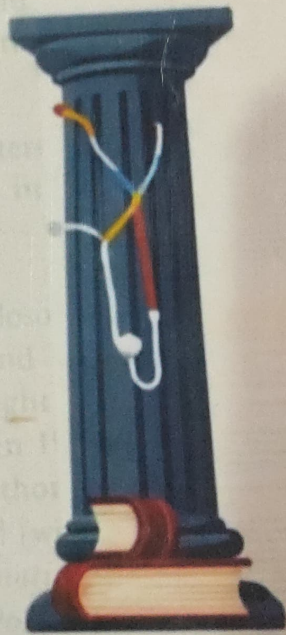




Twin Pillars of Education

Philosophers and Psychologists



Editors

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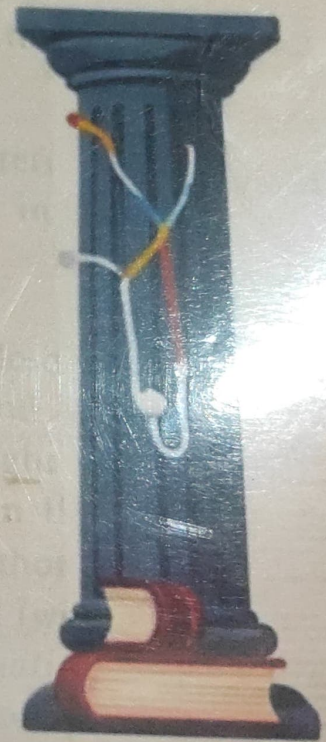
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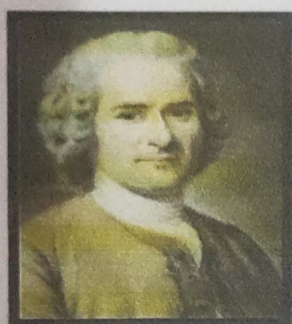
Rousseau: Educational Philosophy and Contemporary Relevance

Dr. Bhupendar Kaur

Assistant Professor, Department of Education,
School of Education and Humanities

IFTM University, Moradabad, Uttar Pradesh, India

Email:- srsingh2472@gmail.com



Abstract:-

Rousseau considered nature to be and owed with all qualities. He said that true happiness can be achieved only in the lap of nature-because there is artificiality and inequality in society. According to him, the development of civilization will lead man towards degradation. As society develops, differences and inequality increase in human society. Therefore, to save man from this degradation, he should turn towards nature. That is why he gave the slogan of 'Back to Nature'. But what does 'back to nature' mean? In this regard Wright has written-

"We can give up pride. We can cease from from all comparison with other men and simply go about our destiny. We can renounce a host of imaginary desires and hold fast to the true things needful, cast away a world of illusion and rediscover our own self. We can be meek and inherit our soul. In a word, we can return to nature. That is all this famous phrase means." – Wright.

Keywords:- Society, Philosophy, Contract, Educational Philosophy, Educational Contributions.

“Man is born free, and everywhere he is in chain”

-Jean Jackques Rousseau

Biographical sketch:-

Jean Jackques Rousseau, born in Geneva 28 June, 1712 was a major Swiss philosopher, writer and composer whose political philosophy influenced the French Revolution and the development of liberal, conservation, and socialist theory. With his *Confessions*, *Revevies of a Solitary Walker*, where and other writings, he invented modern autobiography and encouraged a new focus on the building of subjectivity that born fruit in the work of thinker as diverse as Hegel and Freud. His novel *Julie, an la novella Heloise* was one of the best-selling fictional works of the development of romanticism. He also made important contributions to music as a theorist and a composer. In Geneva Rousseau published the successful romantic novel *Julia, an la nomvellic Hetose (The New Heloise)*. In 1762, he published two major books, *Du Contract Social, Principles du droit politique* (in English, literally *Of the Social Contract, Principles of Political Law*) in April and then *Emile, or on Education in May*, The books criticized religion and were banned in France and Geneva.

Educational Philosophy:-

Rousseau saw a fundamental divider between society and human nature. He believed that man was good when in the state of nature (the state of all other animals, and the condition humankind was in before the creation of civilization and society), but is corrupted by society. This idea has often led to attributing the idea of the noble society to Rousseau. His idea of natural goodness is complex and easy to misunderstand. He viewed society as artificial and held that the development of society, especially the growth of social interdependence, has been inimical to the well-being of human beings. The society corrupts the Man only because the Social Contract does not succeed, de facto. The Society doesn't corrupt the Man per se, only if the society failed.

Rousseau's Philosophy:-

Society's negative influence on men centers on its transformation of a positive self-love, into pride and the instinctive human desire for self-presentation, force man to compare himself to others, thus creating unwarranted fear and allowing men to talk pleasure in the pain or weakness of others.

In "Discourse of on Arts and Sciences" Rousseau argued that the arts and sciences had not been beneficial to humankind because they were not human needs, but rather a result of pride and vanity. Moreover, the opportunities they created for idleness and luxury contributed to the corruption of man. He proposed that the progress of knowledge had made government more powerful and had crushed individual liberty. He concluded that material progress had actually undermined the possibility of true friendship by replacing it with jealousy, fear and suspicion.

His subsequent Discourse on Inequality tracked the progress and degeneration of mankind from a primitive stage of nature to modern the development of agriculture, metallurgy, private property, and the division of labour led to humans becoming increasingly dependent on one another, and led to inequality. The resulting state of conflict led Rousseau to suggest that the first state was invented as a kind of social contract made at suggestion of the rich and powerful.

The Social Contract:-

Perhaps Jean Jacques Rousseau's most important work is the Social Contract, which outlines the basis for a legitimate political order within a framework of classical republicanism. Published in 1762, it becomes one of the most influential works of political philosophy in the Western tradition. The treatise being with the dramatic opening lines, "Man is born free, and everywhere he is in the chains. One man thinks himself the master of others, but remains more of a slave than they." Rousseau claimed that the state of nature was a primitive condition without law or morality, which human beings left for the benefits and necessity of cooperation. As society developed

division of labour and property required the human race to adopt institutions of law, in the degenerate phase of society, man is prone to be in frequent competition with his fellow men while at the same time becoming increasingly dependent on them. This double pressure threatens both his freedom. By joining together into civil society through the social contract and abandoning their claims of natural right, individual can both preserve themselves and remain free. This is because submission to the authority of the general will of the people as a whole guarantees individuals against being subordinated to the wills of others and also ensures that they obey themselves.

Education for Rousseau:-

Rousseau set out his views on education in *Emile*, a semi-fictitious work detailing the growth of a young boy of that name, presided over by Rousseau himself. He brings him up in the countryside, where, he believes, humans are most naturally suited, rather than in a city, where we only learn bad habits, both physical and intellectual. The aim of education, Rousseau says, is to learn how to live righteously. This is accomplished by following a guardian who can guide his pupil through various contrived learning experiences. The growth of a child is divided into three sections-(1) To the age about 12, when calculating and complex thinking is not possible, and children, according to his deepest conviction, live like animals, (2) From age 12 to about 16, when reason starts to develop, (3) finally from the age of 16 onwards, when the child develops into an adult. During this stage, the young adult should learn a skill, such as carpentry, This trade is offered because it requires creativity and thought, but would not compromise one's morals. It is at this age that Emile finds a young woman to complement him. The book is based on Rousseau's ideals of healthy living. The boy must work out how to follow his social instincts and be protected from the vices of urban individualism and self-consciousness. Rousseau's account of the education of Emile is, however, not an account of education of a gender-neutral 'child.' The education he proposes for Sophie, the young woman Emile is destined to marry, is importantly different to that of Emile. Sophie (as a

representative of ideal womanhood) is educated to be governed (by her husband) while Emile (as a representative of the ideal man) is educated to be self-governing. This is not an accidental feature of Rousseau's educational and political philosophy; it is essential to his account of the distinction between private, personal relations and the public world of political relations. The private sphere as Rousseau imagines depends on the (naturalized) subordination of women in order for both it and the public political sphere (upon which it depends) to function as Rousseau imagines it could and should. The education purposed in Emile has been criticized for being impractical, and the topic itself (the education of children) has led the text to be ignored by many studying Rousseau's more "political" work. However, of particular interest to anyone interested in Rousseau's intention in Emile is a letter he wrote to his friend Cramer on 13 October, 1764. In the letter, Rousseau answers the criticism of impracticability; "You say quit correctly that it is impossible to produce an Emile. But I cannot believe that you take the book that carries this name for a true treatise an education. It is rather a philosophical work on this principle advanced by the author in other writings that man is naturally good."

Curriculum - As we have seen, according to Rousseau there are three basic sources of education, therefore, the subjects can be said to be related to these three nature, man and object. Natural sciences related to nature are Geography etc. Psychology, History, Social Science, Politics, Economics, Literature, Language etc are related to humans and Physics, Material Science etc. are related to objects. Rousseau has presented different courses for different levels of development to achieve the objective of education. Their outline is as follows:

Curriculum for Infancy - This is the stage of physical development. Activities that strengthen the child's is the body have been included in the curriculum for this period. At this stage, the child is given complete freedom to play-jump, roam-around etc.

Curriculum for Childhood - During this period, activities suitable for the development of the child's senses like sports, measuring, counting, weighting, observation, music, dance, various objects and materials etc. should be included so that the child can gain experience by doing the activities himself. For this stage, Rousseau advocates negative education. The main characteristics of this education are lack of bookish knowledge and moral education, not inculcating any kind of habit etc.

Curriculum for Boyhood - The basis of the curriculum of this period will be utility and not observation. At this stage, Arts, Geography, Handicrafts, Natural Sciences and those activities which satisfy his curiosity, etc. should be given importance.

Curriculum for Adolescence - At this stage language, Literature, History, Economics, Political Science and Philosophy should be given importance in the curriculum. During this period, the child should be provided religious, moral, Social and Aesthetic education.

Curriculum for Women Education - Rousseau is not in supporting of providing equal education to women as men. He believes that the aim of women's education is to increase the means of happiness of men. From this point of view, he gives place to physical-education, home-education, dance, sewing, knitting etc. in the curriculum of women's education.

Method of Teaching - Learning by Doing, Learning by Observation, Learning by Discovery, Learning by Self-experience.

Discipline-Rousseau's view on discipline was different from that of the idealists. He was in favor of the child's freedom and did not want any kind of external control in him. Rousseau believes in the principle of discipline through natural consequences. Propounded the principle of discipline. On the basis of the first principle, Libertarian discipline was established. According to the second principle, he never wants to punish the child, but leaves him to experience it himself. He thought that if the child acts against the laws of nature, then nature will punish

him. The idea was that if a child acts against the laws of nature, nature will punish him. Therefore, according to Rousseau, the child's actions themselves will discipline him; because those actions are punishable.

Religion and Rousseau- Rousseau's view that man is good by nature conflicts with the doctrine of original Sin in *Emile*, Rousseau writes there is no original perversity in the human heart, and his theory of nature expounded by the Savoyard Vicar in *Emile* led to the condemnation of the book in both Calvinist Geneva and Catholic Paris. In the *Social Contract* he claims that true followers of Jesus would not make good citizens. This was one of the reasons for the book's condemnation in Geneva.

Legacy and Rousseau:-

At the time of the French Revolution, Rousseau's ideas were influential. Writers such as Benjamin Constant and Hegel sought to blame the excesses of the Revolution's Reign of Terror on Rousseau, but since popular sovereignty was exercised through representatives rather than directly, it cannot be said that the Revolution was an implementation of Rousseau's ideas. Men born with inherent and inalienable rights, a notion Rousseau rejects.

Rousseau's ideas about education have profoundly influenced modern educational theory. In *Emile* he differentiates between healthy and "useless" crippled children. Only a healthy child can be the rewarding object of any educational work. John Darling's 1994 book *Child-Centered Education and its Critics* argued that the history of modern educational theory is a series of footnotes to Rousseau. In his main writings, Rousseau identified nature with the primitive state of savage man. Later he took nature to mean the spontaneity of the process by which man builds his egocentric, instinct based character and his little world. Nature thus signifies inferiority and integrity, as opposed to that imprisonment and enslavement which society imposes in the name of progressive emancipation from cold-hearted brutality. Hence, to go back to nature means to restore to man the forces of this natural process, to place him outside every oppressing bond of society and the

prejudices of civilization. It is this idea that made his thought particularly important in Romanticism, though Rousseau himself is sometimes regarded as a figure of the English Knowledge.

The philosophy and educational ideas Rousseau have been described by us in the chapter on 'Naturalism' in this book, which should be seen.

Educational Contributions:-

Dissertation sur la musique modern, 1736, Discourse on the Arts of Sciences, 1750, Narcissus, or The Self-Admirer: A Comedy, 1752, The Social Contract, 1752, Discourse the Origin and Basics of Inequality Among men, 1754, Discourse on political Economy, 1755, Julie or the New Heloise, 1761, Emile or on Education, 1762, Confessions of Jean-Jagues Rousseau, 1770, published 1782, Emile the Origin of Language, Published, 1781, Reverier of the Solitary walker incomplete, published 1782, Dialouge : Rousseau, Judge of Rousseau, published 1782.

Key Ideas of Rousseau:-

Human being is a combination of soul and body, Between 12 and 15, the intellectual reason emerges as dominant, One should not try to teach the student so many things., Habits of good conduct should be established by bringing the student to work for the happiness of others, Rousseau recommends as, Rousseau's Metaphysics-God exists and the entire universe moves according to the laws which express his will. Every being possesses body governed by laws as much as in any other. Moral law expresses itself in our act of will. Moral law which governs the free acts of the souls is sanctioned by God's will., Rousseau's Epistemology-Private Education in societies whose institution are corrupt should aim at an internal happiness in withdrawal from public affairs the objectives of knowledge. To know is to be certain of the truth of some thing. Methods: observation, experiment, generalization, and inference or reasoning are necessary to clam about the existence or occurrence of particular things.

Rousseau's Ethics:-

The good life is one of happiness. Moral laws express and governs the free acts of the soul sanctioned by God's will. It is the business of public education to enable people to live independently. The decrees of conscience are not judgments but feelings.

Rousseau, though he paid his respects to Plato's philosophy, rejected it as impractical due to the decayed state of society. Rousseau also had a different theory of human development: where Plato held that people are born with skills appropriate to different castes (though he did not regard these skills as being inherited), Rousseau held that there was one development process common to all humans. This was an intrinsic, natural process, of which the primary behavioral manifestation was curiosity. This differed from Locke's '*tabularasa*' in that it was an active process deriving from the child's nature, which drove the child to learn and adapt to its surroundings.

Contemporary Relevance:-

The importance of Rousseau's education in 2020 lies in the relevance of his ideas which still influence the modern education system. Rousseau emphasized natural development, individual freedom and children's interests in education. Which became the basis of the principles of modern education, they formed the basis of the principles of education, he stressed on making education child-centered and allowing children to learn according to their natural interests, views which are still accepted by education today. The relevance of Rousseau's ideas in 2020 reflects his lasting legacy in the field of education. His ideas have helped make education more child-centered, nature and personal, which are still appreciated by educators today.

Conclusion:-

Therefore, it can be said that the educational movement started by Rousseau has not ended yet, rather it is still influencing modern beliefs and ideas related to education. Rousseau was greatly dissatisfied with the education of his time. He laid emphasis on freeing education from

the church and the state control to effect natural (individual) development of the children. He put forward his suggestions regarding the aim of education, curriculum and teaching methods. His views had a great impact on the people suffering at the end of exploitative education, and there occurred a massive revolution in the world of education. However, as he challenged the existence of the society, religion, civilization, culture and the state; this revolution occurred just like storm and vanished like a typhoon.

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EDITORS



Dr. Prajnya Sarangi is a dedicated educator with 8 years of teaching experience, currently serving as Guest Faculty at the Department of Education, Bangalore University. She holds a Ph.D. in Education, with postgraduate degrees in Education, English, and Psychology. She has published 42 scholarly works, edited the conference volume *Innovative Practices in Teacher Education*, authored one book (*Echoes of Eternal Wisdom: The Indian Knowledge System*) and co-authored four more. A member of the English textbook writing committee at Samvit Research Foundation, she has also completed 11 online certification courses. Her expertise spans Education and Psychology, Counselling and Guidance, English Language Instruction, Constructivist Methods, 21st Century Skills, and ICT in Education. Passionate about integrating Artificial Intelligence into education, she is committed to fostering innovation, institutional growth, and academic excellence.



Ms. S. Nishat Sultana is a Teacher Educator with over a decade of distinguished academic and administrative experience in the domain of Education. She earned postgraduate degrees in Mathematics, English, Psychology, and Education, exemplifying a profound and interdisciplinary scholarly foundation. Throughout her professional trajectory, she has held multifaceted roles as a Mathematics Teacher, Academic Coordinator, Principal, and Assistant Professor, and presently serves as Guest Faculty at the Government Institute of Advanced Studies in Education (IASE), Hyderabad, Telangana, India. A committed academic and researcher, who has made significant contributions to the educational fraternity through her active participation in numerous seminars, workshops, and scholarly presentations at national and international forums, alongside the publication of research papers in reputed academic journals. Her areas of scholarly interest encompass Mathematics Education, Educational Psychology, Diversity, Equity, and Inclusive Pedagogical Practices.



Dr. Harsha Sharma is an accomplished educator, researcher, and social leader with over twenty years of experience in teaching, administration, and educational reform. She holds a Ph.D. in Education, along with degrees in Economics, Fine Arts, English, and M.Ed. Renowned for her work in guidance and counseling, curriculum design, and teacher education, she has collaborated with SCERT, UNICEF, and other national and international bodies. A recipient of the Best Teacher and Leadership Award, Dr. Sharma also serves as NSS Program Officer at Kalinga University, leading impactful community and youth development initiatives. She has authored four books, published sixteen research papers, and holds three patents, reflecting her innovative approach to education. Her work embodies a lifelong commitment to academic excellence, creativity, and social transformation.



Ms. Asha Sahu is an Assistant Professor in the Department of Education at Bhilai Mahila Mahavidyalaya, Chhattisgarh. She holds Master's degrees in Botany, Education (M.Ed.) and Psychology and is presently pursuing a Ph.D. in Education. With over 10 years of teaching experience in B.Ed. classes, she has presented 10 research papers, published 4 papers in reputed journals, contributed 7 book chapters, and edited one academic book. She also holds a patent in Education and continues to actively engage in research and academic development.



Mayank Thakur, serves as an Assistant Professor in the Department of Arts at Bhilai Mahila Mahavidyalaya, Chhattisgarh. He holds a well-rounded academic background, having successfully cleared the UGC NET and GATE examinations. He secured the 7th rank in the Chhattisgarh State Eligibility Test (CGSET) in Economics. In addition to his specialization in economics, he is an engineering graduate and possess an M.Tech degree in engineering. Alongside his technical background, he has also completed Master's degrees in both Economics and Sociology, which enables him to approach education with an interdisciplinary perspective. With over two years of dedicated experience teaching economics and a cumulative teaching experience exceeding eight years, He is committed to fostering the academic growth of his students and contributing to the intellectual environment of his institution.

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