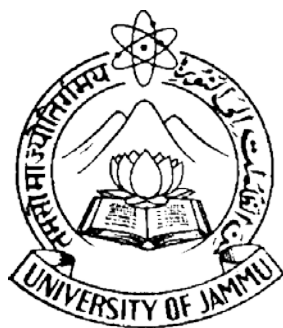


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**B.ED. SEMESTER - II**

**Paper : Philosophical and Sociological  
Bases of Education**

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## PHILOSOPHICAL AND SOCIOLOGICAL BASES OF EDUCATION

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**MAHATMA GANDHI AND RABINDRA NATH TAGORE**

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**STRUCTURE**

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Curriculum of Mahatma Gandhi
- 1.4 Methods of Teaching of Mahatma Gandhi.
- 1.5 Educational Implications of Mahatma Gandhi
- 1.6 Curriculum of Rabindra Nath Tagore
- 1.7 Methods of Teaching of Rabindra Nath Tagore
- 1.8 Educational Implications of Rabindra Nath Tagore
- 1.9 Affinity And Difference in Educational Philosophy of Rabindra Nath Tagore and Mahatma Gandhi
- 1.10 Let Us Sum up
- 1.11 Lesson End Exercise
- 1.12 Suggested Further Readings
- 1.13 Answers to Check Your Progress

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**INTRODUCTION**

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Mohan Dass Karamchand Gandhi the father of nation was born on 2nd Oct. 1869 in the state of Gujarat his father was the Prime Minister of Rajkot State. He passed his matriculation examination in 1887 and went to England for study of law. After his return from England he started his practice in law in Rajkot itself. After some time he went to South Africa to look after the legal matter of a rich Indian firm. It was the place from where he evolved the idea of "truth and Non Violence". After coming from South Africa he started taking leading part in the struggle of India's freedom. For this he launched the movements like Dandi March, Quit India Movement etc.

Mahatama Gandhi was not only a social Reformer, Freedom fighter but also a great Philosopher and great Educationist. He influenced the education system of the times, through the support of his important publications on Education like "My Experiments With Truth", "Basic Education", "Towards new Education", "India is My Dream", etc.

Gandhi Ji was truly committed to the welfare and upliftment of the masses, individual excellence Building up India on the basis of a class less society was his main dream of life. On the

basis of this dream he conceived the idea of Basic Education to counter the evils under the Colonial British Education with the projection of equated education with literacy training, intended to develop materialistic civilisation. Moreover he wanted to put forth an alternative education which is rooted in truth and non violence. In addition to this he impressed upon that education is not a pouring in process but a drawing out process. By education he means, an all-round drawing out of the best in Child and Man, body, mind and spirit.

Rabindra Nath Tagore is one of the India's great educational thinkers and a world famous poet. He was born on May 6th, 1861 at Calcutta, presently Kolkata. He was the youngest son of Devindernath who was a prominent leader of the Brama Samaj. He studied Sanskrit astronomy and the Upanishads from his father. Tagore had very little formal schooling only upto age of 14 years. He was basically self taught. After private education in India, he was sent to England in 1877 to study Law but he soon returned to India.

In the year 1901, at the age of 40, Tagore started a school of his own namely 'Shanti Niketan', where he began his own educational experiments. In 1921 the school became the world famous centre of Higher Learning namely 'Vishwa Bharti'. In 1913, Tagore got Nobel Prize for his book 'Gitanjali'. He died in 1941 at the age of 80 years.

According to Tagore, the supreme truth of life is not merely to live, but also to know own existence and realise the "self" through love and sympathy with others. Moreover growth of a balanced and integrated personality of the child is to be promoted and efforts should be done towards the achievement of the ultimate goal of life i.e. achieving "Sachidananda". He believed that freedom should be the guiding principle of education. He was of the opinion that Education in India would be successful only when there is proper Integration of the Eastern and Western culture which would bring a sense of brotherhood.

He further propagated that the learning of a child must be filled with joy and pleasure. He wanted his students to become universal men and women and to overcome the feelings of narrow nationalism. He further said that education should be rooted in their Immediate Surroundings and the world culture. In simple words, the aim of his education is to promote an all round development of children and to achieve "Sachidananda".

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## OBJECTIVES

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- After going through this lesson, you shall be able to :
- explain the brief history of Mahatma Gandhi,
  - explain the nature of Curriculum suggested by Mahatma Gandhi, explain various
  - Methods of teaching advocated by Mahatma Gandhi,
  - explain the Educational Implications of the contributions of Mahatma Gandhi in

- contemporary times,
- explain the brief history of Rabindra Nath Tagore,
- explain the nature of curriculum suggested by Rabindra Nath Tagore, explain
- various methods of teaching advocated by Rabindra Nath Tagore and
- explain the Educational Implications of the contributions of Rabindra Nath Tagore in contemporary times.

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## CURRICULUM

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In the view of Gandhi Ji building the character of the individual is very important which may not be possible to built, without the support of education. On the other hand, he also wanted that the State and the society should also be good which too is not possible without the support of well mannered and educated individuals. Moreover, the development of the personality of an individual is not possible without proper education.

According to Gandhi, Ideal of self realization combines both the development of individuality and the society. It's not possible to achieve it, unless the child is fully conscious about social needs which need to be fulfilled. In order to achieve the basic ideals as mentioned above, Gandhi Ji proposed the curriculum as under :

1. **Free and compulsory education :** According to Gandhi Ji each and every child of the country has the right to get education. Accordingly he emphasised that free and compulsory education should be given to all the children irrespective of caste, creed, race, colour etc. Later on the same idea has been incorporated in the constitution of India under the Directive Principles of State Policy. The idea of free and compulsory education will be helpful in the reduction of illiteracy of the country. Moreover it will also help for self development of the individual.
2. **Introduction of basic craft :** The curriculum of Gandhi Ji was full of activities aiming at the development of whole man meaning thereby development of all domains of his personality viz. Physical, mental, social, emotional and spiritual.. In this context, he introduced basic craft like spinning, weaving, wood work, metal work, agriculture and gardening etc. for the construction of curriculum. Moreover, these craft activities should be based in accordance with local condition of life and society.
3. **Education through mother tongue :** Gandhi Ji emphasised that education of the child should be through mother tongue and mother tongue should be used as the means of instructions in the schools because mother tongue is an effective source for the expression and communication of ideas in a simple way. Moreover, it will also help the learners to understand the subject matter easily.

4. **Education for self sufficiency :** In the opinion of Gandhi the education should be self supportive and the curriculum should be self sufficient which ultimately fulfils the personal social and economic needs of the individual. Moreover, this kind of curriculum will help them in their adjustment in life.
5. **Idea of nonviolence :** The principle of non violence was the basis of Gandhi's Scheme of Basic Education. Through the idea of non violence Gandhi Ji wanted to bring social transformation in the society. Further he wanted to transform the society by moral transformation of the individual because this transformation will further help to an individual to become self reliant and self governing. Moreover it will also contribute in resolving various issues of violence and conflicts in different forms.
6. **Study of subjects :** According to Gandhi, a child should have the knowledge of mathematics, social sciences, general sciences, craft, music, drawing and painting. The knowledge of these subjects will help a student to know the surroundings around him. For this Gandhi Ji suggested the study of following subjects like :
  - a) **Arithmetic :** arithmetic should be correlated with life situations. The various processes of arithmetic should be correlated with basic craft. Arithmetic is a very useful subject day by day life.
  - b) **Social studies :** Gandhi Ji wanted that children should acquire knowledge of social studies including history, geography, civics and current events for promoting individual and social virtues.
  - c) **General science :** General science 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.
  - d) **Music and drawing :** These subjects should be included to create in boys and girls a real interest in education.
  - e) **Place of Hindustani :** Hindustani should be included as a compulsory subject in the school curriculum for developing national language.

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### METHODS OF TEACHING OF MAHATMA GANDHI

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According to Gandhi, knowledge is to be treated as a compact whole. He wished to establish reciprocal relationship between various subjects of the curriculum. He also made an attempt to correlate school knowledge with real life situations. Gandhi also wanted teaching methods to be child centred and activity centred and the mode of educational instructions are through learning and doing together. For imparting knowledge to the students Gandhi suggested the following methods of teaching :

- a) **Education through craft :** Gandhi emphasised that education to the child should be based upon the medium of some craft or production work. With the help of Craft Centred Education Gandhi wanted to give manual training to children which further will become a source their character development as well as to infuse dignity of labour.
- b) **Learning through activity :** In the words of Gandhi learning through activity and learning through doing have been the important means of learning for a child. He also asserted that activity method is a method of learning by self experience, as we know that learning through self experience helps in developing the understanding level of the learner, moreover it promotes self confidence in them.
- c) **Co-relation Method :** According to Gandhi Ji, teaching should be based upon the correlation method. The natural and effective correlation with craft, with environment and coordination with other subjects can be proved very meaningful for the learners. This will further improve the harmony of their knowledge with the immediate environment.
- d) **Problem Solving Method :** According to Gandhi teaching and learning process should be linked with the activities and occupation of real life. Further he stated that education should be closely related to life activities and problems of children in real sense. Therefore a teacher should teach to the students in such a way where the children understand their problems and try to evolve solutions of them at their Own.
- e) **Teaching through Mother-Tongue;** Gandhi emphasised that medium of instruction at elementary level of education should be through mother tongue because learning through mother tongue will facilitate the learner to acquire knowledge of the subjects in an easy way. Moreover it will provide help to the learner to make communications with others and to understand others.

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### **EDUCATIONAL IMPLICATIONS OF MAHATMA GANDHI'S PHILOSOPHY OF EDUCATION**

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Mahatma Gandhi is known as a Practical Idealist. His own experiences are the process of formation of his percept's that form the basis of all his activities and ideas. His contribution to education is unique. He was the first Indian, who advocated a scheme of education known as 'Basic Education', based upon the essential value of Indian culture and Civilisation. The scheme is comprehensive enough because he looks upon education as an instrument for social and economic progress, mental advancement, political evolution and moral development especially of individual as well as

society like learning by doing, child centred education etc. The method of teaching advocated by him and the environment he prescribed revolutionised Indian thinking and way of living.

Gandhi's philosophy of truth, non-violence and Satyagraha, helped India to get emancipation from British rule as it was a great achievement in Indian History because negative struggle according to him cannot bring any result, whereas positive struggle can provide a good solution for every problem.

Gandhi Ji emphasised on self supportive education through the medium of rural handicraft which forms the basis of the entire teaching-learning process. It is both a means as well as an end of education and finally it makes the learner self supportive after schooling. Gandhi Ji have also put great stress on teaching through mother tongue, because teaching through mother tongue will help the child to think quickly, to express freely and bring out clarity of ideas. Moreover, it will also introduce to the child the rich heritage of his ancient culture.

Gandhi Ji also emphasised that the base of education should be on constructive and creative activities. Thus, he laid stress on activity methods as main source of child's learning. On the other hand, his approach to education ignores cognitive and affective aspects of Child's development. Knowledge of science and technology has become more significant than the craft. With the advancement of technology and industrialisation, aspect of self sufficiency in education is not practical in the present times.

### **Check Your Progress-1**

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson is very important.

1. Gandhiji advocated \_\_\_\_\_.

- |                      |                       |
|----------------------|-----------------------|
| a) Basic Education   | b) Regional Education |
| c) Project Education | d) None of these      |

2. In view of Gandhiji : building \_\_\_\_\_ is very important.

- |                |                  |
|----------------|------------------|
| a) Personality | b) Character     |
| c) Ego         | d) None of these |

3. Education should correlate knowledge with \_\_\_\_\_ examples.

4. According to Gandhiji : Education should be :-

- |                        |               |
|------------------------|---------------|
| a) Self supportive     | b) Vocational |
| c) Free and Compulsory | d) All these  |



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## **1.6 CURRICULUM OF RABINDRANATH TAGORE**

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Like Rousseau, Tagore was a Naturalist Philosopher. He believed that every individual had the right to shape his life in his own way. Thus nature played a very important role in his philosophy of life. He further said that human beings should have greater communication with nature and should experience it. Accordingly he recommended a curriculum for the education of the complete man while satisfying the creative, spiritual, aesthetic and vocational aims of education. He believed that a curriculum based on activities and broad experiences in real life situations is necessary. For this purpose, Tagore emphasised various subjects, different types of curricular activities for the framework of curriculum.

Subjects like Social Science, nature study, agriculture and practical subjects are taught. Horticulture, field study, gardening, art and music, painting, vocational, professional and technical subjects are also important part of its curriculum. Thus the main focus of Tagore's curriculum was the harmonious development of the child, putting more emphasis on spiritual, intellectual and physical aspects.

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## **1.7 METHODS OF TEACHING OF RABINDRA NATH TAGORE**

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Rabindra Nath Tagore was not happy with the mechanical methods of education prevailing during his tenure. He was also against the Bookish and Examination oriented teaching. He was of the opinion that methods of teaching should be full of life and vitality. They should be based on the interests, ability, experiences and real problems of life. He criticised Static education within the classrooms and advocated constructive and creative learning activities outside the classroom. To him Teaching while walking is one of the best methods of teaching.

According to Tagore, real education is not only in cramming of books. It must be based upon real problems of life. To him, problems should be put before the children for discussion so that they are able to think logically and argue rationally resulting to the development of their knowledge. Thus he advocated Question-Answer method for Learning.

In the opinion of Tagore, self expression is very important and provisions should be made for its development among students. Self expression is creative in nature and should be organised through various forms of activities. In this regard, Tagore emphasised on the Activity method of teaching because it helps in activation of all the faculties of body and mind of the learners. Hence, methods of teaching according to him should bring

out the development the child according to natural interests and tendencies. The child should be provided with more and more opportunities to investigate and research from original resources by his activities so that he is able to gain knowledge directly.

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## **1.8 EDUCATIONAL IMPLICATIONS OF RABINDRANATH TAGORE'S PHILOSOPHY OF EDUCATION**

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Ideas on education given by Rabindra Nath Tagore through his educational experiments at Shanti-Niketan have been acknowledged by a number of Educationist and many of his innovations on education have now become part of general educational practices. Tagore visualised nature as the real teacher but associated to the cultures of the wider world because men and nature have an original integration. Thus, he wanted to develop the natural emotions of the child in a natural atmosphere and placed great importance on learning of the children in natural environment. He also considered nature as a greatest teacher. He also placed great importance to mother tongue as a medium of instruction in schools and his concept of school was based on Gurukul system. All the educational processes in the Gurukul system were based upon self discovery and free creation for the children.

Tagore was a great practioner; he worked out his educational ideas and ideals in a very constructive way in the institution Shanti-Niketan who has attained a significant position as a institution of higher learning in the country. It is also the contribution of Tagore that India has given her message to mankind and his achievements in various fields of literature, philosophy, art, music, languages and education etc, and has raised the status of India in the world. Moreover, he also authored National anthem 'Jan Gan Man' which is a symbol of unity and is being recited in educational institutions in a routine way and on various platforms of national events.

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## **1.9 AFFINITY AND DIFFERENCE IN EDUCATIONAL PHILOSOPHY OF RABINDRANATH TAGORE AND MAHATMA GANDHI**

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### **Similarities in Educational Philosophies of Rabindranath Tagore and Mahatma Gandhi**

In number of theories some theories are similar. The main goal of education theories of these two brilliant persons is to ensure ninety percent literacy rate in rural areas after one hundred years. The main similarities in their education theories are social progress peace and tolerance. Mahatma Gandhi's emphasis on the acknowledgment of tolerance as an essential value arose only parenthetically from his concern over the deceptively pervasive strains and stiff distressing fashionable inter communal relation in India. This was so, because to him tolerance as a basic principle, consequent from his conceptions of equality among the residents of plural societies, truth

and ahimsa, each cooperative distinctiveness had the same rights as the others, irrespective of size and could claim to promote no more than a relative truth.

The meeting ground of culture as Rabindranath Tagore anticipated it at Visvabharati, should be a learning center where contradictory interests are diminished, where individuals work together in a common detection of truth and realize that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of animation, saints made the truth of the spiritual world organic in their lives, not merely for some particular race to which they belonged but for all mankind. So, they are most focusing with education social progress. Its world wants from educated persons. Education is a most important thing for social development. It helps children make a good personality. Second theory, which has a similarity between them, is the deep feeling of love. Rabindranath Tagore said "at first, children must gather knowledge through their life, and it is their first love. All its colour and movement attract their eager attention, and then they will renounce their lives to gain knowledge". According to Mahatma Gandhi it was an education concentrating on the individual but, trusting on partnership between individuals. There is a conversant picture of the relation between educators and students. Third theory which has a similarity between them is human educational system. Tagore was one of the first Indian who argues for a human educational system. His desire was ninety percent literacy of education in all part of India after one hundred years.

Indian civilization of his imagination was essential in rural more than city based areas. Gandhi also supports this concept. Gandhi is the first person who argues for an educational system.

#### **Differences in Educational Philosophies of Rabindranath Tagore and Mahatma Gandhi**

The major difference between their theories is spiritualism. Mahatma Gandhi only focuses on education for moral development. But, Rabindranath Tagore focused on education for moral development and life after death. So, Rabindranath Tagore's idealism pervades with world brotherhood and love for God. His inclination towards spirituality tells that he was an idealist. There was a spare time for prayer in Rabindranath Tagore's Ashram. It gave the students in Ashram a strong faith in God. When a problem arises in their mind, the faith in God helps them to solve it through confiding upon God. I seem that Rabindranath Tagore's theory is more acute and acceptable because knowledge is coming from God. Another one is the physical development. There are divergent views on the same aspects of two maestros. As per Gandhi is concerned, the physical development means the embodiment of the physical structures as useful to self-reliance that he can do whatever he wants with using his own resource, not to seek the help from others through this besides moral education.

### Check Your Progress-2

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Shanti Niketan was the brain child of

- |                         |                      |
|-------------------------|----------------------|
| a) Gandhi Ji            | b) Dr. Zakir Hussain |
| c) Ravindra Nath Tagore | d) None of these     |

2. Ravindra Nath Tagore's concept of school was based on system. \_\_\_\_\_

3. Gurkul system is based upon

- |                   |                  |
|-------------------|------------------|
| a) Playway Method | c) Mother Tongue |
| b) Self Discovery | d) All of these  |

4. 'Jan Gan Man' was authored by :-

- |                         |                  |
|-------------------------|------------------|
| a) Gandhi Ji            | b) Aurbindo      |
| c) Ravindra Nath Tagore | d) None of these |

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## 1.10

## LET US SUM UP

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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. He knew the West and understood the East. It has therefore the best educational philosophies of the East. As a true patriot, a man of God, a practical philosopher and a man of the masses, Gandhi Ji stood for freedom, self-realisation, spiritual development, learning by doing, education through life experiences and activities.

Tagore was not only a philosopher and social reformer but also a great nationalist to the core. He yearned for the freedom of his mother-land from foreign bondage. To make his country free, he emphasized the need for economic and industrialist development, social reforms, integration and removal of untouchability together with social discrimination in all its forms, beliefs and actions.

Tagore believed that God is one and he has created human being and nature. We perceive a unity in Him and through Him, the fraternal bonds between all human beings and external Nature. Hence he emphasized adjustments between Nature and Human soul i.e. man. Tagore was a great humanist and regarded man as a reflection of God. He disapproved any distinction and discrimination between man and man and advocated unity among all the people of the world. In short, Tagore wanted to inculcate self-respect and dignity in man-hood and elevate his soul. For this, moral and mental progress is essential. Hence, he emphasized that education should promote this progress by all means.

In fact, Tagore was a follower of 'Monism'. As such, he writes-"We should try to search for God and thus realize that truth which will liberate us from material bonds of existence and which is capable to illuminate the whole world with its divine light.

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### LESSON END EXERCISE

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- Q1. Write down the concept of Curriculum given by Mahatma Gandhi.  
Q2. Discuss various methods of teaching suggested by Mahatma Gandhi.  
Q3. Discuss the Educational implications of the contributions of Mahatma Gandhi in contemporary times.  
Q4. Write about the concept of curriculum given by Rabindra Nath Tagore.  
Q5. Write various methods of teaching suggested by Rabindra Nath Tagore.  
Q6. Write about the educational implications of the contributions of Rabindra Nath Tagore in contemporary times.

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### SUGGESTED FURTHER READINGS

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### ANSWERS TO CHECK YOUR PROGRESS

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#### Check Your Progress 1 :

- |                    |   |              |
|--------------------|---|--------------|
| 1. Basic Education | 2 | Character    |
| 3. Real Life       | 4 | All of these |
| 2. Gurkul          |   |              |

#### Check Your Progress 2 :

- |                         |   |                      |
|-------------------------|---|----------------------|
| 1. Rabindra Nath Tagore | 2 | Gurkul               |
| 3. All of these         | 4 | Rabindra Nath Tagore |