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Philosophy of Education

Philosophy searches for truth realities about nature of universe. Philosophy is a set of ideas and beliefs about man, God and Universe.

**Philosophy of Education:**

Behind every school and every teacher is a set of related beliefs that influences what and how students are taught. The philosophy of education represents answers to questions about the pure the purpose of schooling a teacher role and all about what and how the learners should be taught.

1.1 **Teacher – centered philosophy of education:**

Teacher-centred philosophies tend to be more authoritarian and conservative and emphasize the values and knowledge that have survived through time. The major teacher centred philosophies of education are Essentialism and Perennialism.

1.2 **Student – centred philosophy of education:**

Students–centred philosophies are more focused on the individual needs contemporary relevance, and preparing students for a changing future. School is seen as an institution that works with youth to improve society or help the students realize their individuality. Progressivism, Social Reconstructionism, and Existentialism place the learner at the center of the educational process: Students and teachers work together on determining what should be learned and how best to learn it.

1.3 **Major philosophies of education:**

1.3.1. **Essentialism:** focuses on teaching the essential elements of academic and moral knowledge. Essentialists urge that schools get back to the basics: they believe in a strong core curriculum and high academic standards.

1.3.2 **Perennialism:** focuses on the universal truths that have withstood the test of time. Perennialists urge that the students read the Great Books and Develop their understanding of the philosophical concepts that underlie the human knowledge.

1.3.3. **Progressivism:** is based largely on the belief that lessons must be relevant to the students is order to learn. The curriculum of a progressivistic school is built around the personal experiences, interests, and needs of the students.
1.3.4 **Social Reconstructionists**: are interested in combining study and social action and believe that education can and should go hand with ameliorating the social problems.

1.3.5 **Existentialism** is derived from a powerful belief in human free will and the need for individual to shape their own futures. Students in existentialist classrooms control uniqueness and to assume responsibility for their actions.

1.4 **Reflection of philosophies in school practices:**

Following are some reflection of philosophers:

1.4.1 **Essentialism and Perennialism:**

Give teachers the power to choose the curriculum organize the school day, and construct the classroom activities. The curriculum reinforces a predominantly Western heritage while viewing the students as vessels to be filled and disciplined in the proven strategies of the past. Essentialists focus on cultural literacy, while Perennials work from the Great Books.

1.4.2 **Progressivism, Social Reconstructionism and Existentialism:**

View the learner as the central focus of classroom activities. Working with student interests and needs, the teachers serve as guides and facilitators in assisting them to reach their goals. The emphasis is on the future, and on preparing students to be independent-thinking adults. Progressivists strive for relevant, hands-on learning. Social Reconstructionists want students to actively work to improve society. Existentialists give students complete freedom, and complete responsibility, with regard to their education.

1.5 **Psychological and cultural factors influencing education:**

1.5.1 **Constructivism** has its roots in cognitive psychology, and is based on the idea that people construct their understanding of the world. Constructivist teachers gauge a student’s prior knowledge, and then carefully orchestrate cues, classroom activities, and penetrating questions to push them to higher levels of understanding.

1.5.2 **B.F. Skinner** advocated behaviorism as an effective teaching strategy. According to Skinner, rewards motivate students to learn material even if they do not fully understand why it will have value in their futures. Behavior modification is a system of gradually lessening extrinsic rewards.

1.5.3 **The practices** and beliefs of peoples in some parts of the world, such as informal and oral education, offer useful insights for enhancing their own educational practices, but their insights too rarely considered, much less implemented.
1.6 Contributions of Socrates, Plato, and Aristotle:
1.6.1 Socrates, Plato and Aristotle are three most legendary ancient Greek philosophers. Socrates is hailed today as the personification of wisdom and the philosophical life. He gave rise to what is now called the Socratic Method, in which the teacher repeatedly questions students to help them clarify their own deepest thoughts.

1.6.2 Plato, Socrates' pupil, crafted eloquent dialogues that present different philosophical positions on a number of profound questions. Plato believed that a realm of externally existing "Ideas" or "forms". Underlies the physical world.

1.6.2 Aristotle, Plato's pupil, was remarkable for the breadth as well as the depth of his knowledge. He provided a synthesis of Plato's belief in the universal, spiritual forms and a scientist's belief in the physical world we observe through our senses. He taught that the virtuous life consists of controlling desires by reason and by choosing the moderate path between extremes.

1.7 Branches of Philosophy of education:
1.7.1 Metaphysics deals with the nature of reality, its origin, and its structure. Metaphysical beliefs are reflected in curricular choices: Should we study the natural world, or focus on spiritual or ideal forms?

1.7.2 Epistemology examines the nature and origin of human knowledge. Epistemological beliefs influence teaching methods. “How we know” is closely related to how we learn and therefore, how we should teach.

1.7.3 Ethics is the study of what is “good” or “bad” in human behavior, thoughts and feelings. What should we teach about “good” and “bad”, and should we teach that directly, or by modeling?

1.7.4 Political philosophy analyzes how past and present societies are arranged and governed and proposes ways to create better societies in the future. How will a classroom be organized, and what will that say about who wields power? How will social institutions and national governments be analyzed?

1.7.5 Aesthetics is concerned with the nature of beauty. What is of worth? What works are deemed of value to be studied or emulated?
Learner-centered teaching in Education as envisaged by various philosophers

1. Piaget: Knowledge constructed through assimilation / accommodation
2. Dewey: Active learning
3. Bruner: Developing thinking
4. Ausubel: Rote and discovery learning
5. Vygotsky: Metacognition / Zone of Proximal Development
6. Sternberg: Learning styles
7. Gardener: Multiple Intelligences
8. Wiggins: Performance based Assessment

It is possible to store the mind with a million facts and still be entirely uneducated.

**Alec Bourne:**
An education isn’t how much you have committed to memory, or even how much you know. It’s being able to differentiate between what you do know and what you don’t.

**Anatole France:**
French novelist (1844 – 1924)
It is the mark of educated mind to be able to entertain a thought without accepting it.

**Aristotle:**
Greek critic, philosopher, physicist, & zoologist (384 BC – 322 BC)
Unit 01 The Nature & Scope of Philosophy

1.1 Definition and scope of Philosophy

The word “Philosophy” has come from Greek, by way of Latin, Philosophia, which means “love of wisdom.” This term is defined by a number of people in a number of ways. Some say that philosophy is “love for knowledge,” some call it “pursuit of knowledge.”

The Oxford Advanced Learners Dictionary defines the term “philosophy” as search for knowledge and understanding of the nature and meaning of the universe and of human life. It is a study of the principles on which human behavior is based. Philosophy is also defined as a particular set or system of beliefs resulting from this search for knowledge.

The words famous encyclopedia “Encyclopedia Britannica” has defined philosophy as “the critical examination of the grounds for fundamental beliefs and an analysis of the basic concepts employed in the expression of such beliefs. Philosophical inquiry is a central element in the intellectual history of many historical civilizations.

The importance and Scope

In the light of above definitions, it is concluded that philosophy is search for knowledge, wisdom, and the realities of life and principles. It is concerned with a search for the “eternal truth.” Any one that searches into the reason and nature of things, who attempt to reach at certain general principles and applies these principles and applies these principles to his daily life conduct is called a philosopher. Socrates, Plato and Aristotle were the great philosophers of the world. They were Greek philosophers and they spent their lives in search of the “eternal truth.”

It is said that every in of us develops a philosophy of one’s own life according to one’s reason and abilities. It is also said that every teacher has a philosophy of education, whether he aware of it or not. It is probably true, if what is meant by this assertion is that every man has got a common-sense out look on life and every
teacher has got a common sense outlook on education. However, there is a difference between
“common-sense outlook” and philosophical outlook. A philosophical thinking is much more logical than that of the common man.
The scope of philosophy is unlimited. It answers many complicated and important questions, such as, what is life? What is man? What are the aims of life? etc.

Q. What is the relationship between philosophy & Education?
Ans: The relationship between Philosophy and Education as under:

Philosophy and education are closely related to one another. Both these areas of studies are interdependent: the one provides a base for the other; philosophy formulates the aims and objectives of education, which in turn, influence the practice, the subject of study and the method of teaching. A country, first of all, should evolve a philosophy of its education and latter on plan a schemes of education according to it. This shows that philosophy is very necessary for education.

James Ross defines the relation between philosophy and education by saying “Philosophy and education are like two sides of a coin” the former is the contemplative side, while the latter is the active side” It means that philosophy provides theoretical bases for education.

Sir John Adams says, “Education is the dynamic side of philosophy”. It is the active aspect of theosophical belief, the practical means of realizing the ideas of life. The truth of this statement can be observed in the lives of the great philosophers and their teachings. They tried to put into practice the theories of education presented and propounded by them they usually implemented their philosophies into concrete forms and convinced other people to hold the same ideas and beliefs they held. If take the example of Rousseau: it is clear that the education of Emile (his imaginary pupil) was in fact his, his philosophy action.

To sum up, philosophy and education are interdependent. Philosophy depends upon education for the formulation of aims and objectives and education depends upon philosophy for its guidance. The existence of one is necessary for the other.
1.2 **Metaphysics:**
Which deals with, question relating to the nature of reality. Metaphysical questions are concerned with the nature of being in itself, as contrasted with being in the form of the entities with which, for example, physics or some other science deals. Metaphysics is often thought of as the search for what is ultimately real. To many traditional philosophers metaphysics raise the ultimate philosophical question. Very often in philosophical writing the term is made synonymous with ontology and readers will find the two terms used interchangeably. There are distinctions between the terms, but these are dealing. Cosmology, which is often thought of as a subcategory in metaphysics, deal with questions about the ultimate nature of the universe as a whole.

**Epistemology:**

Usually referred to as “the theory of knowledge”. It is concerned with the nature and limits of human knowledge. Some important questions in epistemology are about:

(a) The nature of cognitive processes. (b) The sources of human knowledge.
(b) Methods of validating ideas.

**Axiology:**

Which concerns questions of value? General axiological questions are those about the source and processes nature of standards (norms) for value and the processes by which these standards are applied in making judgments (the process of valuation). Axiology is considered to have two subcategories, ethics and aesthetics. Ethics deals with the problem of value as applied to human conduct. Aesthetics deals with value as applied to works of art, criteria for beauty as opposed to ugliness and experience when it is concerned with beauty.

**DEDUCTIVE AND INDUCTIVE THINKING:**

1. **Logic thinking**, which is concerned with the requirement of correct and valid thinking, exams the rules of inference that enable us to frame correctly our propositions and arguments.
2. **Deductive logic** associated with idealism and realism, move from general statements to particular instances and applications

3. **Inductive logic** associated with pragmatism, moves from the particular instance to tentative generalizations that are subject to further verification.

### 1.3 Philosophy and Religion:

Those who are not answer of the nature and methods of philosophy often confuse it for religion. Thought there are a few similarities between the two, still there are some prominent differences. The objective of both religion and philosophy is the same—discovery of truth for instance about the self, relation between self and the world around, etc. The difference between the two lies in the method of investigation of Truth. Faith is the basis of the method religion. Religion begins with a faith in a few a priori beliefs. These beliefs should not be questioned. Commitment to these beliefs on the part of the individual is a primary requisite. But the method of philosophy is an independent, objective and impartial enquiry. If philosophy is speculative and contemplative, religion is action—oriented and ritualistic. Religion is an approach to realize the given ultimate realities of life. Thought these distinctions apply fully in the context of Western Philosophies and religions, still they do not perfectly fit in, in the context of Pakistan culture.

### 1.3 Philosophy and Science:

As Butler has put it “Both are interested in knowledge. But there is a difference in the kind of knowledge. Science seeks knowledge of facts. Philosophy seeks ultimate knowledge”. This fundamental knowledge though beyond the facts of science still based on them. The following description helps in understanding the relation between the two.
Phoenix:

“Science attempts only at the discovery of facts. Philosophy is not just interested in the discovery of facts. Rather it is interested in facts insofar as to provide an attitude to words them. It tries to organize, interpret, clarify and criticize the already discovered facts of science”

Dewey:

“When science denotes not simply a report of the particular facts discovered about the world but a general attitude to words it as distinct from special thing to do it merges in to philosophy.

Oxford Definition of Philosophy:

“That which deals with the most general cause and principles of things” The foregone statements suggest that if the out lock of the scientist is partial, narrow in scope and detailed the out lock of a philosopher is holistic and comprehensive. But to enrich life for the world to trace the path of progress, philosophy and science must be complementary. For intendance science would supply the technical knowledge and skills required generate atomic energy. There is a need for a healthy and desirable philosophy to put this energy into creative and constrictive use.

The Function of Philosophy:

Philosophy may be said to have three main functions:

(1) The Descriptive (2) The Normative (3) The analytic

1. The Descriptive:

A person who engages in the study of philosophy from the descriptive standpoint is concerned with learning what has been said and done by various philosophers or in various schools of philosophic thought. Working piecemeal, he may seek to understand Plato’s revelations on the nature of the real or the basic principles of Aristotle’s metaphysics or even what Wittgenstein was up to in the Tractatus. In short, the student is concerned with what is (and has been) in the field of philosophy. Working comprehensively, he is trying to picture the general development of philosophical thought. A good many present-day philosophers would be inclined to think that what the student probably is doing is studying intellectual
history. One reason for their view is that they discriminate between studying about what philosophers have said and doing philosophy by which they mean analyzing and clarifying concepts and the language in which ideas are expressed. It is possible that the student might be doing both kinds of things.

2. The Normative

A person who approaches philosophy in the normative sense is concerned in some way with value (axiology). His interest may be focused on ethics or aesthetics. He will be involved with advocating some ends or objectives (values) that he believes to be desirable and with explaining the reasons for their desirability. He may also be involved in suggesting means for achieving these values. His main concern is not what is, but what ought to be.

3. The analytic

The third kind of approach is the analytic, with which we are now familiar. The analytic philosopher professes to be doing philosophy; that is, he purports to be engaged in the analysis of language, concepts, and theories and so on.
Q. Explain Idealism in Education (Proponents: Plato)

2.1 IDEALISM

There are many misconceptions about the philosophy of education, most of which arise from the name itself, which really ought to be ‘idea-ism’, the name ‘Idealism’ arose from ‘idea-ism’, the ‘I’ being added for euphony which yields a more pleasing name, one easier to pronounce. Idealism is the correct usage as the school is distinct for its proclamation that ideas are real.

Idealists believe that ideas are the only true reality. It is not that all idealists reject matter (the material world), but rather they hold that the material world is characterized by change, instability, and uncertainty, while some ideas are enduring. Thus idea-ism might be a more correct descriptive term for this philosophy than idealism.

ACCORDING TO DICTIONARY OF PHILOSOPHY:

“Any system or doctrine whose fundamental interpretative principle is ideal is known as idealism.”

HORNE WRITES:

“Idealism is the conclusion that the universe is an expression intelligence and will, that the enduring substance of the world is of the nature of mind, that the material is explained by the mental”.

IDEALISM AND PROCESS OF EDUCATION:

A). IDEALISM AND TEACHER:

Teacher plays an important role in teaching learning process. The position of teacher in idealist scheme of education is vital. The idealism assigns a special role to the teacher.

The teacher occupies an important place in the idealistic philosophy. He is a mature individual with an idealistic outlook and takes the child from darkness to light. Froebel has beautifully explained his position. According to his view the school is
like a garden. The teacher like a gardener and the child is like a tender plant. This plant can only prosper if he receives the due care and attention of the gardener. The teacher through his mature guidance can help the child to attain finest possible perfection, i.e. Truth, Beauty and Goodness.

The idealists also expect the teacher to have an ideal character because the friend, philosopher and guide of the child. He should be morally high, intellectually developed and culturally advanced. These qualities would enable the teacher to lay down an ideal track for the child to walk upon and realize his ultimate aim. According to Ross, “the educator constitutes the special environmental factor who’s function is to lead the child nearer reality. To guide him towards his utmost possible perfection.

B). IDEALISM AND PUPIL:

The student has certain attitude, aptitude and tendencies. He is hard working, obedient and dutiful. He struggles for traditional knowledge. He likes to involve himself in ideals rather than practical work. He discusses with the teacher but remains obedient. He thinks that the teachers are the only person, who gives him the true knowledge, so he tries to get benefits from the teacher.

C). IDEALISM AND CURRICULUM:

The idealists approach the problem of curriculum from domain of ideas and idealism. Plato believed that the highest ideal of life was the attainment of the highest good or God and for this he has suggested that the curriculum should aim at the inculcation of the three spiritual values, i.e. Truth, Beauty and Goodness.

D). IDEALISM AND METHOD OF TEACHING:

Different idealists have emphasized different methods of teaching:

1. The two most important idealist contributors in the methodology of teaching are Pestalozzi and Froebel. Pestalozzi emphasized ethico-religious education of the child. He held that man couldn’t live by bread alone. Every child needs to know how to pray to God in all simplicity but with faith and love. Besides this element of spiritualism and idealism, his methods of teaching have psychological learning’s and are naturalistic in outlook.

2. Froebel is also motivated by idealistic philosophy in his Kindergarten system. He believes in a process of development from within. His songs, gifts with their symbolism,
and occupations are of a mystical nature. His conception of unity and continuity has an idealistic touch. His conception of the school also is the same strain. He regards the school as a garden and the teacher as a gardener whose function is to tend the little human plants in his charge carefully and to help them to grow to beauty and perfection.

For classroom practice, idealists would encourage the use of the discussion and the lecture methods. The discussion method of learning which is popularly known as the Socratic method involves questioning and discussion. Idealists value the use of well-prepared and presented lectures. Lecture should not be a phonographic recitation of facts but a scholarly exposition. It should also not be delivered in an autocratic way. It should be participatory.

This seems true that different idealists suggested different method of teaching. Some idealists suggested that discussion method is more appropriate for teaching students. Some emphasized that lecture method is more hopeful to teach different subjects to students while others laid stress on learning through reading and learning through imitation.

E). IDEALISM AND DISCIPLINE:

Most of the idealists say that the children should have freedom but in their activities they should seek guidance from teachers and some other knowledgeable persons.

The idealists believe that the complete development of the child is only possible under perfect discipline. A disciplined life would enable him to have a disciplined mind. It would help him in realizing his best self and pursue spiritual goals as well. Freedom does not mean license or way wardness. It implies responsibility. It should be regulated and guided freedom, restrained freedom. Their emphasis is on ‘self-discipline’. They believe that human behavior should have internal controls rather than such external controls as praises and punishments. The places of ‘volitions’ in discipline is highly valued.

So we can say, the idealistic concept of discipline implies that the individual should be the captain of his own soul. The anticipates two aspects of discipline:

1. INTERNAL DISCIPLINE:

Internal discipline rests on the refinement of our soul according to our moral and cultural standards.
2. SELF DISCIPLINE:

Self-discipline implies self-analysis self-insight and an idealistic restrained outlook toward life. In a school situation idealistic discipline implies the following:
(a) Activities of children are controlled and guided.
(b) An idealistic atmosphere of affection and sympathy prevails in the school; and
(c) Teachers themselves create and present good models of self-discipline.

2.2 Realism:

This philosophy emerged as a movement in philosophy against the extreme idealist view of world. Many significant aspects realism are as old as other philosophic thoughts. As a deliberate and complete philosophy it did not emerge until the nineteenth century provided it a new status in the philosophic world. John Locke and his contemporaries affirmed that the world around is a real world and not a world of fantasy. It is no perceptions but is an objective reality. Hence name realism.

Realism and Process of Education

1. Realism and teacher:

In realism the teacher is a guide. He showed only guide the students because the realists give much freedom to students. The realists suggest that teacher must be a scholar. He must expose children to the problems of life and the world around. Realists place considerable importance on the role of the teacher in the educational process. The teacher should be a person who presents material in a systemic and organized way.

2. Realism and the Curriculum:

Curriculum for the realists is a means of forming desirable habits. These habits are to be acquired not through conditioning but through the mastery of subject matter. As Dr. Broudy writes: “The objectives of the curriculum are to develop habits and skills of acquiring. Using and enjoying truth. It is suggested that the way to form these habits is by mastery of organized subject matter” Mastery of the subject matter dose not mean memorization of facts. It is the subject understanding and application of knowledge in planning. Deciding and executing actions. Realists prefer a system of general education over a period of time at the earlier stages and specialization to come later. At later stages they would like to give vocational bias to the curriculum. Subjects of the curriculum would include courses in physics. Chemistry, Mathematics, life science and their application. Social sciences in an integrated way and self sciences such as literature, biography, philosophy, psychology, and art. They do not advocate a separate curriculum for moral education.

3. Realism and Method of Teaching.

Realists suggest many different method of teaching. They want to achieve objectives by using different kinds of methods. The realists place enormous emphasis upon critical reason aided by observation and experimentation. Realists encourage the use of lectures, discussion, play and symposia. They believe in the Socratic method of learning as well.
They would not object to memorization at the earlier stages. They advocate the profuse employment of audio-visual methods in teaching. Audio-visual aids enable the teacher to develop sensory powers in children. Children would have clearer feel of reality through them. They believe that the place of motivation is very important. In the teaching learning situation. Realists value insight learning as of a superior quality.

4. Realism and the Pupil:

According to realists the students, is able to do lot of things. They suppose the pupil is an organism with a highly developed brain. He has the ability to read meaning into his experience, conceive purposes and work to realize them. Pupil must be given freedom to decide about his activities and in executing them. Then alone the child can get reality orientation in life

2.3 Naturalism:

Naturalism is system whose salient characteristic is the exclusion of whatever is spiritual or indeed whatever is transcendental of experience from our philosophy of nature and man. It is the doctrine that separates nature from God subordinates spirit to matter and sets up unchangeable from God as supreme. Naturalism to concerned with “Natural self or real self”

Aim’s of Education:

According to naturalism, following are the aims of Education:

2. Autonomous development individuality
3. Preparation for the struggle for existence.

Curriculum:

Chief characteristics of curriculum are:

1. It is based on the nature of the child , his interests etc.
2. It is lays stress in subjects that are helpful in self preservation.
3. It stresses basic sciences.
4. It emphasizes physical and health education.

Methods of Teaching:

Naturalism lays stress on:

1. Learning by doing.
2. Learning through experience.
3. Learning through observation.
4. Learning through heuristic method.

Role of the Teacher:

In naturalism the teacher plays the role of an observer and the stage setter.

Discipline:

Naturalism accords maximum freedom to the child. It has no scope for external discipline or restraint. Discipline is to be had by natural consequences.

Contribution of Naturalism to Education:

1. Naturalism has brought to the forefront the importance and recognition of the child in the educative process.
2. Naturalism advocates that education should be a pleasurable activity for children. The child’s interest in and readiness to learn a topic has been assigned due importance.
3. Naturalism stresses that education should engage the spontaneous self–activity of the child.
4. According to naturalism, methods of instruction must and inductive to make teaching effective inspiration and attractive.
5. The concept of discipline in naturalism is very desirable. Punishment is based in the consequences of wrong deeds. Children share freedom as well as responsibility.
6. Naturalism in education draws our attention to the aesthetic aspect of surroundings. This also implies that schools should be located in natural surroundings. Education can be imparted in the open.
7. New schools and new movements come into being as a result of naturalism. Frobel’s kinder grant the Montessori. Methods are a representative of this movement.

2.4 Pragmatism in Education:

Meaning of Pragmatism
The term “Pragmatism” deserves its origin from a Greece word meaning to do to make to accomplish. Hence the use words like action or practice or activity. Action gets priority over thought. Idea is due to action, nothing more. Experience is central here. Everything is tested on the touchstone of experience. An idea is true if it works: can be verified, validated and corroborated. Otherwise it is discarded. Beliefs and ideas are true if they are workable and profitable otherwise false. Truth is the cash value of an idea. Will durance sums up Pragmatism as “the doctrine that truth is the practical efficacy of an idea. It follows there form that Pragmatism is not philosophy but a method the method of experimentation.

Aims of Education in Pragmatism:

- Social efficiency is the primary aim of education.
- Pragmatism holds those aims of education change with the changing times.
- Pragmatism stresses more and more education and continuous growth.
- Pragmatism regards adaptation to environment as one of the major aims of education.

Curriculum
- Pragmatism stresses experience curriculum.
- Pragmatism regards utility as the prime mover in the determination of curriculum.
- Pragmatism assigns due place to the interests of the child.
- Pragmatism provides for problem solving activities.
- Pragmatism emphasizes subjects and studies like physical training, hygiene, Social studies, mathematics and sciences.

Methods of Teaching:
- Curriculum provides for creative activities in the teaching learning process.
- Curriculum advocates purposeful activities.
Curriculum includes activities which lead to learning through experience.

Role of Teacher:
- Pragmatism regards teacher as a helper and guide.
- Pragmatism considers teacher as an arranger of experience. Discipline and Pragmatism.
- Pragmatism stresses social discipline.
- Pragmatism believes that discipline comes through purposive and co-operative activities.

Contribution of Pragmatism to Education:
- Pragmatism provides definite aims of education. The student is prepared to live in society and learn skills and attitudes which are required for him to live as a useful member of society.
- Utility in the educative process is the first criterion. The school is expected to provide learning’s and experiences that are useful.
- Pragmatism makes child the centre of the educative process.
- Teaching methods are based on ‘learning by doing’. Child is put into situations so that he may be able to grapple with them and solve to problems that arise from them.
- Discussion, questioning, inquiring, touching and handling situations are provided.
- Education is not bound to tradition. Pragmatic philosophers advise us to test everything through our own experience.
- Pragmatism encourages a democratic way of learning through purposeful and co-operative projects and activities.
- The Pragmatic approach is based on the recognition of the needs of a technological and industrialized society. Newspapers, journals, radio and television become important media of education.
- The teacher has to play a very challenging role in the educative process under pragmatism and he has to be very alert and watchful.

2.5 Postmodernism (Proponent: Derrida, Foucault)

Postmodernism is a general and wide-ranging term which is applied to many disciplines, including literature, art, economics, philosophy, architecture, fiction, and literary criticism. Postmodernism is largely a reaction to scientific or objective efforts to explain reality. There is no consensus among scholars on the precise definition. In essence, postmodernism is based on the position that reality is not mirrored in human understanding of it, but is rather constructed as the mind tries to understand its own personal reality. Postmodernism is therefore skeptical of explanations that claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. In the postmodern understanding, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually. Postmodernism
relies on concrete experience over abstract principles, arguing that the outcome of one’s own experience will necessarily be fallible and relative, rather than certain or universal.

Postmodernism postulates that many, if not all, apparent realities are only social constructs and are therefore subject to change. It claims that there is no absolute truth and that the way people perceive the world is subjective and emphasises the role of language, power relations, and motivations in the formation of ideas and beliefs. In particular it attacks the use of sharp binary classifications such as male versus female, straight versus gay, white versus black, and imperial versus colonial; it holds realities to be plural and relative, and to be dependent on who the interested parties are and the nature of these interests. Postmodernist approaches therefore often consider the ways in which social dynamics, such as power and hierarchy, affect human conceptualizations of the world to have important effects on the way knowledge is constructed and used. Postmodernist thought often emphasizes constructivism, idealism, pluralism, relativism, and scepticism in its approaches to knowledge and understanding.

Postmodernism is generally considered to have been conceived during the early twentieth century. Postmodernism gained significant popularity in the 1950s and dominated literature and art by the 1960s. Postmodernism has influenced many disciplines, including religion, literary criticism, sociology, ethics and morality, linguistics, architecture, history, politics, international relations, anthropology, visual arts, and music.

Derrida

July 15, 1930 – October 9, 2004) was a French philosopher, born in French Algeria. He developed a form of semiotic analysis known as deconstruction. His work was labeled as post-structuralism and associated with postmodern philosophy.

He published more than 40 books, together with essays and public presentations. He had a significant influence upon the humanities, particularly on anthropology, sociology, semiotics, jurisprudence, and literary theory. His work still has a major influence in the academe of Continental Europe, South America and all countries where continental philosophy is predominant. His theories became crucial in debates around ontology, epistemology (especially concerning social sciences), ethics, esthetics, hermeneutics, and the philosophy of language. Jacques Derrida's work also influenced architecture (in the form of deconstructivism), music, art and art critics.

Particularly in his later writings, he frequently addressed ethical and political themes. His work influenced various activists and political movements. He was a well-known and influential figure, while his approach to philosophy and the notorious difficulty of his work also made him controversial.

Re-examined the fundamentals of writing and its consequences on philosophy in general; sought to undermine the language of 'presence' or metaphysics in an analytical technique which, beginning as a point of departure from Heidegger's notion of Destruktion, came to be known as Deconstruction. Derrida utilized, like Heidegger, references to Greek philosophical notions associated with the Skeptics and the Presocratics, such as Epoché and Aporia to articulate his notion of implicit circularity between premises and conclusions,
Michel Foucault (1926–1984) was a French philosopher, social theorist, historian of ideas, and literary critic. He held a chair at the Collège de France with the title "History of Systems of Thought", and lectured at both the University at Buffalo and the University of California, Berkeley. His philosophical theories addressed what power is and how it works, the manner in which it controls knowledge and vice versa, and how it is used as a form of social control.

Born into a middle-class family in Poitiers, Foucault was educated at the Lycée Henri-IV and then the École Normale Supérieure, where he developed a keen interest in philosophy and came under the influence of his tutors Jean Hyppolite and Louis Althusser. After several years as a cultural diplomat abroad, he returned to France and published his first major book, Madness and Civilization (1961), which explored the history of the mental institution in Europe. After obtaining work between 1960 and 1966 at the University of Clermont-Ferrand, he produced two more significant publications, The Birth of the Clinic (1963) and The Order of Things (1966), which displayed his increasing involvement with structuralism, a theoretical movement in social anthropology from which he later distanced himself.

From 1966 to 1968 he lectured at the University of Tunis, Tunisia before returning to France, where he involved himself in several protest movements and associated with far left groups. He then proceeded to publish on the history of prison systems. His final work was the three-volume The History of Sexuality. Foucault died in Paris of neurological problems compounded by the HIV/AIDS virus; he was the first famous figure in France to have died from the virus, with his partner Daniel Defert founding the AIDES charity in his memory.

He also rejected the poststructuralist and postmodernist labels later attributed to him, preferring to classify his thought as a critical history of modernity. Foucault is best known for his critical studies of social institutions, most notably psychiatry, social anthropology of medicine, the human sciences, and the prison system, as well as for his work on the history of human sexuality. His writings on power, knowledge, and discourse have been widely influential in academic circles. His project was particularly influenced by Nietzsche, his "genealogy of knowledge" being a direct allusion to Nietzsche's "genealogy of morality". In an interview he stated; "I am a Nietzschean."

Introduced concepts such as 'discursive regime', or re-invoked those of older philosophers like 'episteme' and 'genealogy' in order to explain the relationship among meaning, power, and social behavior within social orders (see The Order of Things, The Archaeology of Knowledge, Discipline and Punish and The History of Sexuality). In direct contradiction to what have been typified as Modernist perspectives on epistemology, Foucault asserted that rational judgment, social practice and what he called 'biopower' are not only inseparable but co-determinant. While Foucault himself was deeply involved in a number of progressive political causes and maintained close personal ties with members of the far-Left, he was also controversial with Leftist thinkers of his day, including those associated with various strains of Marxism, proponents of Left libertarianism (e.g. Noam Chomsky) and Humanism (e.g. Jürgen Habermas), for his rejection of what he deemed to be Enlightenment-derived concepts of freedom, liberation, self-determination and human
nature. Instead, Foucault focused on the ways in which such constructs can foster cultural hegemony, violence and exclusion. In line with his rejection of such 'positive' tenets of Enlightenment-era Humanism, he was active, with Gilles Deleuze and Félix Guattari, in the Anti-Psychiatry Movement, considering much of institutionalized psychiatry and, in particular, Freud's concept of repression central to Psychoanalysis (which was still very influential in France during the 1960s and 70s), to be both harmful and misplaced. Foucault was known for his controversial aphorisms, such as "language is oppression", meaning that language functions in such a way as to render nonsensical, false or silent tendencies that might otherwise threaten or undermine the distributions of power backing a society's conventions - even when such distributions purport to celebrate liberation and expression or value minority groups and perspectives. His writings have had a major influence on the larger body of postmodern academic literature.
3.1 **IMAM GHAZALI**

Imam Ghazali was born at Ghazali near Tus in 1058 A.D (450 A.H.). His name was Abu Hamid, Mohammad bin Mohammad. He is the author of the world famous books “Ihya-U-Ullumiddin” and “Kamya-i-Saadaf”. He died on 19th of December, 1111. Imam Ghazali was a great Muslim educationist. He presented revolutionary theories about the aims, methods and curriculum of education. He had a great insight into the problems of education and he presented their solution also. He emphasized the utilitarian type of education and personal experience as much as is emphasized by the modern educational psychologists. The following are the main aspects of his philosophy.

1. **His Pragmatism:**

Imam Ghazali was a pragmatist. He emphasized both spiritual and materialistic of man. He believed that God had made this world “a place for work and labor”. He refers to the saying of the Prophet (P.B.U.H) that a man should not leave off these worldly desires. Therefore, he gave the importance of religious, moral as well as utilitarian subjects in learning.

2. **Aim of Education:**

According to Imam Ghazali, the aim of education is to develop the character and personality of the learner – Education should enable the learner to distinguish between the true and the false, the good and the bad, the right and the wrong.

3. **Curriculum:**

According to Imam Ghazali the curriculum should include two types of subjects, i.e.

1. Compulsory or Farz-i-Ain
2. Optional or Farz-i-Kafaya

Compulsory (Faz-i-Ain) include Quran, logic, tenets of Islam and hygiene, while optional include fiqh, tafsir, hadith, tailoring, medicine, engineering, agriculture etc.

This shows that he was a pragmatist i.e. he emphasized both religious and material subjects to be taught to learners.

4. **Method of Teaching:**

Imam Ghazali’s view upon the method of education appears as modern as those of the modern educationists. He pointed out the psychological method of teaching. He said that new lesson should be started in the light of previous knowledge. Similarly, the lesson
should be made interesting with the help of A.V. aids, stories as well as student’s participation in it. The principle of gradation i.e. from simple to complex and from known to unknown should be observed.

5. **Teacher-student’s Relation:**

According to Imam Ghazali, the relation between teacher and students should be based on friendship and mutual understanding. The teacher should treat them kindly. He should never be harsh to them. He should answer their questions to their satisfaction. His personality should be a model for them.

(1) **Discipline.**

Like the modern educationist Ghazali was against the external discipline based on fear and punishment. He says that the classroom discipline should be based on love and understanding. Punishment should be avoided, as it does not bring any good. It develops hatred in students for their teacher. Modern educators like Froebel, Montessori and Dewey are of the same opinion.

**Conclusion:**

In a nutshell Imam Ghazali can rightly be called the torch-bearer of rationalistic Muslim renaissance. He emphasized the personal experience and also introduced a new concept of the teacher-pupil relationship which is advised by the modern educational psychologists. What he advocated several hundred years ago is now being implemented and practiced in the most advanced countries of the world. He can, therefore, rightly be called forerunner and the precursor of modern educational philosophers.

3.2 **IBN-E-KHALDUN**

Ibn-e-Khalidun, full name Abu Zaid Abd-ur-Rahman Ibn Muhammad Ibn Khaldun (1332-1406), has been the greatest of the medieval Islamic historians and thinkers.

He was born on May 27, 1332, in Tunis (now in Tunisia), of a Spanish-Arab family. He was Yemeni Arab whose ancestors migrated first to Muslim Spain in the ninth century and settled in Seville, and from there moved to Tunis. He showed brilliant intelligence and was tutored by his father and other leading savants of the day. At the early age of 20, he was appointed secretary to the Sultan of Tunis.

On his way to Mecca to make the pilgrimage, he was delayed in Cairo, where the Sultan persuaded him to accept his appointment as a professor at the University of al-Azhar.
Later, in 1384 A.C., he occupied the post of the Chief Qadi (Chief Justice) of the Maliki School of Islamic Law.

His Views upon Education:

Ibn-e-Khaldun was not only a historian but also one of the greatest educationists. According to him,

“Education consists of the intellectual and moral training of the mankind through which hidden potentialities are developed, traits of character are built, the knowledge culture the people is conveyed to the coming generation.”

He expresses the view that education consists of the intellectual and moral training of the mankind. Through which their hidden potentialities are developed, traits of character are built and the knowledge and culture of the people is conveyed to the coming generations. According to him the ideology of the nation of a society should be the base for the educational system of the society. In an Islamic society, the system of education should be based on the teachings of Quran and Sunnah.

Aim of Education:

According to Ibn-e-Khaldun, the aim of education is the development of logical thinking and reasoning in the individual. In another occasion he says that the aim of education is the development of the social efficiency among human beings, for the welfare of both the individual and the society. The main end and aim of study is to bring happiness in the life of people.

Curriculum:

He recommended the learning of a vocation or trade along with general subjects of study. He classified arts and sciences into three categories:

1. The ‘useful arts’, such as architecture and carpentry.
2. The ‘fine arts’ such as music and painting.
3. The ‘political arts’ such as law and politics.

The curriculum must contain religious instructions. This will help in the formation of good habits and character. Another subject which he considers necessary to be included in the curriculum is ‘language’. This will help in studying different types of subjects. Moreover, logic, philosophy, physics, mathematics, astronomy and music. Mathematics, he thinks, is very necessary for sharpening necessary because it develops the power of good
expression. He felt the need for integrating professional and vocational subjects along with the academic subjects.

**Method of Teaching:**

Ibn-e-Khaldun was against the prevailing methods of teaching which emphasized memorization on the part of the students. Students were not provided with the opportunity to interpret lessons and solve problems by themselves. No creative power was expected to be created ‘struggle’ on the part of the individual; but this method of teaching could not develop their habits.

He suggested that the process of learning and teaching should be based on the problem solving method students should discuss problems and issues by themselves should not be a passive recipient of knowledge in the learning process but an active partner.

The method suggested by him is that, first of all, the teacher should make a brief introduction of he is going to teach to his pupils. Then he should give the detailed discussion of the lesson. After that the lesson should be revised again for a third time. In this respect he is the precursor of the modern educators like Herbart who has suggested the same steps for teaching a lesson.

He is in favor of teaching “the whole unit” in a session or a series of sessions. This view of Ibn-e-Khaldun is according to the modern research on educational psychology which says that teaching of “the whole” is better than the teaching of “separate units” in different times.

Similarly, he is against the teaching of the Holy Quran to children in their early childhood. He has proposed that first of all a child should not be taught the Holy Quran because it is useless to teach him Quran at such an early stage of life. According to him the child should first be taught the necessary language of the Quran i.e. Arabic. This idea of Ibn-e-Khaldun is also as modern as the finding of psychology. According to modern psychologists the teaching of each kind of subject should be according to the age of the child. Physical and mental maturation is necessary for the learning of a specific subject of knowledge.

Another important point in his method of teaching which is supported by modern theories of educational psychology is that there should be the principle of gradation in teaching. This means that the teacher should proceed from the simple to the complex, from the known to the unknown, and from the concrete to the abstract.
Students-teacher Relation:

He is also against the conventional type of relation between the teacher and his pupils. He thinks that this relation should be based upon love, understanding and towards their students. He opposed corporal punishment because it causes hatred in the hearts of pupils and does not bring any fruit to both the parties’ the teacher and the taught.

Conclusion:

It is clear from the above discussion that Ibn-e-Khaldun is one of the greatest Muslim scholars and educators. His theories of education provided a base for the modern educational theories. His views are according to the modern principles of psychology. His most important contribution in the field of education is that of his method of teaching which as modern as educational psychology.

3.3 Shah Wali Ullah:

Shah Wal Ullah a good teacher of Tafseer, Hadith, Fiqha and logic. He knew how to teach students effectively and efficiently. He had a deep knowledge of Deen and he was eager to make the people real Muslims. He suggested the people should learn Islamic thought and adopt them in their lives.

As a Muslim thinker Shah Wali Ullah laid stress on the basic principles of Islam when he considered the aims of education. According to him, following are the major objective of education:

i) To give awareness to the students about the relationship between God and man as well as universe which enable the students to understands that man and universe are created by God and the man is a subordinate of God.

ii) To develop the ability among students to conjure the universe.

iii) To give knowledge about the establishment and development of society.

iv) To give awareness to students about that relationship between individual and society which indispensable for the better development of the individual.

v) To develop an ability of self-realization among student.

vi) To give students the training of social ethics / social responsibilities.

vii) To create the felling of co-operation and sympathy among students.

viii) To make students patriotic.
ix) To develop such awareness that the students could understand the international relationship and think without considering the color race and language.

x) To make students responsible citizens.

xi) To enable students to curb the weaknesses of the society (wrong deed of the society) and try to control or vanish.

xii) To prepare students to take part in practical life.

xiii) To develop political awareness among students.

xiv) To develop a desire to obey God.

3.4 Sir Syed Ahmad Khan:

Although Sir Syed regarded English education necessary for the well being of the Muslims. Yet he considered religious education and Islamic studies an essential part of a Muslims education. It was his earnest desire that on the one hand the Muslims should acquire proficiency in western learning and literature, while on the other hand they should have a thought mastery over their own secular and religious knowledge. Sir Syed Ahmad Khan suggested the following objectives of education.

i) To develop self-esteem among students.

ii) To enable students to become good human beings.

iii) To give awareness to students about their rights and duties and enable them to recognize (Haqooq-q-ullah) right of Allah (Haqooq-q-ibad) rights of human beings and rights of self (Haqooun-Nifs).

iv) To give students such training which help them to avoid evil ways.

v) To give students ethical training and it is necessary for the better development of truthfulness and good habits.

vi) To train the students to avoid evil ways.
3.5 ALLAMA M.IQBAL

Allama Iqbal, one of the greatest Muslim Philosophers, was born in Sialkot in 1873. Apart from being a great poet, he was a great educational Philosopher, though; he was not an educationist in the limited sense of the word. Education does not only comprise academic learning at a formal place but is also include all those informal influences which shape and modify the behavior and conduct of an individual and ultimately that of a nation. Iqbal is the greatest educationist in this broad sense of education.

The detail of educational philosophy of Iqbal is discussed below.

Aim of Education:

According to Allama Iqbal the aim of education is the development of the personality of an individual. He insisted upon the retention of one’s precious self. Therefore, the highest aim of education, according to Iqbal, should be to strengthen the individual qualities of the child by cultivating his originality and uniqueness.

He was not in favor of getting education for earning money or other worldly thing, as he says;

His concept of Individuality and Khudi:

Iqbal strongly opposes and criticized the doctrine of “Pantheism” which means that the highest objective an ideal of man is to lose his individual identity in the absolute. Iqbal discarded this thought of negation of self and insisted upon the retention of one’s precious self. Development of individuality requires that the individual should undergo challenging experiences of life. He, therefore, laid stress on importance of self-respect.

Iqbal considers Khudi (self-respect) necessary not only for an individual but also for the whole nation, as he says.

However, in the opinion of Iqbal, the most important thing necessary for the development of the individual is “freedom”. That is why education should the objectives and capacity of development of ‘freedom’ in students. In this respect he says;

Curriculum:

According to Iqbal curriculum should be based on activity and ‘doing’ on the part of the student. Bookish and crammed knowledge, or in other words mere academic knowledge, has been strongly criticized by Iqbal because it kills the initiative and creativity
in the student. On the other hand, he recommends “Learning by doing” which is related to the real life situations. This concept has been discussed in these lines:

The last line shows that Iqbal suggests activity-based curriculum which can equip student properly for a life full of activity and struggle.

**Method of Teaching:**

Iqbal does not favor the conventional method of teaching in which student is a mere listener as stated above, Iqbal stresses on “Learning by doing”. Students should not only be contented on lectures; they should learn things by doing them practically. This helps in building up of the confidence and self-reliance among the learners. The teacher should make the teaching lesson as interesting as possible.

**Women Education:**

Unlike Plato and like Rousseau, Iqbal differentiates between the role of a man and a woman in the society. According to him, education is a preparation for life, hence the education of women should prepare them for their assigned duties.

At first, he was not in favor of modern education for woman as he says; He has satirized and ridiculed the learning of English for girls in his early poetry as he says; In his later poetry, however, he seems enthusiastic towards the importance of women and pays tributes to their existence. He thinks that woman is the inspiration of life and she is the one who could produce sons like Plato.

**Conclusion:**

In a nutshell Iqbal is a great Muslim educational philosopher in the broadest sense of education. He believes in the importance of individuality and the respect for self. He advocates ‘learning by doing’ and active participation of the students in the development of lessons. His theories are identical with modern educational theories.
UNIT 04 Theories of Education

4.1 Progressive Philosophies:

Progressivism:

The educational theory of progressivism or progressive education is often associated with John Dewey’s pragmatism or experimentalism. Although it’s some ideas are more relevant to pragmatism or experimentalism yet it is a different theory of education. In its origins the progressive education movement was largely individualist in temper and part of the larger socio political movement of general reform that characterized American life in the late nineteenth and early twentieth centuries. By the 1920s the general reform currents had ebbed, but progressive education continued to flourish. Although there was no central dogma, progressive educators stressed the view that all learning should centre on the child’s interests and needs.

With the onset of the depression in 1930s progressivism swung its weight behind a movement for social change, thus sacrificing its earlier emphasis on individual development and embracing such ideals as “co-operation,” “sharing”, and “adjustment”. During this period it was joined by John L. Child’s.

Progressivism and Education

Progressivists have no single comprehensive philosophy of education. The progressives differed in many of their theories and practices, but they were united in their opposition to certain traditional school practices. They generally condemned the following:

1. The authoritarian teacher.
2. Exclusive reliance on bookish methods of instruction or on the textbook.
3. Passive learning by memorization of factual data.
4. The four-wall philosophy of education that attempted to isolate education from social reality.
5. The use of fear or physical punishment as a form of discipline.

Progressivism and Aims of Education:

There are no set aims of education in progressivism. They want to keep students more active throughout life and say that if we have specific or set aims then students after achieving these aims would not like to do anything or keep themselves active.

Progressivism and Process of Education

i) Students:

They give much importance to students in teaching learning process. Students are active participants. The students have not only ideas but they also to work for them. That means the student is not a man of ideas, he is a man of work.

According to progressivism education is for students; they are not for education.

ii) Teacher:

The role of teacher in teaching learning process is like a guide, a counselor. He does not present anything himself but he motivates the students to check the value or worth of different things. He only guides the students and offers his services when students need.
He keeps himself in background and tries to walk the educational atmosphere more suitable interesting for students.

**Progressivism and Curriculum:**
The curriculum is progressivism is child centered. Progressives generally were not interested in using the curriculum to transmit subjects to students. Rather, the curriculum was to come from child. Learning could take a variety of forms such as problem solving, field trips, creative artistic expression, and projects. Above all, progressives saw the teaching learning process as active, and ever changing.

**Progressivism and Methods of Teaching:**
Progressivists are more eager to use and adopt new methods of teaching. Then like problem solving method and experiment method most. They argue that to think about problems and write down these thoughts in examination is not an effective or good things, the good things is the student should handle themselves the problems and solve them. That is why in progressivism the content is presented in the form situation by using different methods such as experiments, discussion and so on.
So, we can say the experimental method, project method, problem-solving method and discussion method are the most important of teaching in progressivism.

**4.2 Critical Theory rooted in Neo-Marxism & Postmodernism Aims, Curriculum, Educational Implications (Proponents: McLaren, Giroux)**

**Critical theory** is a school of thought that stresses the examination and the critique of society and culture, by applying knowledge from the social sciences and the humanities. As a term, critical theory has two meanings with different origins and histories: the first originated in sociology and the second originated in literary criticism, whereby it is used and applied as an umbrella term that can describe a theory founded upon critique; thus, the theorist Max Horkheimer described a theory as critical in so far as it seeks "to liberate human beings from the circumstances that enslave them."

In philosophy, the term critical theory describes the neo-Marxist philosophy of the Frankfurt School, developed in Europe in the 1930s, that engaged the works of intellectuals such as Friedrich Nietzsche and Sigmund Freud. Modern critical theory arose from the anti-positivist sociology of Max Weber and Georg Simmel, the Marxist theories of György Lukács and of Antonio Gramsci, towards that of the Institute for Social Research in Frankfurt. Critical theory was established as a school of thought primarily by five Frankfurt School theoreticians: Herbert Marcuse, Theodor Adorno, Max Horkheimer, Walter Benjamin, and Jürgen Habermas. In Habermas's work, critical theory transcended its theoretic roots in German idealism, and progressed closer to American pragmatism. The concern for a social "base and superstructure" is one of the remaining Marxist philosophic concepts in much contemporary critical theory.

Whilst critical theorists usually are broadly defined as Marxist intellectuals their tendency to denounce some Marxist concepts, and to synthesise Marxian analysis with other sociologic and philosophic traditions has been attacked as revisionism, by Classical,
Orthodox, and Analytical Marxists, and by Marxist-Leninist philosophers. Martin Jay said that the first generation of critical theory is best understood as not promoting a specific philosophical agenda or a specific ideology, but as "a gadfly of other systems".

Definitions

The two meanings of critical theory — from different intellectual traditions associated with the meaning of criticism and critique—derive ultimately from the Greek word kritikos meaning judgment or discernment, and in their present forms go back to the 18th century. While they can be considered completely independent intellectual pursuits, increasingly scholars are interested in the areas of critique where the two overlap. [citation needed]

To use an epistemological distinction introduced by Jürgen Habermas in Erkenntnis und Interesse [1968] (Knowledge and Human Interests), critical theory in literary studies is ultimately a form of hermeneutics, i.e. knowledge via interpretation to understand the meaning of human texts and symbolic expressions—including the interpretation of texts which are themselves implicitly or explicitly the interpretation of other texts. Critical social theory is, in contrast, a form of self-reflective knowledge involving both understanding and theoretical explanation to reduce entrapment in systems of domination or dependence, obeying the emancipatory interest in expanding the scope of autonomy and reducing the scope of domination.

From this perspective, much literary critical theory, since it is focused on interpretation and explanation rather than on social transformation, would be regarded as positivistic or traditional rather than critical theory in the Kantian or Marxian sense. Critical theory in literature and the humanities in general does not necessarily involve a normative dimension, whereas critical social theory does, either through criticizing society from some general theory of values, norms, or "oughts," or through criticizing it in terms of its own espoused values.

Postmodern critical theory

While modernist critical theory (as described above) concerns itself with “forms of authority and injustice that accompanied the evolution of industrial and corporate capitalism as a political-economic system,” postmodern critical theory politicizes social problems “by situating them in historical and cultural contexts, to implicate themselves in the process of collecting and analyzing data, and to relativize their findings” (Lindlof & Taylor, 2002, p. 52). Meaning itself is seen as unstable due to the rapid transformation in social structures and as a result the focus of research is centered on local manifestations rather than broad generalizations.

Postmodern critical research is also characterized by what is called, the crisis of representation, which rejects the idea that a researcher’s work is considered an “objective depiction of a stable other” (Lindlof & Taylor, 2002, p. 53). Instead, in their research and writing, many postmodern scholars have adopted “alternatives that encourage reflection about the ‘politics and poetics’ of their work. In these accounts, the embodied, collaborative, dialogic, and improvisational aspects of qualitative research are clarified” (Lindlof & Taylor, 2002, p. 53).
Often, the term "critical theory" is appropriated when an author (perhaps most notably Michel Foucault) works within sociological terms yet attacks the social or human sciences (thus attempting to remain "outside" those frames of enquiry). Jean Baudrillard has also been described as a critical theorist to the extent that he was an unconventional and critical sociologist; this appropriation is similarly casual, holding little or no relation to the Frankfurt School.

4.3 Perennialism:

This is an ancient theory of education which is based on the statement, “Truth is that which is not variable and basic realities never change”. According to this statement the prennialists believe that education should be based on the realities discovered by great philosophers of the past. Actually, this is a conservative outlook towards education. Perennialists are the opinion that the aim of education is to sharpen the mind and shine the wisdom of the child it does not aim at the practical aspect. The child should be educated theoretically and not practically. When once he acquires theoretical knowledge and becomes theoretically a learned person he himself will be able to find a practical solution to every problem faced by him. That is why Perennialists do not want any change to be brought about in the old curriculum based in the facts of the great philosophers of the past. They are not in the favour of including any practical problem or its solution. They only believe in the theoretical aspect of education.

Essentialism:

Essentialism is another theory of education. It is said to be swing back or break down of “Perennialism” with some reservations. Essentialists do not emphasise on “Truth” constantly coming down from generation to generation. They stress on the teaching of subjects to be thought in school. They are not in favour of theoretical knowledge based on reflective speculations. They believe in the factual information based on the practical aspects of life; because they think that the main aim of education is not to make the child wise, philosophical minded or sharp minded but to prepare him for the future life. The followers of this theory feel that the school should waste little time on engaging youngsters in reflective speculations because they will constitute tomorrow’s society. School should teach youngsters factual information which they are to learn and retain.

As we know that education is a social activity simplifies, purifies and integrates social experience to understand the cultural heritage. Obviously the cultural heritage has a controlling interest in the educational process; over long periods of time, some things from this heritage lose their essentials surface, which demand change. For example, once in sub-
continent the study of “Persian” and “Sansikrat” was formerly thought essential to the making of an educated person. But it is no longer so regarded. Now days, English is regarded essential for the making of an educated person. So “Essentialism” is based on the philosophy that all youngsters should be taught all those essential things that a mature adult needs to know as a useful member of the society.
5.1 **Islamic Values:**

**General Concept Values**

The concept of value is a fundamental problem of human interest. Since the time of Plato, goodness, beauty and truth have been universally recognized as the essential facets of reality and as the ultimate values of life. However with the evolution of religious values, it was clearly noticed that the primary value was unity, the second was justice and the third was love. All other evolved latter. While on the one hand, human values arise out of our desires, urges, feelings and habits, on the other they are closely related to concept of morality in a philosophy. Moreover, values cannot be separated from facts.

According to naturalists, nature is the kind of order that simply possesses values. To them the way in which an individual can get greatest value out of life is by harmonizing his life as closely as possible with nature.

In the light of pragmatic philosophy, values constantly develop in the interplay between fresh personal experience and cultural deposits.

Essentialists believe that values like truth are rooted in and derived from its source.

According to perennials not only knowledge but values too are grounded in a telecologist and supernatural reality. As Alder expresses it, values are subjective and relative to man.

Sufism conceives value as the development of the individual. Sufis want to gain spiritual illumination through deep meditation and attain inner vision of the truth. They try to gain mysterious state of consciousness through Zikr where the individuality dissolves itself in the knowledge of God.

**Main Values Enjoyed by Islam:**

Following may be summarized as the main values enjoined by Islam:

- Obedience to Allah and His Messengers.
- Submission to and worship of Allah.
- Preference of the Hereafter.
- Doing good and refraining from evil.
- Prohibition against devouring wealth and hoarding.
- Fighting in the way of Allah (jihad fi sabilillah)
- Distinction between lawful (halal) and unlawful (haram) things.
- Fulfillment of duties towards Allah and follow-beings (huququllah and huququl-ibad) The major duties towards fellow-things include the following:
  - Duties towards parents.
  - Duties towards spouse
  - Duties towards kinsmen
  - Duties towards neighbors.
  - Duties towards orphans.
  - Duties towards Muslim brothers.
  - Duties towards the needy and indigents.
  - Duties of Muslim among themselves.

5.2 Moral Valves:

This set of values is directly related to man of himself and may be called the “Code of Ethics” of Islam. This code provides principles covering almost all aspects of human conduct in this universe. Some of the significant moral values of Islam are discussed below:

1. Truthfulness.  
2. Honesty.  
3. Chastity.
5. Meekness.  
6. Politeness.
7. Forgiveness.  
8. Mercifulness.  
10. Love.  
12. Patience and steadfastness.  
13. Preaching with wisdom and excellence.
15. Self-sacrifice.
17. Morality.
5.2. Importance of Social and Moral Values:

Without minimizing the importance of knowledge vocational training and physical strength, the advocates of moral aims consider the formation of character as the ultimate aim of education. It is not the basis of character that in the words of Milton “Man would justly, skillfully and magnanimously fit in all the offices both private and public, of peace and war” So for we all the insisted on information or (knowledge) and not on the formation of (mind and character)

Character building as the aim of education can not stand alone. Character is a mental quality. Man is not minded alone. He is body as well as mind. It is there fore essential that the “superstructure of character must upon a firm foundation of healthy nerve and muscle.” In fact the words “character” and “moral” have such a vast connotation that include every virtue and every goodness in them. They envisage.

(a) Realization and practice of higher values of life.

(b) Training of kind or will power.

Character was emphasized by Aristotle in ancient times and in the nineteenth century by Herbert for whom “The whole problem of education may be comprised in a single concept morality” Squire Brown sent his son Tom to the school not very much for intellectual achievement as for “making him brave, helpful truthful English man a gentleman and a Christian man: helpful, truthful English man a gentleman and a Christian man.” Arnold of Rugby wanted his students to the most important aim of education. John Dewey said “all education forms character building as the aim of education in the following words:” If you have assimilated fine ideas and made them the basis of your life and character you have more education than any man who has got by heart a whole library” “Without character on one can even utilize the knowledge gathered by him”
5.3 **Teaching of Social and Moral Values Through Education:**

“Individuality is the ideal of life” thus observed Sir Percy Nunn and added that “a schemes of education is ultimately to be valued by its success in fostering the highest degree of individual excellence”. Exalting the “individual Development” as the aim of education. It is said that education in an individual process, we seek to bring about the growth and the development of an individual, form within of his physical, mental emotional and spiritual abilities. “Individuality is an affair of the whole organism or “body min” It involves the whole being, It is the synthesis of body mind and soul. All round development man makes his a very well adjusted person in the world develops these abilities completely. Physical sound body is sour to have a sound mind. A developed mind enjoys intellectual redeem. In order to produce a balanced personality emotional development is also necessary. Similarly spiritual development inspires high ideals. All these developments in individual can take place by two process (1) Self-realization and (2) Self-expression. To enable the children to realize themselves, “the work of education is to find out the pupils” innate powers and possibilities and to provide the means by which a child may be enabled the highest of them. According to sir Percy Nunn, “Individuality develops only in a social atmosphere where it can feed on common interests and common activities” The individual can functions to his maximum potentialities in the social context.

5.4 **Role of Religious Values in Individual and Social Life:**

In view of Rousseau’s verdict that society corrupts the man, there might appear” certain between the claims of the individuals and those of society” but in fact there should be no conflict between the two. Man is a social animal. Without society either he is a beast or an angel. Since he is neither of the two but a rational social being, the aim of the education should be social efficiency. However the success of any individual depends upon social efficiency. Social efficiency implies awareness, economic productivity and culture and moral refinement. Social awareness will reduce in the mind of the child, a sense of fairness in dealing with others, open mindedness and the ability to follow and lead as the situation warrants. In the broader
sense social aim of education enable a person to utilize one’s capacities and abilities in social occupations. Education is directed in a broader sense to the good of the community. Education for social aim is education for social service and education for citizenship.

The mind of the individual is so socialized that it has an intelligent sympathy and good will for the whole social group. Accordingly schools must teach the datives and responsibilities of individual citizens, they ought to train their pupils in a spirit of cheerful willing and effective service.

Education should, therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate these aspects to words goodness and attainment of perfection. The ultimate aim of education in Islam is realization of individual’s complete harmonization with the will of Allah at personal, communal and human level.