised different philosophies of education and emerged as a naturalist, idealist and pragmatist. His philosophy is Indian in origin and Indian in setting. It is the result of profound thinking and the experimentation by the leader of the nation. As a true patriot, a man of God, a practical philosopher and a man of the masses, Gandhiji stood for freedom, self- realisation, spiritual development, learning by doing, education through life experiences and activities.

(1) Gandhiji as Naturalist:

Gandhiji's educational philosophy is naturalistic in its setting because of the following reasons:

Child is good by nature: Like naturalists Gandhiji believes that child is good by nature. While planning education, this fact should be properly considered.

Freedom for the child: Like Rousseau and other naturalists, Gandhiji emphasises freedom for the child. Children should be educated in an atmosphere of freedom. There should not be unnecessary restrictions of the time-table or the syllabus as are found in the traditional schools. Moreover, the atmosphere should be as free as possible.

Natural surroundings: Like Rousseau, Gandhiji says that the child should be educated in natural surroundings, away from the restricted atmosphere of our conventional society. He expects "the teachers to educate village children in their villages so as to draw out all their faculties through some selected handicrafts."

Child-centredness: Like naturalists, Gandhiji believes in child- centredness. He was a great lover of children and to him the harmonious development of the child was most important. Gandhiji's education is not so craft-centred as it is child-centred.

Against text-books: Like naturalists, Gandhiji is against all existing text-books which are based upon foreign culture. He, however, does not minimise the importance of text-books but believes that for a new pattern of education new types of books are essential.

(2) Gandhiji as Idealist:

Gandhiji's educational philosophy is idealistic in aims because of the following reasons:

Perfection of spirituality: Mahatma Gandhi emphasised perfection of spirituality or spiritual realisation as main aim of life and education. Development of inner conscience of the individual is essential for spiritual realisation. Here Gandhiji is idealistic.

Development of the whole child: Idealists believe in developing the inner endowments of the child (qualities given to the child by God) Gandhiji believed in developing the best in child and man-body, mind and spirit. Here he is in accordance with the idealistic approach of Froebel.

Harmonious development of personality: Like all other idealists, Gandhiji believed in the harmonious development of personality. This development is possible through physical, social, religious and literary activities.

Universal as manifestation of Almighty: Like Froebel, Gandhiji believed everything of human creation in this universe is the manifestation of the Almighty. Thus, he is deeply religious and has a symbolic approach.

Sarvodaya Samaj: Gandhiji like an idealist, believed in an ideal which does not belong to material world. It is an ideal for which efforts have to be made to achieve it. His ideal is the establishment of Sarvodaya Samaj a classless society, where there is no exploitation. In Sarvodaya Samaj the individual will be able to realise his best self. He will come to have a knowledge of God or Truth. This approach of Gandhiji is idealistic.

Idealism of high order: Gandhiji's idealism is of a high order. He believed that the individual who pursues his ideals will have to withdraw himself from the worldly pleasures and will have to serve his fellow-men.

Idealistic discipline: Gandhiji emphasised discipline, regulated and well directed life. In this emphasis he is an idealist. He wanted to inculcate self-discipline among children. The discipline should not be imposed from without. There should be an inner urge of the individual to obey the laws and regulations prescribed by the group, community or society.

(3) Gandhiji as Pragmatist:

Gandhiji's educational philosophy is pragmatic in the same degree as an idealistic. Gandhiji reconciles the practical and spiritual values. It is through grappling with real situations that the

child realises himself. Like Dewey, he believed that as true which can be experimentally verified. Like Dewey, he emphasised activity curriculum. Like all pragmatists, he advocated learning by experience, learning by activity, learning through concrete life situations. Learning by experience was the chief force behind his craft- centred education. This craft-centred education is an ample testimony that Gandhiji was a pragmatist. Gandhiji's educational philosophy is primarily pragmatic in methods of teaching because of the following reasons:

1. **Experimental approach:** Like other pragmatists, Gandhiji believed in experimental approach towards life. He calls his biography as "My experiment with truth (i)The Relative Truth and (ii) The Absolute Truth. To him, creation of relative truth is always subject to experimentation and modification. The Absolute Truth or God is final. It is the relative truth which helps in realising the Absolute Truth
2. **Acquisition of knowledge:** Like pragmatists, he advocated that the child should acquire knowledge himself. This will help him to solve his future situations in later life.
3. **Activity and interest:** The Basic Scheme of Gandhiji and the Project Method of Pragmatists are based on the principle of activity and interest.
4. **Socialised activity:** The Project Method is based on some socialist activity. It means that the activity is to be in a social setting. In the same way, the basic craft is selected keeping in view the craft of the community. Hence it will be a socialised activity and will bring out social relationship with the community as well. Through activity the child acquires knowledge and utilises it for the understanding and control of his social environment. This enables the child to inculcate social responsibilities.

CONTRIBUTION OF MAHATMA GANDHI TO EDUCATIONAL THOUGHT AND PRACTICE (GANDHI'S PHILOSOPHY OF EDUCATION)

Gandhi's thoughts on education form the dynamic side of his general philosophy. His philosophy of education is based on biology, sociology, psychology and philosophy. Educational aims, curriculum, methodology, plan of organisation and financial aspect of education were directed by his philosophy of life.

(1) Meaning of Education:

1. **Education is not literacy:** According to Gandhiji, literacy in itself is no education. Literacy is not the end of education nor even the beginning of it. It is not knowledge or even the medium of knowledge. It is one of the means whereby man and woman can be educated.

2. **Education is development:** For Mahatma Gandhi, education means an all-round development of the child and man. In the words of Gandhiji, "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit." Gandhiji further says, "True

education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children." Thus, to him, education must not ignore any aspect of human development. In fact, Gandhi's concept of education stands for the balanced and harmonious development of all the aspects of human personality-physical, intellectual, social, spiritual etc.-to enable the individual to achieve the ultimate aim i.e., Truth.

(2) Aims of Education:

Gandhiji's concept of education has two-fold aims before it: Immediate and Ultimate.

(A) Immediate Aims of Education:

Certain immediate aims of Gandhiji's concept of education are concerned with our day-to-day life. Immediate aims of education according to Gandhiji are as under:

1. Bread and butter aim (Vocational aim): Gandhiji believes that in a poor country like India where earning of bread is the main problem education must aim at enabling every individual to earn his livelihood. It must enable him to stand on one's own feet. In the words of Gandhiji, "Education ought to be for them (children) a kind of insurance against unemployment".

2. Cultural aim: Gandhiji could never admit vocation as the end life. Therefore, he also paid attention to culture. In the words of Gandhiji I attach more importance to cultural factor of education than its literacy factor. Culture is primary and basic thing which the girls should receive from school. From this point of view Gandhiji regarded cultural aim of education as an important aim. will liberate the soul from pride, prejudice and encumbrances and enable

3. Character aim: Gandhiji regarded character formation as the suitable foundation of education. Hence the end of all knowledge must be building up of character. He regarded character as the expression of the whole personality including its ethical and spiritual aspect. Character building implies cultivation of such moral virtues as courage, strength of conviction, righteousness, purity in personal life, self-restraint and service of humanity. According to Gandhiji, education without character and character devoid of purity would be no good.

4. Perfect development aim: The child's all round and perfect. development aim is the sole aim. An all-round development means development of the head, heart and hand-nothing less, nothing more. "Man is neither mere intellect, nor the gross animal body, nor heart or soul alone. A proper and harmonious contribution of all the three is required for the making of the whole man and constitutes the true economics of education.

(B) Ultimate Aim of Education:

Self-realisation or Summum Bonum is the ultimate aim of life as well as of education. Spiritual freedom provides knowledge of God and self- realisation. Hence education should provide spiritual freedom. According to Gandhiji, "Development of the moral character, development

of the whole- all were directed towards the realisation of the ultimate reality-the merger of the finite being into the infinite."

Harmonious Blending of Individual and Social aim: Gandhiji advocated both individual and social aims of education at different times. He did not find any conflict between the two. In fact, he believed in the synthesis of the two. He thought that if individuals are good, the whole society shall be good. According to him, if we succeed in building the character of the individual, the society will take care of itself. On the other hand, he also said that the state or the society should also be good and try to save the individuals.

(3) Curriculum:

Gandhiji's scheme of education is known as 'Basic Scheme of Education'. Its curriculum was activity-centred. This scheme of education aimed at the development of whole man-the physical, intellectual and spiritual powers in the best possible manner. Gandhiji suggested the teaching of the following subjects in his scheme of education:

1. Basic crafts: Basic crafts which may be agriculture, spinning and weaving, wood work, cardboard work, metal work, gardening and leather work etc. should be included in accordance with local conditions of life and Society. Gandhiji asserted that education should be craft-centred and hence craft has a primary place in Gandhiji's system of education.

2. Mother-tongue: Gandhiji emphasised that the mother-tongue is to be used as the medium of instruction in the schools, as it is an effective instrument for the expression and communication of ideas.

3. Arithmetic: Arithmetic should be correlated with life situations. The various processes of arithmetic should be correlated with the basic craft. Arithmetic is a very useful subject for day-to-day life.

4. Social studies: Gandhiji wanted that children should acquire knowledge of social studies including history, geography, civics and current events for promoting individual and social virtues.

5. General sciences including nature study, zoology, physiology, hygiene, chemistry, botany and astronomy should be taught for promoting intelligent and scientific outlook. Domestic science should be added for the girls in the fourth and fifth grades.

6. Music and drawing: These subjects should be included to create in boys and girls a real interest in education.

7. Place for Hindustani: Hindustani should be included as a compulsory subject in the school curriculum for developing national language.

(4) Methods of Teaching:

1. Education through craft: Gandhiji emphasised that education should be given through the medium of some craft or production work. It is around this craft that all other subjects in the school will be taught. He regarded craft not only as a source of recreation but also a source of character formation. By means of craft-centred education, he wanted to give manual training to children.

2. Emphasis on activity method and learning by self-experience: Gandhiji emphasised activity method in the field of teaching. He asserted that learning by doing and learning by self-experience is very effective.

3. Correlation method: Gandhiji advocated the method of correlation. Education of different subjects should be in the form of correlated knowledge and not in the form of separate subjects. Teaching of craft will be the central point and all subjects should be related to craft. There should be correlation with craft and with environment, and co-ordination with subjects.

4. Lecture and questioning method: Gandhiji accepted the use of lecture method as well as of questioning method.

5. Mother-tongue as medium of Instruction: Gandhiji wanted that all education must be given through the medium of mother-tongue. In the words of Zakir Hussain Committee Gandhiji advocated that "Stress should be laid on the principle of co-operative activity, planning, accuracy, initiative and individual responsibility in learning."

(5) Discipline:

Gandhiji advocated discipline through self-control. He emphasised voluntary discipline, self-discipline or discipline that springs from within. Self-discipline arises from a pure life of self-restraint, fearlessness, usefulness and self-sacrifice. It may be achieved through non-violent conduct of life. Gandhiji's craft-centred education encourages social discipline. So, his concept of discipline was not individual. It was a concept of social discipline. He emphasised the building up of ideal citizens through education.

(6) Teacher: Gandhiji asserted that only right type of teachers can the objectives of education. He should possess knowledge, skill, enthusiasm, patriotism, strong character and special training. He should be friend, philosopher and guide. He should be inspired with the social attitudes and ideals of Ahimsa and Truth. He should be well equipped and fully alive to the objectives of life and education. He must possess the virtues that he wants to inculcate in the students. He must practise these virtues himself. He should be able to establish a heart-to-heart contact with the students. He has, to fashion the hearts of the students rather than their brains.

(7) Gandhiji's Views on Women Education:

Gandhiji felt strongly for the emancipation of women. He said, "My greatest hope is in women. They want a helping hand to lift them out of the hell in which they have been kept." Thus, Gandhiji felt strongly for the emancipation of women. Education should be given to them according to their particular aptitudes and life demands. Gandhiji believed that women by means of their equipment and nature are best fitted to take of educating small children.

(8) Place of Religion in Education:

Religion was an essential element in Gandhiji's life. "Life without religion Gandhiji held is life without principle, life without principle is a ship without rudder, and just a ship without rudder will be tossed about from place to place and never to reach a destination." He did not agree with the belief that religion was opposed to material good. Religion means one's own personal experience, and not a set of creed and dogmas. Gandhiji regarded religion as an abiding faith in the absolute values of truth, love and justice. The fundamental basis of religious education is to impart instructions in the universal essentials of religion and a training in the fundamental virtues of Truth and Non-violence. To Gandhiji, all the great religions of the world agree in fundamentals. Hence these fundamentals should be made the basis of religious education. Every child in the school should be instructed to respect all religions and to show the spirit of religion in his actual conduct. He says, "Fundamental principles of ethics are common to all religions. These should be certainly taught to the children and that should be regarded as adequate religious instruction so far as the schools under the Wardha Scheme are concerned." Emphasis should be laid on the ideals of love, truth and justice; of co-operative endeavour, national solidarity and the equality and brotherhood of man.

Gandhiji was not in favour of a state religion. So, he did not want that religious education should form a part of the school curriculum approved by the state. By this he did not mean that state schools should give no ethical education. All religions advocate the same fundamental ethics. Hence the teaching of such ethics should be a function of the state.

(9) Adult and Social Education:

Gandhiji advocated the education of the parents of children and other adults as the first concern of the nation. He regarded the education of the adult as a necessary prelude to the growth of the new generation in new values. In the words of Gandhiji, "The age of Basic Education includes the education of the whole of society beginning with the children and going up to adults and old men and women. It has to be imparted through the practice of handicrafts, village sanitation and medical relief, preventive and curative." Thus, we find that Gandhiji was quite conscious of urgent necessity of adult education in the country.

Warda Scheme

1. Free and compulsory education
2. Mother tongue to be the medium of instruction
3. Craft as the centre of education
4. Self-supporting element
5. Cult of non-violence
6. Ideal of citizenship
7. Relation with life

PSYCHOLOGICAL FOUNDATIONS OF GANDHI'S EDUCATION

Gandhiji's educational philosophy is psychologically sound because of the following reasons:

1. Child-centred education: Like a practical psychologist, Gandhiji advocated child-centredness in education. He attached great importance to the personality of the pupil than to the subjects and the tools. He said that for becoming a real teacher, the hearts of the pupils should be touched, their joys and sorrows should be shared and they must be helped to solve their own problems.

2. Learning by doing: Gandhiji advocated learning by doing and learning by experience. He considered productive craft of the community as a prime means of intellectual training.

3. Activity and interest: Activity and interest is the core of Gandhiji's scheme of education. He wanted purposeful and productive activity like handicraft and manual work. Besides providing intellectual training, it leads to better muscular co-ordination and physical development. The activity co-ordinates the hand, the eyes and the ears. Gandhiji said, "The hand will handle tools before it draws or traces the writing, the eyes will read the pictures of letters and words as they will know other things in life, the ears will catch the same and meanings of things and sentences," Thus the child makes use of various senses.

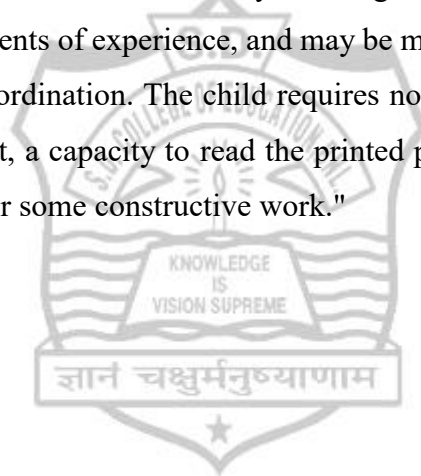
4. Play and creative work: The chosen basic craft will combine play and creative work. It will provide an outlet to the various hidden qualities of the child. It develops qualities of head and heart in the child. The child will develop keen observation, a fine sense of imagination, a creative sense and a better co-ordination with the brain.

5. Utilization of instincts: Gandhiji utilized child's instincts by introducing crafts. For example, instincts of pugnacity and self-assertion are satisfied by completion of takli spinning among the children. Instinct of acquisition is sublimated when the children prepare some articles and consider them as their own. Instinct of curiosity is satisfied when the children know the why and wherefore of the cotton.

6. Correlation: Gandhiji emphasised natural and effective correlation (i) with craft, (ii) with environment, and (iii) co-ordination with other subjects. It is a psychological factor which attracted the attention of Gandhiji. All subjects like history, geography, sciences and mathematics should be correlated with craft. The craft is to be chosen keeping in view the local needs and harmony with the environment.

7. Life-centred education: Gandhiji emphasised activities occupations of real life. He stated that education should be closely related and to life, activities and problems of children. It should help them in understanding and solving the problems of life. 8. Love and sympathy: Gandhiji asserted that through love, sympathy and understanding the teacher would be able to draw out the best in the child. Love and sympathy are psychological needs of children.

In the words of Dr. Zakir Hussain Committee educational plan of Gandhiji is psychologically sound "because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of educating the body and the mind in co-ordination. The child requires not the superficial literacy which implies, often without warrant, a capacity to read the printed page, but the far more capacity using hand and intelligence for some constructive work."



Contribution of Guru Nanak Dev to Educational Thought and Practice

BRIEF LIFE SKETCH

Birth: Guru Nanak was born at Talwandi, a Village on the Ravi, later known as Nankana Sahib, now in Pakistan, situated 65 kilometres south west of Lahore in a Bedi Kshatriya family on the 15th April, 1469 A.D. His father was Kalyan Das Bedi, popularly known as Kalu and his mother was Tripta

Early Childhood: During early childhood period Nanak used to melt on seeing misery. The author of Nanak Parkash records instances of his carrying away from home articles of diet and clothing and bestowing them on the needy. He started talking of divine subjects at the age of five. Instead of taking part in childish games, he invented new games involving a realisation of the presence of God and instructed his companions to practise them. He used to engage himself in the game of silence. From his early childhood period, his sister saw in him the Light of God. To her, he was a dream of God's beauty descended on earth-a miracle of God's Grace sent to mankind.

Schooling: At the age of five years, his father sent him to school. As the child possessed divine light, it was a problem for the teacher to teach him. He said to his teacher, Tell me only the one large Letter of Life. And speak to me of the creation and the wonder of His creation. All learning is in vain, without the knowledge of Him and of the way to serve Him.' He further said to the teacher, 'To love Him is the end of knowledge and to forge Him is to forget the Truth, even though one may carry a cart-load of books.' It astonished the teacher and he submitted to Nanak. This was the end of Nanak's traditional schooling.

4. Family Life and Service: Nanak was married at the age of fourteen to Sulakhani, the daughter of Mool Chand, a resident of Batala. He got two sons, Sri Chand and Lakhmi Das. But the married life made no difference to Nanak, so far, his meditation was concerned. The elder sister of Nanak, named Nanaki, took him to Sultanpur Lodhi, near Kapurthala where she was residing. Her husband Shri Jai Ram got him appointed in the Modikhana (i.e. government store of provisions) as a storekeeper. He did his duty honestly but he used to distribute his earnings among the poor and the needy and called it true business 'Sacha Sauda.

5. Travels (Udasis): To give his message of peace, love, selfless service and honest living Guru Nanak left his service in 1496 and set on tours with two disciples, Bala, a Hindu and Mardana, a Muslim. He undertook four great journeys. He travelled far and wide over mountains, plains, deserts, waters etc

(i) First Udasi (1496 to 1509): Guru Nanak went to the east to visit holy places of Hinduism upto Bengal, Assam, Sikkim and Tibet.

(ii) Second Udasi (1510-1515): Guru Nanak went to the south as far as Ceylon. He visited holy places of Buddhism and Jainism.

(iii) Third Udasi (1515-1517): The third Udasi of Guru Nanak towards North, places of Kashmir and Himalayas.

(iv) Fourth Udasi (1517-1521): Guru Nanak travelled in the West. He visited many Muslim places of worship in Afghanistan, Iran, Iraq, Arabia, Mecca, Madina and Baghdad.

During all his journeys he adopted peculiar methods to give his own teachings to the various people.

6. Last Phase of Life: In the last phase of his worldly life, Guru Nanak settled at Kartarpur (at the bank of river Ravi) He used to hold prayers, religious discourses and discussions. He lived with his children and led the life of a householder. Guru Nanak told the people that they could worship the God, while doing their household jobs. They need not run to solitary places for this purpose. He proclaimed that everybody was required to earn his livelihood by fair means and hard work. He called upon his followers to observe the following five principles in life:

- (1) Name (ie., singing praises of good).
- (2) Dan (i.e., charity for all or the needy).
- (3) Ashnan (i.e., daily bath to keep the body clean
- (4) Sewa (i.e., service of humanity).
- (5) Simran (i.e., constant prayers for the deliverance of the soul).

Guru Nanak called upon humanity to worship one God, to live virtuously and to be tolerant of the failings of others. Guru Nanak breathed his last on 22nd September 1539 at the age of seventy.

Important Banis of Guru Nanak: Some of the important Banis of Guru Nanak are:

- (1) Jap ji
- (2) Asa-Di-War
- (3) Siddha Goshti

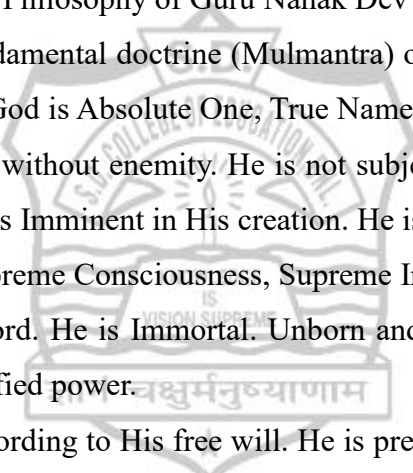
- (4) Barahmah-Tukhari
- (5) Dakhni Onkar
- (6) Majh-Di-Var
- (7) Malar-Di-Var
- (8) Sodar and Sohela
- (9) Alahunian
- (10) Bahar Vani

There are 974 hymns of Guru Nanak in Guru Granth Sahib.

GENERAL PHILOSOPHY OF GURU NANAK DEV JI

Philosophical thoughts of Guru Nanak Dev Ji are mostly enshrined in (1) Japji Sahib, (2) Asa-Di-Var, (3) Malar-Di-Var, (4) Majh-Di-Var (5) Siddha Goshti and (6) Dakhni Onkar.

Important concepts of General Philosophy of Guru Nanak Dev Ji are:

(1) Concept of God: The fundamental doctrine (Mulmantra) of Guru Nanak's 'Japji' gives in nut shell the concept of God. God is Absolute One, True Name, Eternal Reality, Creator of all things. He is without fear and without enmity. He is not subject to time. He is beyond birth and death. He is formless. He is Imminent in His creation. He is known by the Guru's grace. God is the Supreme Truth, Supreme Consciousness, Supreme Intel- ligence, Beauty, Bliss and Grace. He is the Sovereign Lord. He is Immortal. Unborn and Self-Existence. He possesses absolute authority and unqualified power. 

God has created the world according to His free will. He is present everywhere. He expresses Himself in nature and also in His creation. He is inside as well as in the limited outside. He lives in every heart. He is Omnipresent, Omnipotent and Omniscient. He is Immortal. God is both Nirguna and Saguna i.e., without attributes as well as with attributes. He is Self-Luminous and Self-Expressed.

(2) Concept of Man:

Man is the supreme creation of God. In the entire universe, he is the only living being who has the capacity to have some understanding of this universe and its maker. No doubt, man is a part of nature, yet he also appears to transcend and exercise considerable control on it. He is a part of the supreme spirit which explains his strength to transcend over nature. He is a creature of unlimited potentialities. He has the power to attune himself to God and can become one with Him. Man is a matter; he is life; he is mind; he is intellect (reason); he is self (Atma or soul). He has the ability to realize to the spiritual heights. The purpose of man's life is to seek God, to find Him and unite with Him. His ego (Haumai) and attachment stand in the way of salvation

or self-realization. Without salvation there is suffering and agony and man is lost in the wilderness of world. He is bound to the world which may be his weakness. He lives only for eating.

Guru Nanak is of the view an ideal man should possess the following qualities or virtues : new that an

1. Truth: Every man should imbibe the spirit of Truth. Topmost priority should be given to Truth. Nanak bows to those that have truth within them.' But great patience is required for the realization of Truth. Without the wealth of Truth man cannot obtain peace. To attain Truth purity of mind is essential and person who tells lies can never be pure.

2. Fearless: An ideal man is fearless. A man should shed all types of fear except the fear of God. The fear of God will make the man fearless.

3. Love: An ideal man loves all. Every man should possess the virtue of love. Every man should have love for the God and His creatures i.e., human beings. A life without love is not worth living. It is like a flower without a fragrance. So, love and devotion must be cultivated to make life purposeful and happy.

4. Malice towards none: An ideal man does not have any malice towards anybody. He is always amicable and peace-loving. He is devoid of enmity.

5. Purity: Purity should be obtained and it can be achieved in the company of preceptor. Falsehood must be discarded. Always talk of goodness. Man should do good.

6. Justice: An ideal man possesses the spirit of fair play and justice. All kinds of injustice should be avoided.

7. Generosity and graciousness: All the human beings should be generous and gracious. We should always aim at helping and serving others. Everybody should exhibit graciousness by forgiving the erroneous and the sinner.

8. Sweetness: Everybody should imbibe the quality of sweetness. Sweet language should be used. Harsh words should be avoided. Everyone should be sweet in deeds and actions. This can prove a panacea of the various ills of our socio-political system.

(3) Concept of Religion

Religion consists in the love of God, love of man and love of godly- living. According to Guru Nanak, there is only one religion in the universe i.e., unity of mankind and God. Man is expected to remain man through his manly existence on this earth. He was against superstitions, rituals and idol worship. Religion is indivisible. Religion is based on truthful living. It is pure,

inward, dynamic and practical. It is a combination of virtues like goodness, righteousness, justice, love, sincerity, service and purity.

(4) Concept of Nature:

Guru Nanak calls nature as Duniya, Jagat, Jahan, Qudrat. In Asa-Di-Var, He says, 'Nature is all form (Sarab-Akar) all knowledge (Sarab-Vichar) and all love (Sarab-Piar) All the changeable world is the manifestation of God. God created Nature out of His Name, Hukam and Self and made it His Abode, Temple, Manifestation. Nature, according to Guru Nanak, is surely the True Play of the True Master. It is a universal mirror in which God is seeing His own face. It is a farm on which He is growing the seed of His own name. It is a playground in which He is playing His own sport of love. No one can achieve perfect yoga of life unless one enjoys the sights of nature, follows His laws, finds palace of God in it and sees His Vision and presence there.

(5) Aspects of Philosophy of Life:

According to Guru Nanak, there are three aspects of philosophy of life:

- (1) To establish a living relation of harmony and oneness of God, man and nature.
- (2) To develop Name character.
- (3) To work constructively and progressively with continuity, disinterestness and optimism for establishment of God's kingdom on earth which means evolution of Divine Hukam in life individually and collectively.

(6) Four Fundamentals of Guru Nanak's Teachings:

- (1) Purity
- (2) Absolute Love
- (3) Absolute Honesty
- (4) Absolute Unselfishness i.e., elimination of Haumai and curbing of Trishna.

Guru Nanak's message has an eternal significance for the always felt, thought and acted in terms of the uplift and welfare of humanity-Tere Bhane Sarbat Ka Bhala. He preached oneness of mankind, brotherhood of man, fatherhood of God and motherhood of nature.

EDUCATIONAL PHILOSOPHY OF GURU NANAK

Guru Nanak's educational philosophy is based on his ideals of life. His educational philosophy is reflected in his discourses and writings.

(1) Concept of Education: Guru Nanak uses the word Vidya' for education. He uses the word Vidya in a very wide spiritual sense. According to Guru Nanak, Vidya knows no limits and it is endless.' It is essential for the enlightenment of body, mind and soul. Vidya illuminates the mind and the soul. It is the power of right thinking. It is also a means to serve others. If we want to have real education of life, we should receive practical training in Truth, Wisdom, Nam and Sabad of God. The essence of wisdom is the service of humanity. Guru Nanak has associated Ram-Nam with education which stands for the values of of his universality of outlook, cheerfulness of spirit, optimism of mind and divine consciousness.

Education is to inculcate social, moral, intellectual and spiritual virtues like social service, kindness, humility, courtesy, discipline, justice, truthfulness tolerance, simplicity, honesty, purity, cleanliness, wisdom and name. contemplation. Education is God-centred, because only by His grace one can be truly educated. His grace can be obtained if one recites His Nam and physical loves Him.

Guru Nanak emphasises the fact again and again that education should be transformed into Realization and Vision of God and should be used Perfection spiritual a development of Sabad character individually and collectively.

2. Aims of Education

- **Individual aims of education according to Guru Nanak are as under:**

(i) Spiritual development: According to Guru Nanak human life is very important and one should make the best use of it by developing it in the right direction and by enjoying its fruit. The aim of human life is to achieve ed, union with God. This can be achieved through His Nam. For Guru Nanak, an education is to prepare man for salvation (Mukti), art of life (Jugti), satisfaction of life or self-fulfilment (Tripti) and joy or bliss of life (Bhukti). He wanted man to live happily and to earn heavenly bliss.

(ii) Spiritual emancipation: Spiritual enlightenment of the individual is an important aim of education. According to Guru Nanak, 'He, who is the embodiment of pious deeds and meditation, his soul, till eternity abides in are celestial bliss and contentment.' Education is to alleviate course of alienation between man and God. Man is to perceive the wonderful divine perfection that obtains in every marvel of creation and cosmos. In forgetfulness of God deal man loses all his goodness. Many aims like human, moral, religious and spiritual are combined in the revelation of God. Guru Nanak believes in spiritual perfection of man in tone with divine should be in perfection that obtains in the excellence of the Creator and the creation. The

spiritual aim is always associated with truthful living which obviously points to the moral and ethical aims of education also.

iii) Self-realisation: The ultimate or the highest aim of education according to Guru Nanak is self-realisation. Self-realisation implies God. realisation. Guru Nanak says, 'He who comprehends his own self, comes to know the reality about the ways of God. The upliftment of man upon self-realisation. It enables the man to grow and develop fully. According to Guru Nanak, 'He is a man of wisdom who gains self-knowledge through self-enlightenment. As the man continues to practise the presence of God and sings His praises, a day comes when the evil of egoism blurs and vision of truth and reality is completely lifted. By the grace of Guru, the soul of man comes into blissful contact with the Supreme Soul already existing within him.'

(iv) Character development: Education is to develop character. It is expected to refine person and develop him morally. Character is the basis of with his fellow b becoming a perfect man. Every learner should come out to be a true, honest and noble person. Guru Nanak says, "Truth is high and higher still is truthful living.'

According to Guru Nanak the following cardinal virtues are essential for a man of character:

- (a) Truth, Contentment and Reflection (Sat, Santokh, Vichar)
- (b) Compassion, Righteousness and Charity (Daya, Dharam, Dan)
- (c) Faith, Tolerance and Restraint (Sidak, Sabar, Sanjam)
- (d) Forgiveness, Humility and Service (Khima, Halimi, Sewa) community was Love, Knowledge and Work. (Bhau, Gyan, Kirt)

(v) Harmonious development of personality: Guru Nanak's contribution to the aims of education was the harmonious development of personality Man. To teach i.e., Gurumukh and Sachiarara. In his thought process spirit was to be congregation, developed first followed by the development of emotions and intellect. Kirat and Langar was fundamental to teach work values i.e., labour.

- **Social aim of education:**

Education is to prepare the individual for successful living in the society and working for the betterment of society. Guru Nanak believed in the service of man. Education should promote in pupils a spirit of service, social sensitiveness, co-operation and sacrifice. Guru Nanak said, we can get an honourable seat in the court of God, only when we practise disinterested service in the world. And thus, win glory, beauty and joy of life.'

For the uplift of the society Guru Nanak emphasised the ideal of social service. One's earning should be shared with the needy i.e., Vand Chhakna'Guru Nanak not only emphasised upon monetary contribution for the welfare of society but also manual labour like cleaning the floors, preparing meals and serving water. Voluntary physical labour (Sewa) in the service of community was regarded as the rarest privilege and was sought in different forms like doing manual work for free community meals (Langar).

Guru Nanak believed in the Fatherhood of God and Brotherhood of Man. To teach these ideals practically Guru Nanak started community congregations, community dining and free community meals (Sangat, Pan- gat and Langar) Sangat and Pangat help to develop the bonds of fellow-feeling, co-operation and self-sacrifice. Langar bridges the gulf between the rich and the poor and removes the barriers of caste and creed. It stands for brotherhood, equality and humbleness. Guru Nanak not only wanted the spiritual upliftment of individuals but he worked for the social, moral, ethical and intellectual development of man in the street. He worked for the removal of distinction between religions.

- **Criteria of evaluation:**

Guru Nanak's criteria of evaluation of the process of education is that one lives a worldly life, earns his bread by the lint of sweat, brings faith in Nam and leads pious life and while discriminating between the good and the evil, he paves the way to be one with Him. So, a man should perform good acts so as to obtain good fruit. Thus, Guru Nanak gave the complete aims of education.

3. Curriculum:

1. Whole world: For Guru Nanak the curriculum should be the whole world because God created the universe and He expressed Himself in it, so it needs to be studied.

2. Philosophy of Nam: The educational process of Guru Nanak was that first of all the spirit should be developed. It should follow the development of heart and intellect. For the development of spirit, the philosophy of Nan has been emphasised.

3. Philosophy and Ethics: For the development of the spirit of the individual emphasis should be placed on philosophy and ethics. Philosophy and ethics will have a higher place in hierarchy

4. Other Humanity Subjects: For Guru Nanak the whole of the world as it exists is to be studied along with its metaphysical problems. Hence the subjects are to be taught. However, philosophy, ethics, language sociology, history and other humanity subjects are ranked higher.

5. Science Subjects: Science has to be taught but its place will be subordinated to the subjects of humanities. Even in today's world whenever we have developed science without developing spirit, ethics and morals and social fibre, the results have been disastrous. Hiroshima was destroyed leaving shocking memories for the next many generations. All wars being fought now-a-days remind us of our materialistic approach. Even if now we continue to explore the area of scientific excellence for preparing drastic arms, without being subordinating this excellence to the social welfare, it is feared that the world will soon face a situation that it will not have any trace of life on it (i.e., total destruction).

In daily schedule Guru Nanak emphasises the following activities:

- (1) Congregational prayers.
- (2) Katha, Kirtan (exposition of hymns) and meditation in the Gurdwara.
- (3) Acts of social service.
- (4) Study of mother-tongue (Gurmukhi)
- (5) Fundamentals of arithmetic.
- (6) Musical recitation.

Guru Nanak emphasises a life of action and service, exchange of with one another and dignity of labour and submit to God. He favours:

- (i) Knowledge of hand and dignity of labour
- (ii) Knowledge of head i.e., intellectual development.
- (iii) Knowledge of heart i.e., awakening of dormant spirit from within.
- (iv) Knowledge of Hukam i.e., obedience and surrender to God.

In fact Guru Nanak approved of all subjects which contributed to an integrated development of the whole human species and to perfection in the universe, and therefore sought to orient every chunk of curriculum and every content of education.

(4) Pedagogy (Methods of Teaching) of Guru Nanak:

Guru Nanak was a great teacher of mankind. Although his classes were large and his students were countless, yet he succeeded in putting across his pupils all that he wanted to do. His method of teaching was so effective and impressive that his lessons have become universal and everlasting. Guru Nanak was a practical type of person. He advocated those methods of teaching which worked well. His methods of teaching were appropriate to the situation and the persons

with whom he was to deal. His methods of teaching were manifold, varied and applaudable. Important methods of teaching recommended by Guru Nanak are:

1. Understanding and reflection: There are three levels of teaching and learning process: (a) Memory, (b) Understanding, and (c) Reflective. Guru Nanak gave less importance to memory level and more importance to understanding and reflective levels. Out of these two, again he gave primary importance to reflective level. Guru Nanak said, 'Not through studying, but through understanding, the Lord's secret is found.'

2. Divine method: This is to learn by being close to nature in the outside world as well as in the inner self of man. Guru Nanak explained almost all difficult concepts with illustrations from the nature i.e., fire, water, agriculture, tree, air etc. to explain the depth of self-realisation. Guru Nanak exploited almost everything in the universe (including natural forces and phenomenon, flora and fauna, animal and bird life and day to day affairs of human life in the world) to make the best use of their educational potentialities.

3. Scientific method: Guru Nanak wanted human beings to observe the problems scientifically and objectively. He was all out to use the scientific methods for moulding human behaviour. He himself said in Rag Maru 'I am no good, but I see no one who is bad.'

Guru Nanak chooses the scientific method as method of education embracing the whole life span of man, cultivated scientific outlook without superstitions and blind faith. With this type of outlook Guru Nanak used observation cum demonstration method. He chooses a variety of life situations to demonstrate scientifically his objectives, truth and principles and He demonstrated the hard earned and ill earned wealth. Thus, he used the scientific method independently and also in combination with other methods.

4. Logical Method: Guru Nanak used all the four types of logic in his Bani for conveying his message to the masses:

(i) Deductive Method: Guru Nanak proceeded from general to particular, both in his actions as well as in his Bani. In Sidh Goshti, Guru Nanak explained difficult Yogic concepts with deductive logic. The difficult concepts of Sehaj Gyan, humbleness etc., were explained by Guru Nanak with the help of this logic.

(ii) Inductive Method: Guru Nanak used the methodology of proceeding from particular to general. While explaining the path of leading worldly life Guru Nanak said, 'As the lotus lives detached in water, as the duck floats carefree in the stream, so does one cross the sea of material existence, his mind attuned to the world.'

(iii) Dialectic Method: Dialectic method is a compromise between inductive and deductive logic. Guru Nanak used this method in his Bani. He used this method also while discussing the theme with Sidhas and wrote;

'Without the service of the Sat Guru there can be no yoga.

Without meeting the Sat Guru no one finds emancipation.

Without meeting the Sat Guru the name is not obtained.

Without meeting the Sat Guru one experiences great misery.

Without meeting the Sat Guru one remains in severe darkness of ego.

Without the Guru one dies wasting life, sayth Nanak.'

(iv) Pragmatic logic: This method consists of the combination inductive and deductive reasoning. Guru Nanak used this method for making disc many difficult concepts clear by dramatizing the situation. In Macca when some Muslims objected to his lying down his feet towards the mosque, Guru Nanak requested them that his feet be turned to the side where God was not present. This gave realisation to all that God exists everywhere.

(v) Psychological method: In his Bani, Guru Nanak laid emphasis upon a number of psychological principles and techniques as a part of the method of his teaching. The Sakhi of water at Hardwar, meeting Bhai Lehna gi and Sajan Thag are some important examples. An important psychological principle in the psycho- spiritual understanding of man's behaviour in Guru Nanak's terminology is Liv. This method is supreme in the educational thought of Guru Nanak. Liv is the method of learning and practising godliness in the midst of man's everyday duties and actions of living (in the world of matter) through the presence of the Lord, in every moment of life. It takes man straight to the realisation of the divine wisdom in his day-to-day life.

5. Other Methods of Teaching of Guru Nanak:

(i) Travelling method: Guru Nanak used the technique of travelling for spreading education. He gave his message of peace, love, Nam Simran and hard work during his all the four Udasis (travels). He himself visited all the seats of learning and acquired knowledge by discussion.

(ii) Discussion method: Guru Nanak used the technique of Goshti which can be termed as question-answer technique or discussion method. He used this method to clarify knotty problems, to clarify concepts and to demonstrate hypocracies. Ingredients of programmed instruction were used in Sidh Goshti. The programme is so mature that the unity of the background of spiritual and social development is maintained throughout the goshti which is difficult even in very good programmes framed these days.

(iii) Activity methods: True knowledge can be gained through practical life of action or learning by doing. Guru Nanak used the activity method to clarify the concepts of Sufis at Multan when he placed flower in a pot which was full of milk without making the milk to flow out of the pot.

(iv) Project method: Guru Nanak prepared and took up projects and completed them with precision. He gave chance to others to execute the projects in the best way.

(v) Self-study and supervised study method: Guru Nanak encouraged self-study method and used it to educate the masses when they come to see him at Kartarpur and put them on paths of Nam Simran. He paid personal attention to all those who needed it.

(vi) Story telling method: Guru Nanak narrated the stories to his disciples and clarified the concepts. There have been a number of instances

(vii) Mass drill and recitation methods: Mass drill and recitation methods were used to sing path for Nam Simran.

(viii) Individual and collective method: Guru Nanak gave individual instruction to those who sought it and mass instruction to those who gathered around him in the morning congregations. Thus, we find a synthesis of individual and collective methods of teaching according to the needs of the situation. Situational teaching method was frequently used by Guru Nanak.

(ix) Love and persuasion: Teaching should be carried on with love and persuasion. Nothing should be put in the mind by force and under any type of compulsion.

(x) Correlation method: All the knowledge given to the masses was correlated with the Supreme. Guru Nanak always taught the people to relate all their willing, feeling and doing to the divine purpose. As such each activity was sought to be judged and correlated in terms of attaining it to the divine truth.

Guru Nanak used all the methods to educate the masses for the in the cosmos. development of divinity in man so as to help him to realise the Truth and follow the path of truthful living to seek divine perfection in

(5) Role of Teacher:

Guru Nanak gives the teacher a very important and high status, a noble role and a challenging task of raising the pupils to nobler levels of life. The teacher is the beacon light who shows the right path to the pupils. He is an ocean, a mine of jewels in which lie a multitude of precious stones. The true teacher is he who, step by step assimilates his pupil for the God through surrender and loving service and aspiring contemplation.

(i) Missionary: A true teacher is missionary. He is dedicated to his work. He carries his duty with devotion and dedication. He should be dedicated to the cause of knowledge, pupils, society and humanity at large. One who teaches for the sake of money does not deserve to be called a teacher.

(ii) Friend, philosopher and guide: Guru Nanak wanted the teacher to be a friend, philosopher and guide. He should be the source of true knowledge. With his knowledge, methods of teaching, sweetness of language, kind and loving attitude, good manners and noble behaviour he should be able to inspire and guide the pupils.

(iii) The teacher is a Guru: Guru Nanak used three words for Guru:

(a) Wahe Guru i.e., the ideal of Guru or the Lord (Ideal Guru). A noble and dedicated Guru can proceed towards this ideal but cannot achieve it. Only God has been able to reach this height.

(b) Sat Guru i.e., the true Guru or the real Guru (qualities of Guru)

(c) Guru i.e., the teacher, Guru shows the real path to disciple and helps him to attain Mukti. God's grace is essential to attain Mukti. One cannot attain knowledge without the guidance of Guru. Guru is the source of inspiration. Only Guru can enlighten the mind. Guru is one who himself practises whatever he teaches. Only then one can set example for his students. His own example of living and teachings helps to build a good character and strengthen the moral fibre of the pupils and enables them to achieve the real aim of education.

(iv) Qualities of the Teacher: The teacher should be master of his subject. He should be the tank of contentment, embodiment of knowledge, enlightenment, creativity, missionary zeal, excellent communication, grace, the sweetness, goodness, service, humility, sympathy, humanity and devotion. His touch, his looks, his movements should be simple but graceful and his thirst for knowledge unlimited and deep. He should be God-centred and awaken divine intelligence in his pupils. His own life, his own actions, his own mode of living, his behaviour should be educative. Guru Nanak wanted the teacher to be perfect i.e., scholar, ethical, moral, spiritual, philosophical, and above all dedicated to the goodness of others. He should be perfect in thoughts, words and deeds. He should be in a position to enable the students

(v) Concept of Discipline:

1. Self-discipline: Guru Nanak considered self-discipline (self-imposed discipline, inner discipline) more significant than the imposed or authoritarian discipline. It is without any fear, compulsion and punishment from the outside world. Restrictions are to be imposed from within and thus the emphasis is upon cultivation of values and virtues. Guru Nanak wanted his disciples to lead a family life, keeping their desires within limits so as to make their lives better by exercising self-control. Self-discipline enables the man to achieve the aim i.e., God-realization or Self-realization.

2. Spiritual discipline: According to Guru Nanak, discipline is spiritual discipline. It is necessary to get oneself merged with Him (God) For doing so one has to live in accordance with his order i.e., Hukam. The maintenance of His order is discipline for Guru Nanak. In Japji, Guru Nanak says,

'And one should live in accordance with his Hukam.'

3. Discipline of life: Guru Nanak's discipline is not just a theory of conduct; it is rather a way of life. Discipline is the quality which breathes life in the process of building an enlightened personality. Guru Nanak further says,

Truth is higher than everything but higher still is truthful living.'

One can live disciplined life by adopting noble and sober life, truthful living and purity of conduct of the true discipline. This type of discipline is necessary to achieve the aim of education i.e., God realization. One should live a religious and honest life, do good to others, maintain purity of conduct, get rid of pride (Haumai) and live according to His Will (Hukam), recite His Nam. Guru Nanak called this type of life a disciplined life

4. Morality and love are the basis of discipline: Morality is essential for discipline. Morality is honest living, truthful living, doing justice to others, keeping sanjam, obedience and earn honestly by working hard. Abundant love, compassion, kindness, and understanding for the pupils inspire.

5. Code of Conduct: In Japji Guru Nanak lays down a code of discipline for his followers. He calls upon them to practise the following:

- (i) Chastity or control of body and the mind.
- (ii) Steady effort and perseverance in following the path.
- (iii) Use of reason and understanding which illumines the mind.
- (iv) Respect for the basic truths of all religions.
- (v) Fearlessness due to perfect faith in God.
- (vi) Love of God which chastens and purifies.
- (vii) The divine Name which leads to salvation.

Relevance of Guru Nanak's Philosophy of Education to Modern Times:

Guru Nanak's teachings, his messages, his philosophy of life, his philosophy of education including his concept of education, aims of education, curriculum, methods of teaching, concept of teacher and discipline, his solution to various educational, social, cultural, religious and moral problems are relevant in every age, period and time. They are most relevant in the present time. We sum up the contributions of Guru Nanak to modern educational thought and practice as under:

1. Education for all: Guru Nanak advocated universal education i.e., education for all irrespective of caste, colour, creed, sex and prejudices. Guru Nanak, in his life, did as much to reform Indians as he did to reform people living in Macca and Madina. All the programmes and methods of universal education, adult education and non-formal education as are being planned now were conceived, practised and emphasised by Guru Nanak. The path traced by Guru Nanak is being traced by the modern educationists.

2. Humanistic approach: Guru Nanak's Bani is meant for humanity rather than any sect of people or nation. Guru Nanak emphasised that all must be educated to be human beings. He laid emphasis upon human values. i.e., oneness of God, good behaviour and social upliftment. His Udasis, his works, his actions, his Bani, his treatment of the masses and his devotion to the human cause are all embodied in his overall treatment of the humanity

3. As the aim: The ultimate aim of education and life according to Guru Nanak is self-realisation. This aim is associated with spiritual development, spiritual emancipation or enlightenment and truthful living. Religious, moral, intellectual, aesthetic, character and spiritual aims are combined in this aim in a harmonious way.

4. Synthesis between individual and social aims of education: A happy blending of individual and social aim of education is another salient feature of educational philosophy of Guru Nanak. Guru Nanak favours all round development of the personality of the individual - morally, intellectually, aesthetically, socially, vocationally and spiritually with emphasis on self-realisation. He also attaches great importance to the development and betterment of society and uplift of humanity.

5. Democratic and secular approach to education: Guru Nanak declared that education should be democratic in nature and secular in character. He stood for liberty, equality (equality of human beings), fraternity (universal brotherhood of fraternity) and justice. The rich and the poor, the high and the low combined to form one fraternity, one mighty union for the service of humanity. Guru Nanak's mission was to establish a casteless society, a socialistic pattern of

society, a secular society. His message of love, truth, tolerance, equality and brotherhood of man can bring peace and calm in the aching society.

6. Education for world peace: Guru Nanak was a great apostle of peace. He advocated education for peace, co-existence, oneness of mankind, brotherhood of man, fatherhood of God, motherhood of nature, national cosmopolitan outlook, international understanding, uplift and welfare of humanity. This is the theme of his philosophy of life and education. It can prove to be a panacea for the present racial prejudices, world conflicts and wars, and other problems of the frustrated and suffering humanity.

7. Guru Nanak's Programme of National Emancipation: Guru Nanak's programme of national emancipation has been summarised as under

- (1) Unity of the Hindus, the Muslims and others.
- (2) Betterment of the women.
- (3) Removal of untouchability and caste system.
- (4) Removal of poverty and unemployment.
- (5) Removal of empty rituals, harmful superstitions, evil manners.
- (6) Removal of religious hypocrisy, political dishonesty, economic exploitation and social injustice.
- (7) Replacing the systems of capitalism and imperialism by spiritual communism and democratic socialism
- (8) Village uplift work.
- (9) Vigorous dissemination of education.
- (10) Nam contemplation and Sewa (service to mankind) on national and mass scale.

8. Comprehensive approach to education: As we have already discussed that Guru Nanak's approach to concept of education, aims of education, curriculum, methodology of teaching, concept of discipline and role of teacher is very comprehensive, constructive, creative and excellent.

Conclusion:

Guru Nanak gave a philosophy of education which is complete in all its respects. It has its own aims, curriculum, methodology of teaching, discipline, value system and solution to the current problems of education. Guru Nanak found the solution of various religious, social, ethical, moral, spiritual, cultural and other educational problems not only in Indian context but in the world perspective at philosophical, psychological, scientific, practical and humanistic level.

Guru Nanak's educational philosophy can be described as a representative of idealism, naturalism, pragmatism, realism and humanism. He had idealistic thoughts, believed in

naturalistic tendencies and provided pragmatic solutions of most of the problems which were faced by the society. On the basis of his emphasis upon spiritual development of the personality and its merger into God he can be called an idealist. Guru Nanak was naturalist as his love for nature and natural phenomenon is evident from his travels (Udasis) through rivers, seas, deserts and mountains. He was pragmatist also.



Contribution of Tagore to Educational Thought and Practice (Educational Thoughts of Rabindra Nath Tagore and their Impact on Indian Education)

Brief Life Sketch:

Rabindra Nath Tagore was born in a highly cultured family in Calcutta on May 6, 1861. His father Maharishi Devendra Nath Tagore was a great Brahma Samaj leader. He taught him Indian philosophy, Upanishads, Astronomy and Sanskrit. He had to go to Seminary and Bengal Academy for his other studies. He revolted against routine type of education. At the age of sixteen he was sent to England to study law but this subject had no appeal for him. He changed his plans and came back to India in 1880. Tagore began to compose verses at the age of eight. He wrote poems, short stories, novels and plays. He was the first Indian to win Nobel Prize for literature in November 1913, for his famous work 'Gitanjali'. Many universities conferred doctorate on him. He was a great patriot. As a result of firing in Jallianwala Bagh in 1919, he returned the knighthood bestowed on him by the Britishers. He took an active part in the Swadeshi Movement. Besides being a patriot, he was a poet and artist of the highest order. He was a philosopher, a saint, an educationist and a karma-yogi. He was also a prophet of humanity. Love of man was the essence of his religion. His love of humanity is an outcome of his spirituality. On 7th August 1941, Gurudev Tagore breathed his last.

Tagore's Philosophy of Life:

1. Tagore as vedantist: Tagore was out and out a Vedantist. He had a firm belief in the philosophy of Vedas. He believed that the Supreme being the Brahm (God) is all-powerful and pervades in everything of this universe. The entire universe is the manifestation of the Brahm. There is a spiritual bond between man and man. Like a Vedantist, Tagore believed in "I am the Brahm". Thus, according to Tagore, true salvation lies in feeling the truth contained in the words, "I am the Brahm". Such a philosophy led him to have an implicit faith in the Brotherhood of Man and Fatherhood of God and is the need for universal religion.

2. Tagore as individualist: Tagore was an individualist. He believes in giving right type of freedom to the individual. No two individuals are alike. Every individual is unique. Every individual differs in potentialities. Every individual, according to Tagore, has a right to give a direction to his life his own way. He believed in the fundamental unity of man and nature.

3. Tagore as idealist: Like most of the Indian rishis, Tagore believed that man should live for the Ultimate Truth which liberates us from the cycle of birth and death and makes us one with

the Creator. Tagore said, "Let us find our God, let us live for the Ultimate Truth which emancipates us from the bondage of the dust and gives us the wealth not of things but of inner light, not of power but of love." Tagore had an implicit faith in the absolute values that persist and beauties that never fade. and in the realities.

4. Tagore as spiritualist: Tagore believed that every individual should try to attain spiritual perfection. This will lead to better social order, human brotherhood and finally to international brotherhood. Spiritual experiences are ideal and eternal. "Experience of the spiritual world, religion as the right centre of life's activities and the unity of thought and truth" was the keynote of Tagore's great philosophy. There should be spiritual relationship between man and man.

5. Tagore as humanist: Tagore was a lover of humanity. Having faith in fundamental unity of mankind, he preached human brotherhood. He believed that the ultimate goal of life can be attained through an understanding of humanity. Absolute manifests itself in men. In the words of Tagore, God himself may be considered in terms of humanity. He says, "Reality is human and Truth is human. Humanity is a necessary factor in the perfecting of divine truth. Even God depends upon man for perfecting His universe. This is the peak of Tagore's humanism.

6. Tagore as naturalist: Tagore considered nature as a great teacher. Nature according to him is not hostile to man, but is in the form of "mother nature". Nature is kind, benevolent and generous. In the words of Tagore, "Education divorced from Nature has brought untold harm to young children." Just as a man realises his relationship with human beings, he should realise his relationship with the Nature. In Nature, Tagore saw the manifestation of the Creator (God). According to him, God revealed Himself through the various forms, colours and rhythms of nature. Therefore, he wishes human beings to have a close communion with nature.

7. Tagore's internationalism: Tagore was an internationalist. He was an ardent prophet of world unity. He believed in World Brotherhood. The distinction of caste, colour, creed or any other discrimination is false, unreal and man-made. He worked for a closer contact between the East and the West. He believed that the problems of humanity could be solved if creative ideals of life are developed in the East and the West. One of the important purposes of Vishwa Bharti was to fulfil the highest mission of the present age-the unification of mankind and world peace.

TAGORE'S PHILOSOPHY OF EDUCATION:

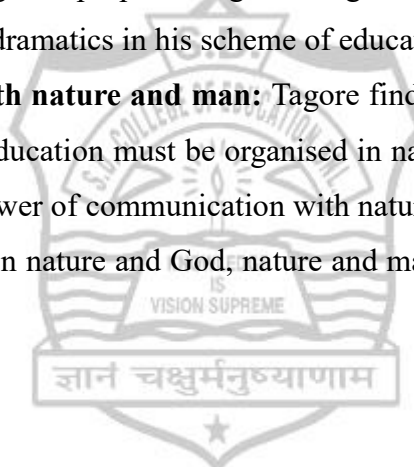
Tagore was a great educationist. As the founder of Vishwa Bharti, he introduced himself as practical educationist. His philosophy of education is very much connected with his philosophy of life. We shall study his philosophy of education under the following headings:

1. Basic Principles of Tagore's Philosophy of Education: Harmony with all things: One of the basic principles of the philosophy of Tagore is 'harmony with all things'-harmony with nature. harmony with human surroundings and harmony in international relations. According to him, the highest education is that which makes our life in harmony with all existence. His philosophy of education is based on naturalism, humanism, idealism and internationalism.

2. Principle of freedom: Tagore was the ardent exponent of freedom for children. He believed that children should be brought up and educated in atmosphere of freedom and liberty. Restrictions should not be imposed on children. Tagore was not in favour of conventional and sophisticated type of school. Natural surroundings will enable the child to develop in natural way. The great advantage of freedom is that the child will develop love for nature and finally love for knowledge. After gaining knowledge, he will realise his life with ripened wisdom.

3. Principle of creative self-expression: Tagore held that education should promote creative self-expression. For achieving this purpose, Tagore assigned important place to arts, crafts, music, drawing, dancing and dramatics in his scheme of education.

4. Active communication with nature and man: Tagore finds a fundamental unity between man and nature. The child's education must be organised in natural surroundings. It will help the child in developing the power of communication with nature. Tagore believed that there is a spiritual relationship between nature and God, nature and man and hence between man and God.



(2) Meaning of Education

1. Education as enlightenment: Tagore believed that education is reformatory and expensive process which seeks to unfold all that is good and noble to individual. True knowledge brings enlightenment and self-realization. In the words of Tagore, "Education is a permanent part of the adventure of life. It is not like a painful, hospital treatment of curing them (students) of the congenial malady of their ignorance, but it is a function of health, natural expression of their mind's vitality."

2. Education as developmental process: Tagore stated that educative process consisted of flowering the personality of the children to their maximum. Education, according to Tagore, is an all-round development of human faculties for attainment of a full life.

3. Education as harmony: According to Tagore, "The highest education is that which does not merely give us information but makes our life in harmony with all existence."

(3) Aims of Education:

1. Physical development: In a Bengali essay, Tagore expressed sorrow the poor health of students. He gave much importance to healthy body. From this point of view, he admitted physical development as an aim of on education.

2. Intellectual development: Second aim of education according to Tagore should be intellectual development i.e., development of imagination, free thinking, constant curiosity and alertness of the mind. He appears opposing bookish education and supports free thinking.

3. Moral and spiritual development: Moral and spiritual development is another aim of education according to Tagore. He advised young persons to develop a feeling of penance and firm devotion. He stressed moral training, power of self-determination, development of character, development of inner freedom and attainment of enlightenment.

4. Harmonious development: According to Tagore, education should aim at harmonious development of all human faculties-physical, intellectual, moral and spiritual. This refers to the attainment of complete manhood.

5. Utilitarian aim: Tagore did not ignore the utilitarian aim of education. According to him, education should enable us to solve our day-to-day problems. It should be related with our economic life and wants.

6. Development of international understanding: Tagore was an internationalist. He held that the entire universe is one big family. It is through education that the individual should realize his oneness with other individuals of the universe.

7. Harmony between individual and social aim: Tagore stands for harmony between the individual and the society. He believed that self- realization can be achieved in communion with others and not in isolation. Society is a means of self-realization. No self-realization is possible if the individual is not conscious of the universe. Tagore established a school at Shantiniketan for the whole world with the purpose of promoting individual development and social service.

(4) Curriculum:

Tagore's views on curriculum are summarised as under:

1. Broad-based curriculum: In order to achieve the above-mentioned objectives of education, Tagore emphasised the necessity of broad-based curriculum. According to him curriculum should be so broad that all aspects of child's life-physical, intellectual, social, economic, moral, aesthetic and spiritual may be developed. He recognised the importance of co-curricular activities in the development of the child. He was of the opinion that the curriculum of the

school should be according to the needs of the society. He gave place to the following subjects and activities in the curriculum:

(a) Subjects:

- (i) Languages and Literature, Mother-Tongue, other Indian Languages, English and other Foreign Languages like Russian German, French, Latin and Chinese,
- (ii) Mathematics,
- (iii) Natural Sciences like Physics, Chemistry, Botany, Zoology, General Science and Health Education,
- (iv) Social Sciences like History, Civics, Geography, Economics and Sociology,
- (v) Agriculture and Technical Subjects,
- vi) Arts Music Dance etc.,
- (vii) Philosophy, Religion and Psychology.

(b) Activities and Occupation (i) Dancing, (ii) Dramatics (iii) Music, (iv) Games and Sport Drawing and Painting, (vi) Agriculture and Gardening, (vii) Excursions, (viii) Regional Study, (ix) Laboratory Work, (x) Social Service and (xi) Self-Government.

(c) Actual living and community service: Life at Shantiniketan is practical and full of vigour. Everyone is an active member of the community and has to render service and manual labour. Department of Rural Reconstruction is a centre of attraction in this respect. Education must accord with life.

2. Educations through emotions: Tagore pleaded for education of emotions through music, fine arts, painting, dance, dramatics and crafts which are means of self-expression and fulfilment. He struck a balance between the education of Nature and the education of man through art music, dance and painting.

3. Education through mother-tongue: Tagore advocated teaching through the medium of mother-tongue, but he was not against the teaching of English at the higher level, as English opened a way for the western culture and literature.

4. Manual training for spiritual aspect: Tagore emphasised manual training, not for its utilitarian and social aspect, but for its spiritual aspect because he found God in the labourer, the path-breaker and the tiller.

5. Physical and Social Sciences: Tagore believed that at the higher level, science leads to material contribution for the progress of the country. According to him material backwardness in Indians was not due to emphasis laziness. Indian youth must be ready to receive the gifts of science and technology. Regarding Social Sciences, Tagore considered History as a study of

cultural legacy. Tagore wanted to broaden the vision of student beyond Indian Culture. To him our real legacy is the cultural heritage of the whole community.

(5) Methods of Teaching

Tagore criticised the educational methods prevalent in those days, calling them lifeless, imaginary, foreign, bookish, mechanical, stereotyped and unsuitable. He believed in the individuality of the child and stated that arrangement of education for every child should be according to individual differences. In order to bring life in teaching, methods should be based on interests, emotions, spirit of play and curiosity of the child. Tagore emphasised following methods of teaching:

1. Teaching while walking: Tagore remarked, "Teaching while walking is the best method." He believed that history, geography and many social subjects could be best taught through frequent excursions and tours. During excursions and tours, students might observe numerous facts of interest.

2. Debate and discussion method: Another method recommended by Tagore is debate and discussion method. Students should be encouraged to solve various problems through discussion.

3. Heuristic method: The most important method which is used in Shantiniketan is, the heuristic method. First of all, the pupils ask questions and the teacher satisfies them by his mature answers. Later on, the teacher asks questions to Test the comprehension of the pupils.

4. Activity method: Tagore believed that activity is essential for the education of body and mind. He appears admitting the activities like jumping, climbing the tree, plucking fruit, shouting, clapping and dramatization as important methods and techniques of teaching and learning.

(7) Discipline:

Tagore was against the so-called traditional school discipline. He did not like strict and harsh discipline. He had great sympathy for the child. He believed that the child should not be suppressed by authority. He was in favour of giving maximum amount of freedom to children in his school.

To Tagore, freedom is the very nature of the child, but he would not mind to accept restrictions and discipline if these are coloured with sympathy and love. He believed in a self-imposed discipline.

7) Role of Teacher:

Tagore assigns an important place to the teacher. The teacher is a Guru. He is to guide and stimulate the students. He is to keep them on the right track. He should have the ability to understand the child i.e., his emotions, instincts, sentiments, interests and potentialities. He should have sympathetic attitude. Tagore remarked, "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame." A teacher should not stop his growth by stiffening the minds of the students with dead matter. He should continue learning. He should have receptive and learning attitude.

(8) Spiritual and Religious Education: Tagore emphasised spiritual and religious education. It is through moral, spiritual and religious education that the individual will realize his best self and live like a man. It will lead to satisfaction of mind and the peace of soul. It will enable man to communicate with God.

Tagore had great faith in the efficacy of meditation and prayer as an exercise for spiritual consciousness. The highest kind of truth can be realised through the method of meditation. He advocated that experience of the spiritual world has to be gained by children by living in it and not through the medium of religious instruction.

To serve the human beings is the greatest religion. It inspires in us the spirit of humanity. It establishes the true standard of value for the objects of our going higher and higher. It maintains the right centre for life's activities. It gives us spiritual pleasure.

(9) Women Education: Rabindra Nath Tagore was the greatest protagonist of women education. He was greatly shocked to see the deteriorating condition of the women folk in the Indian society. In order to improve this condition, he advocated for the women education. In the field of education, there should be no difference between men and women, boys and girls. He remarked "Whatever is worthy to be known-it is both for men and women then why there is difference between the education of the men and women?" In 1908, he established a Department of Women Education in Shantiniketan. In 1922, Nari Bhawan (The Women Department) was established. In this department girls used to get the same type of education as the boys. In addition to that there was provision for the teaching of the Domestic Science, Sewing, Embroidery and Dancing. Tagore believed that the knowledge of Music for girls is essential and hence there was also the provision for the teaching of music.

(10) Education of the Masses (Universal Education):

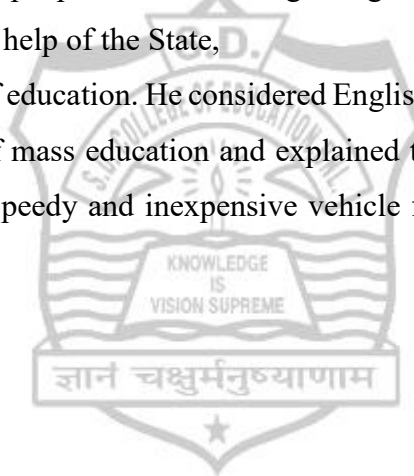
Rabindra Nath Tagore recognised the importance of expansion of education among the masses, as he felt that Indian masses have to suffer a lot due to illiteracy. He introduced a scheme of

universal education. Education of a general public according to Tagore, can be in two forms: (i) Elementary or Primary Education, (ii) Social or Adult Education.

Tagore advocated that provision should be made for the Primary Education of the children of the country. The medium of instruction of Primary Education should be mother-tongue. Tagore was the champion of free primary education. For the Adult Education, night schools should be opened. Provision should be made for movable libraries in order to educate the illiterate villagers.

Tagore listed the following obstacles that were in the way of educational expansion among the masses:

- (i) Emphasis on expensive school equipment and furniture,
- (ii) Indifference of the State regarding educational responsibility,
- (iii) Indifference of the people themselves regarding their own welfare and too much dependence on the help of the State,
- (iv) Foreign medium of education. He considered English medium as the greatest barrier in the spreading of mass education and explained that the mother-tongue was the most convenient, speedy and inexpensive vehicle for carrying education to every home.



EDUCATIONAL THOUGHT OF JIDDU KRISHNAMURTI (1895-1986)

Introduction

J. Krishnamurti is a prominent thinker, philosopher and educationist of 20th century. Though born in India, he belonged to the whole world. He had absolutely no liking for formal education. His concept of education is worth quoting:

"Education is not merely the acquisition of knowledge, gathering and correlating facts; it is to see the significance of life as a whole."

At school, teachers rated him a mentally retarded child for he did not memorise anything. Later on, when Annie Besant picked him up as the coming 'messiah' and took him to London for higher studies, he could not qualify any entrance test. It is quite interesting and amazing how such a 'dull child', having poor health, became to great a man!

Life Profile of J. Krishnamurti

J. Krishnamurti was born on May 12, 1895 at a small town, named Madnapalle (in Adhra Pradesh). His father, Naryaniah was a revenue officer over there. His mother, Sanjeevma, was a household lady with a deeply religious mind. The family had a special 'pooja room' in their home. Besides this, Sanjeevma used to take young Krihna to the town temple almost daily. The grandfather of Krishnamurti, Ramakrishna, was known for his knowledge of Sanskrit and had held a responsible post in the East India Company. Parents of Krishnamurti were Telgu Brahmins. With this backround it is but natural that Krishnamurti had a deeply religious bent of mind, but his religion was not of conventional type.

At the age of 6, he was initiated into Brahmacharya. He joined the local school, but he had no interest in formal education. Instead of learning lessons in the class he preferred to watch clouds, flying birds, trees and insects. He had philosophical, reflective mind. His deep attachment with his mother had a long impact on his psyche. He grew up to be a sensitive person. When his mother died in 1905, he often experienced her visions.

Physically, Krishna was very weak. He often suffered from nose bleeding and malaria which kept him off the school for several months. He did not perform well in school tests for he disliked rote learning and as such could not reproduce anything in the examination. It does not mean that he was dull. He was intelligent and very curious by nature. Once he spent whole day in opening up a time piece and then assembling its parts, forgetting to take his meals.

His father was a member of the Theosophical Society which had its headquarters at Adyar (Madras). After his retirement in 1909, he requested Annie Besant to accommodate him in the Theosophical Society, providing him some job. Annie Besant did not agree to his proposal, but later on, after some hesitation, she agreed with the condition that the family of Naryaniah would stay outside the Adyar campus of the Theosophical Society. The Theosophical Society had been founded by a Russian lady, Blavatsky, and an Englishman, Col. Olcott (an American). This society had three primary objectives:

- (i) To establish universal brotherhood without any discrimination.
- (ii) To undertake a comparative study of science, religion and philosophy.
- (iii) To conduct research on the hidden powers of man and

The esoteric wing of the society was looking forward for the coming of the Messiah. Krishna and his younger brother, Nitya, used to go to the Adyar Beach. Lead beater, the leading Bishop of the society, too, used to go to the Bench for swimming along with his colleagues. It is here that Leadbeater met Krishna, just by chance and was deeply touched by his figure. It was a sort of love at first sight. Leadbeater claimed that he had seen the aura of Krishna and found him to be the most unselfish person. This is how Krishnamurti was picked up by the Theosophical Society as the coming 'Messiah'. When Leadbeater intimated his 'find' to Annie Besant, she too, was mesmerized by the saintly look of Krishna. Annie Besant was President of the Theosophical Society at that time. Consequently, Krishna and his younger brother, Nitya, were accommodated inside campus of the society at Adyar. The Palacial residence of Annie Besant was now the home for Krishna and Nitya. In fact, Krishna was to be groomed as the messiah'; Nitya was just to be his caretaker. The two brothers were deeply attached with each other. Krishna was the 8th child of his parents. It was because of the big family of Naryaniah that Annie Besant had hesitated to give him job in the Theosophical Society. This is how the journey of young Krishna da fascinating start. How greatness was thrust upon a village lad of 14 is like a miracle.

Preparing Krishna for this great job was meticulously planned and executed. He was exposed to all types of experiences thought to be essential for this great holy task. He was kept busy from early morning to late evening. Religious burses, academic study, physical exercise and nutritious diet a regular feature of his training. In 1911, Krishna and a were taken to England for higher studies. At Adyar too, many competent teachers were engaged for teaching different jets to Krishna. Since Krishna was allergic to rote learning, old not qualify any entrance test for joining University. were, Krishna got a lot of exposure to numerous activities, has attending university lectures, watching Wimbledon games, meeting intellectuals, attending coronation of

the Royals and participating in camps organised by the Theosophical Society at various places in different countries.

Thereafter, he dissolved the Order of the Star and spent the rest of his life as a free bird. Annie Besant and Leadbeater were shocked. Still, he maintained his relations with Annie Besant like a mother and son.

J. Krishnamurti's Philosophy of Life:

Krishnamurti says that man has made spectacular achievements in the field of science and technology, but psychologically he is still barbarous. In ancient times he fought for his clan and now he fights for his nation. So, there is no difference between the two. Man has lost touch with nature and as such he has lost sensitivity. One who is not sensitive kills others. He destroys nature ruthlessly. This is what is happening today. Nature is very beautiful. There is order in nature. If there is any disorder it is the creation of man. Without love and compassion there cannot be peace in life. The society which man has created is nothing short of a hell. There is chaos everywhere in our society. Man is at war with everything, with others and with himself. His selfish nature is at the root of every conflict, every evil. Selfishness is due to ignorance. Unless man understands himself, he cannot do away with his selfishness. Self-knowledge is first step towards understanding everything else. All other knowledge becomes meaningless without understanding one's own self. Self-knowledge means understanding the total working of one's mind. Self-knowledge and meditation are one and the same thing. Meditation does not mean chanting some 'mantra', telling beads, focusing on some object or idea or going to church or temple on Sunday. Meditation is passionate search for truth, beauty and goodness (you may call them God). Self is not some abstract entity, which people generally name as spirit or 'atman', but the working of mind or psyche. One has to see the working of mind himself. No one else can tell you about it. Self-knowledge is first-hand knowledge. No philosophy, ideology can tell you what self is. There is difference between 'intellectual realisation'. Self is not an abstract entity; therefore, I have to realise myself in actuality. To be is to be related and this relationship is with Nature, People, Things and Ideas. Knowledge is different from learning. is in the memory, always in the past, whereas learning is a constant movement and is in the present.

J. Krishnamurti's Philosophy of Education

Krishnamurti's philosophy of life and philosophy of education are synonymous. Education is the central point in his philosophy of life. It is through right education that has to understand

one's own self and the whole existence. He questioned the very foundation of our traditional system of education which is based on competition. Competition, he says, promotes envy, jealousy, hatred. Can't we give good education to our children in some wholesome way, without putting them in cut throat competition?

Let us throw away the rubbish we have been carrying our heads for centuries! Let us decondition ourselves and start afresh! Let there be no divisions among people on the bases of political, social, economic or religious distinctions! We should live just as human beings and human beings only. Right education means liberating the mind from all types of fear and prejudices. We should arouse love compassion, sensitivity humility, generosity, simplicity and austerity through right education and thereby make each individual an integrated human being.

1 Aims of Education:

1. Total development of the individual, covering all aspects of personality-physical, mental, emotional, aesthetic and moral.
2. Enabling the child to understand himself - what he is, how he thinks. To arouse sensitivity in the child.
3. To develop love, compassion, humility and austerity. To develop aesthetic sense, appreciation of beauty in nature.
4. To liberate the mind from all shackles of life. . Transformation of the mind so that it flowers into goodness

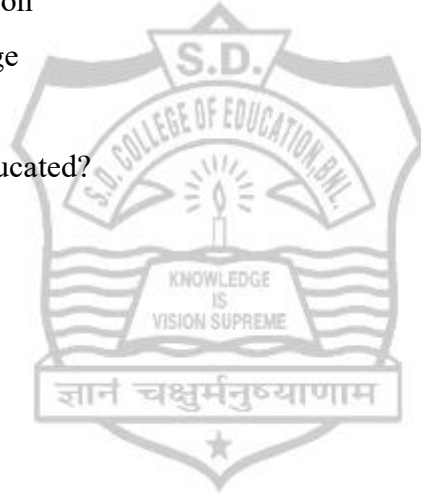
2 Critical Appraisal of J. Krishnamurti's Philosophy of Education

Krishnamurti's concept of education is based on his concept of man, we are part of nature, but all explore the seeds of selfishness and greed. Nature is beautiful but man has made it ugly and the world which man has created is full of conflicts and contradictions. The tragedy is that man has misunderstood religion and misused science. Krishnamurti's observation is that the whole crisis is the result of man's wrong values in his relationship to people, things and ideas. He says. "We have to inquire into the existence of meaning and the significance and purpose of our lives."

Our present-day education is a complete failure. The need of the hour is to keep knowledge and values together. Scientific temper and religious spirit can and should go together. Collecting thoughts of Krishnamurti on various themes, delivered on different occasions and different places are being published under new titles for the benefit of the readers.

Books

- ❖ Education and the Significance of Life
- ❖ Krishnamurti on Education
- ❖ Letters to Schools
- ❖ Life Ahead
- ❖ The Only Revolution Freedom from the Known
- ❖ The First and the Last Revolution
- ❖ This Matter of Culture
- ❖ Commentaries on Living First Series
- ❖ Commentaries on Living Second Series
- ❖ Commentaries on Living Third Series
- ❖ Beyond Violence
- ❖ The Impossible Question
- ❖ The Urgency of Change
- ❖ On Self Knowledge
- ❖ Why are you being educated?



Contribution of Vivekanand to Educational Thought and Practice (Educational Thoughts of Swami Vivekanand and their Impact on Indian Education)

His Life Sketch:

Swami Vivekanand was born in 1863 in a Kshatriya family of Calcutta. Before he became a monk, his name was Narendra Nath Datta. While he was a student in college at seventeen years of age, he came under the influence of Sri Ramakrishna Parmhansa. Narendra Nath was an earnest student of philosophy and poetry. He studied all the systems of Western philosophy. Once the principal of his college Mr. Hastie remarked, "Narendra Nath is really a genius. I have travelled far and wide, but I have never yet come across a lad of his talents and possibilities, even in German Universities amongst philosophical students. He is bound to make his mark in life."

Swami Vivekanand did for the gospel of Sri Ramakrishna what St. Paul did for the gospel of Christ. He broadcasted the truths of Vedanta in India, Europe and America, as realized in the experience of Sri Ramakrishna. He demonstrated to the world that the great Indian spiritual tradition was still alive and vigorous. He showed both by precept and example that, if the ancient Vedanta were reinterpreted in the light of Sr. Ramakrishna's spiritual experiences as applied to modern life, India would be able to solve many of her problems and would rise once again to deliver a message to humanity. He taught theoretical Vedanta in the West and practical Vedanta in India. He urged for the uplift of the masses and wanted to make them strong and self-reliant. As he had sympathy for the poor and downtrodden in India, he was a fore-runner of Mahatma Gandhi. He pleaded for social reform in India and for religious freedom in the West. He recommended Vedanta for all without any destination of the caste, colour, creed or sex. Till his death in 1902, he repeatedly asserted that Indians had become weak and poor because they did not apply their Vedanta to life. He asserted that India needs strength-giving religion and a man-making education.

ज्ञानं चक्षुर्मनुष्याणाम्

SWAMI VIVEKANAND'S PHILOSOPHY OF LIFE

1. Swami Vivekanand as Vedantist: Swami Dayanand was a true Vedantist. He regards the Vedanta as perfectly impersonal. The Vedanta is eternal. It is not originated by any person or prophet. So, it is not built around any particular individual as the centre. They are not absolute systems. They are merely the stages for helping the individual to proceed progressively towards the realisation of higher and higher ideals till everything is merged in the wonderful unity with Creator.

2. Concept of God: As a staunch Vedantist, Swami Vivekanand gives three attributes to God:

- (i) He is Infinite Existence,
- (ii) He is Infinite Knowledge,
- (iii) He is Infinite Bliss.

God is Omnipresent and Impersonal. He is manifested in all the creatures on earth. Man is an incarnation of God. Worship of man is the true worship of God. What we want is the harmony of Existence, knowledge and Bliss Infinite. For that is our goal. We want harmony, not one-sided development. And it is possible to have the intellect of a Sankara with the heart of a Buddha. I hope we shall all struggle to attain that blessed combination." Thus, Vivekanand places very high ideal before man.

3. Faith in man: Swami Vivekanand has intense faith in man and realises the dignity and diversity of human beings. In fact, he finds the manifestation of God in Man. According to him, "The only God to worship is the human soul, in the human body. Of course, all animals are temples too. but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage. The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him- that moment I am free from bondage, everything that binds vanishes, and I am free." To him, the ideal of Vedanta is to know man as he really is. This is the message of the Vedanta. He asks, "If you cannot worship your brother man, the manifestation of God, how can you worship a God who is unmanifested? If you cannot see God in the human face, how can you see in the clouds, or in the images made of dull, dead matter or in mere fictitious stories of your brain? I shall call you religious from the day you begin to see God in men and women." Thus Vivekananda teaches eternal communion of man with the God.

4. Concept of religion: According to Vivekananda, no religion is inferior to any other. All religions lead to the same goal. So, one must remain in one's own religion. He had a very liberal concept of religion. He advocated a religion of universal oneness and cosmopolitanism. He urged people to believe in universal religion. Religions are not contradictory. To him, "Religions are different forces in the economy of God, working for the good of mankind." He observes that every religion is progressive. He is of the view that universal religion is existing in the same way as the universal oneness between man and man is already existing. Realisation of Divinity or the knowledge of Brahman is the ultimate goal for man.

5. Faith in universalism and spiritual brotherhood: Swami Vivekananda emphasised universalism and spiritual brotherhood. The saint after having realised the self sees the self in all creatures. Therefore, he devotes himself entirely to the service of all beings.

6. Perfection as one's heritage: According to Vivekanand, "Perfection is not to be attained, it is already within us. Immortality and bliss are not to be acquired, we possess them already, they have been ours all the time." Thus, perfection is one's heritage.

EDUCATIONAL PHILOSOPHY OF SWAMI VIVEKANANDA

Vivekananda's educational philosophy is based on Vedanta and Upanishads. He believes that soul exists in every individual. The very recognition of this soul is religion. Education is the process of self-development. The child educates himself. True improvement is self-inspired. Vivekanand was severely critical of existing pattern of education and asserted that mere bookish knowledge is useless. According to him, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet."

(1) Basic Principles of Educational Philosophy: Knowledge resides within the individual: Most of Western educationists believe that knowledge is born in man because of interaction with his environment, while Vivekananda holds that knowledge is inherent in man, something inside him and not born out of the external environment. True knowledge does not come to the individual from outside. It is instead discovered within the individual because man's soul within him is the source of all true knowledge.

Education, thus, according to Swami Vivekananda, has the function of discovering or uncovering knowledge that lies hidden in your mind. A person's level of education is judged not by the number of books he has read but by the thickness of the coat of ignorance lying on

his mind. The thicker the coat in the front of the eyes, the greater is the ignorance of the individual. As the light of knowledge increases, the coat of ignorance gradually recedes into the background.

2. Self-education: Swami Vivekananda believes that the child learns through self-education. The child teaches himself. Each one must teach. Things will be made clearer to the child by his own power of perception and thought. Like Froebel, Swami Vivekananda thinks that the child develops his own nature as the plant does his own. The teacher is to arrange the necessary environment for him so that he may do his growing. Man has all the knowledge. They should not be scolded every now and then. Kindness and encouragement will help their growth. Positive ideas should be given to them.

3. Education according to needs of children: Vivekananda advises us to regard every soul as the soul of God, and every child as God. So, the teacher has only to serve children. Hence the teaching should be adjusted according to the needs of children. "These needs should be determined in terms of the tendencies inherent in children and not according to what the parents or teachers think." It is foolish for the parent or teacher to think that they can determine the path which the child should follow.

4. Concentration of mind as the essence of education: Vivekananda considers concentration of mind as the essence of education. Everyone wants this power of concentration for success in his life. A man is called superior to other if he has greater power of concentration. Education itself consists in achieving a greater degree of concentration of mind. Education is not to be measured by the number of books that the individual reads but by the extent of his concentration once he has taken up a task.

5. Brahmacharya for concentration: Brahmacharya or continence is essential for developing the power of concentration. Brahmacharya gives mental and spiritual power of the highest kind. Vivekananda demonstrated how Brahmacharya helps to improve various psychological activities such as learning, remembering, thinking, etc., and thus facilitated the process of education.

6. Education for all: Swami Vivekananda is an ardent advocate of universal education. He holds that education is the birth right of every human being. It is a biological, social and spiritual necessity. He believes that the root cause of all evils in India is the poverty of the people. He considers education as the soul remedy for improving the condition of poor in the country. By education he wants to develop their lost individuality. He is an ardent advocate of mass emancipation. He believes that a nation is advanced as education and intelligence spread among the masses.

7. National system of education: Vivekananda was staunch advocate of national system of education. He wanted to reorganise education on national basis. He desired that education in the country should be wholly national in spirit. He believed that the national system of education should begin by acquainting the child with the home where he resides, the community in which he moves, the country to which he belongs, ultimately his understanding and sympathy for the humanity at large. He wanted to train the child in India into the various aspect of Indian customs, manners, culture and philosophy and then acquire the knowledge of various civilisations of the world.

8. Women education: Vivekananda was an advocate of women education. He believed that the uplift of the women must come first and then only can any real good come about for the country, for India. While emphasising women education he said, "Educate your women first, then they will tell you what reforms are necessary for them. In matters concerning them, who are you?" He himself says, "Where women are respected, there the goods delight; and where they are not, there all works and efforts come to naught." He further says, "There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason, they have to be raised first." So, he recommends that daughters should be brought up and educated just as sons. He emphasised ideal of chastity for women. It helps them in attaining perfect womanhood. He held that along with other things, women should acquire the valour and heroism of Rani Jhansi. Such mothers will produce ideal citizens. Swami Vivekananda had all admiration for those who did even a bit for the spread of female education in India. Female education, according to Vivekananda, is to spread with religion as its centre. These subjects should be taught with the help of modern science. He wanted that girls are trained up in ethical and spiritual life.

9. Religious education: Vivekananda himself was a saint and a philosopher who won unparalleled fame in India and abroad. In his words "Religion is the innermost core of education-Mind, I do not mean my own or anyone else's opinion about religion." All religions must be accepted, and only their essential spirits should constitute religious education to be given to children. Vivekananda left that education is incomplete without religious training. Children should be taught lives of great saints of all lands. He believes that temples and churches, books and forms are simply the kindergarten of religion. True religious education should be imparted to children.

(2) Meaning of Education:

1. Education as manifestation of perfection: According to Swami Vivekananda, "Education is the manifestation of the perfection already present in man." In every individual there are certain dormant powers which are inborn. Education manifests and develops these powers.

2. Education as self-development: Education is the process of self-development because the child educates himself. In Vivekanand's words "You cannot teach a child any more than you can grow a plant. The plant develops its own nature." The task of education is to see that there are no obstacles in the child's path of self-development.

3. Book-learning is no education: To Swami Vivekananda, book learning is no education. To him, "The training by which the character and expression of will are brought under control and become fruitful is education." That is not education which makes man a machine. In fact, that its education which develops the will and enables one to realise the divinity latent in him. Education must produce infinite energy, infinite zeal, infinite courage, and infinite patience.

(3) Aims of Education: Swami Vivekananda laid emphasis on the following aims of education:

1. Physical development aim: Physical development of the individual is an important aim of education. Vivekananda felt that both self-realization and character building are impossible in the absence of physical development and education. In a conversation Vivekananda said that people must know the secrets of making the body strong, and they should also convey this knowledge to others. He felt that it is necessary to develop both the mind and the body, and

cited his own example. He himself took physical exercise as part of his daily routine. Vivekananda glorified power and was opposed to weakness in any form. He said that power is life and weakness is a death. Power, in his opinion is happiness, a long and perfect life while weakness is a never-ending burden which culminates in death. For this reason, he said that it is more important for the young men to play football than to study the Gita.

2. Mental development aim: Mental development of the individual is another important aim of education according to Vivekananda. He believed that knowledge is inherent in man. It resides within individual. Perfection is inherent in man and education is the manifestation of the same. Thus, the aim of education is to discover or uncover the knowledge that lies hidden in our mind.

3. Moral, spiritual and character development: Vivekananda asserted that education should aim at development of character, morality and spirituality. He stated that we must have life-building, man-making and character-making education. In his opinion the chief aim of education is to create a human being, and the true mark of a human being is character. Thus, the main aim of education is to build character and develop spirituality. The glory and beauty of life lies in character-making and spirituality.

4. Vocational aim: Vivekananda gave important place to the vocational aim of education for harmonious development of personality. Education which does not enable the individual to stand on one's own feet is useless. But it does not mean that one should be striving to amass wealth. All that it means is that everyone should be properly fed. But one must not think of exploiting others. One must not suck the blood of fellow-beings in order to make one's belly bigger. For achieving vocational efficiency aim, Vivekananda recommended training in agriculture and industry. He wanted to establish workshops for solving the immediate problems of hunger and starvation in the country.

5. Aim of reaching perfection: According to Vivekananda one of the important aims of education is the manifestation of the perfection. Every child has certain hidden powers. Education helps in the manifestation and development of these powers.

6. Aim of promoting universal brotherhood: For Vivekananda education is a means for establishing brotherhood in all mankind. Education must promote the spirit of universal brotherhood. Education must teach man that Atman (soul) is the same in all. Only that education is worth the name which imparts this spirit to man. Swami Vivekananda asserts that "from the highest good to the meanest grass the same power is present in all-whether manifested or not." Education has to call for this power in every man.

7. Aim of developing faith in one's own self: Vivekananda laid emphasis on the fact that faith in one's own self must be created through education. Education must teach that a man can do everything if he has courage. This has been the core of all that Swami Vivekananda has taught throughout his life, and he wants to make this as the guiding stone of education. Education must aim at the creation of self-confidence and self-reliance. It is Shradha or faith which moves the world. The man who is devoid of Shradha runs to ruin.

8. Aim of developing the spirit of renunciation: Education must create the spirit of renunciation in man. Today our country needs the spirit of renunciation. Without renunciation none can work for others. Education must inculcate the feeling in man that "we are all debtors

to the world and the world does not owe us anything. It is a great privilege for one to be able to do something to the world."

9. The aim of searching unity in diversity: Vivekananda believes that the aim of education is searching unity in diversity. He told that spiritual and material world is one; Brahma is also one. Vivekananda synthesised spiritual and material values. Education should enable man to find out unity in diversity. In short, education must aim at the development of infinite energy, infinite zeal, infinite courage, and infinite patience in man.

(4) Curriculum:

1. Harmony of science and Vedanta: Vivekananda feels that curriculum must be able to achieve the development of every aspect of child's personality. On the one hand he stressed the study of Vedanta, Upanishads, Puranas, Religion, and Philosophy for spiritual development while on the other hand he stated the importance of scientific education. He believes that what is really needed in India is a harmony between Western science and Indian Vedanta. Only a synthesis between Vedanta and science can inspire man to use the resources of science for peaceful purposes and the progress of mankind.

2. Education in arts: Vivekananda observes that art is an indispensable part of life and hence education in science must be supplemented by the teaching of arts. Art is a part of religion. Vivekananda was in favour of replacing the ideal of utility by an ideal of beauty.

3. Common language: Vivekananda stressed the need for a common language. Such a language is necessary for unity in the country.

4. Regional language: In addition to common language, Vivekananda felt that it was necessary to encourage every regional language. In fact, all education must be given in regional language because it is the mother-tongue of child.

5. Sanskrit: Vivekananda believed that Sanskrit is the source of all Indian languages. He said that mere sound of this language granted power, knowledge of ability and prestige to the race. He further added that our awareness of our cultural heritage and past greatness depended upon our permanence Sanskrit. He felt that in the absence of this language it would be impossible to protect Indian culture. It is Sanskrit which gives stability and to the progress of our country.

6. History, geography, economics, home science, psychology etc.: Vivekananda also recommended the study of subjects like history, geography, economics, mathematics, home science, psychology and agriculture.

7. Physical and vocational education: Vivekananda recognised the importance of physical as well as vocational education. He felt that both self-realization and character building are impossible in the absence of physical development. He also believed that vocational education should be imparted.

(5) Methods of Teaching:

Vivekananda did not conclude his educational philosophy only by talking the aims of education. He has also expressed his views on the methods of education.

1. Method of concentration: Vivekananda laid emphasis on concentration as a method of attaining knowledge. Concentration is the sole key to the treasure of knowledge. Vivekananda considers the concentration of mind as the essence of education. The literary figure and the scientist have to concentrate his attention on his subject for a long time, and only then he can hope to discover something new in the field. Greater attention always helps in working more.

2. Brahmacharya for concentration: Vivekananda believes that Brahmacharya is necessary for developing the power of concentration. By observing strict Brahmacharya all learning can be mastered within a very short time. Brahmacharya improves the power of mind and helps in retention. Without Brahmacharya one cannot possibly have any spiritual power. Brahmacharya gives mental and spiritual power of the highest kind.

3 Discussion and contemplation: In addition to concentration, Vivekananda laid emphasis on the importance of discussion and contemplation as methods of education. The pupil can remove the difficulties in his path by discussing them with his teacher (educand) in an informal atmosphere.

4. Faith and reverence: The educand must have reverence for his educator. The progress of any kind is impossible in the absence of reverence. Faith in one's own self is the first step towards advancement. One finds that people even commit suicide when they have no faith. All the achievements of modern science are the result of faith and devotion of the highest order. The foundation of this faith and devotion is man's own soul, but the educator inspires this devotion.

Place of Teacher:

1. Provider of suitable environment: According to Vivekananda education is the process of self-development because child educates himself. The real task of the educator is to see that there are no obstacles in the child's path of self-development. Just as the gardener prepares the ground for his plants, protects them from destructive hands and animals, and nourishes them with manure and water from time to time, in the same manner the educator takes care of the child and provides for him environment in which he can develop without any hindrance. The child himself is the source of knowledge but it is for the educator to wake it from its dormant condition. Hence the educator should try to encourage the children to use their body, sense organs and brains.

2. Attitude of worshipper: No teacher should exert any kind of pressure on his pupils, as Vivekananda was a strong supporter of freedom in education. Vivekananda stressed upon educators that their attitude of teaching should be that of a worshipper.

3. Teacher as guide: In the words of Vivekananda, "Teacher is a philosopher, friend and guide helping the educand to go forward in his own way." importance to the personal life and character of the teacher. He thinks that

4. Qualities for the teacher: Swami Vivekananda attaches great only a Tyagi (the one who has renounced his personal gains and the one who has dedicated his life to the services of others) can be a good teacher. The teacher should be of a very high character. He must be pure in mind and heart. He must have love for his pupils. Love is the best medium to transmit the spiritual force. The teacher must have full sympathy for the pupils. He through sympathy that he can bring down himself to the level of his pupils.

(7) Place of Child:

Like Froebel Vivekananda regarded child as the pivotal point of opens, education. He is the store-house of knowledge. Knowledge resides within him. Vivekananda emphasis on the discovery of inner knowledge and said, "Go into your own and get the Upanishads out of your own self. You are the greatest book that ever was or will be. Until the inner teacher all outside teaching is in vain."

Conclusion:

Swami Vivekananda was a social reformer, a world teacher, a great educationist and a practical saint of modern India who wanted to revive ancient wisdom. He had deep faith in Vedanta and laid emphasis on self- knowledge, self-reliance, courage, concentration, Brahmacharya, women education and education for the masses. Throughout his life, he preached and practised brotherhood of man, realization of God, renunciation and righteousness. He synthesised, spiritual and material values and advocated a national system of education. He established Rama Krishna Mission Ashrams and tried to spread gospels of Vedas through these Ashrams.

In the words of Jawahar Lal Nehru, "Rooted in the past and full of pride India's prestige Vivekananda was yet modern in his approach of life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education."

