

# Significance of Philosophy Related to the Development of Indian Society

Buddhadeb Chatterjee\*

Assistant Professor, Department of Philosophy, Bankura Zilla Saradamani Mahila Mahavidyalaya

**Abstract – Philosophy has an important role in the development of the Indian society. It is the character of the people which makes a society and nation strong. If the moral character and basic concepts of philosophy of people living in a society or country are not up to the mark then it is very difficult to maintain the development.**

**Hence, philosophy and its related concepts are considered as the most important components of building the fundamental character of the people of the society. Philosophy has an immense power to change the mentality of the people which allows them to follow the positive things. The current paper highlights the significance of philosophy related to the development of Indian society.**

**Keywords: Society, Philosophy, Development**

-----X-----

## INTRODUCTION

Philosophy alludes to the path in which guardians bring up people of a country. The way that individual person is an imperative consider their socio-enthusiastic development and advancement. Various studies observed what philosophy thought to be the two essential components that assistance effective: responsiveness and demands.

While not each concept of philosophy falls perfectly into one classification, these philosophies for the most part relate with the sort of teach a person utilizes with his or her children. Guardians are the fundamental column and the first of kid's identity improvement.

The nature of the connection amongst people is considered as the deciding variable of alteration and their cooperation to each different and in addition mental and passionate airs overwhelming on the family frame the behavioral and identity qualities of people of a nation.

The issue of socialization has been drilled on individuals by different sources and everyone makes up the social and social identity of the mingled one. Family assumed the fundamental part in many social orders and it has the most impact during the time spent human's socialization and cultural assimilation.

Different studies have been performed demonstrating that a standout amongst the best components on the improvement and arrangement of individual's identity is their people's practices.

Philosophy are designs for people preparation that is framed by the regularizing connection of guardians and how they reaction to other's conduct. Moreover, different investigations demonstrated the connection between five identity qualities including learning styles, scholarly accomplishment and emotional wellness which show the significance of tending to this territory.

Many investigations have reported that Philosophy has a capable impact in individual improvement and is frequently connected with all people of every generation. These examples of philosophy make an enthusiastic atmosphere in which an individual's practices are communicated. In line with this, the studies research about influence of philosophy on the development.

Today many people gripe about the identity and the conduct of their children without understanding that their child rearing style is the principle purpose for the child's undesired conduct. In opposition to regular convictions 'qualities has nothing to do with conduct' yet it's the way parents bring up children that influence their identity. Child rearing is a perplexing undertaking that incorporates numerous particular practices that work independently and together to impact tyke's conduct.

## PHILOSOPHY RELATED TO THE DEVELOPMENT OF INDIAN SOCIETY

Educational foundations in India are also found in the metaphysical, epistemological and axiological outlook of the philosophers. The Indian philosophy

of education is distinct about aims, curriculum, methodology and other aspects of education. It is not so inarticulate form to the application of the speculative view.

But the exercise of philosophy of education as a systematic study plays a role of restrictive paradigm for the growth of the field. The analytical movement also seems to have had little or no influence on this area of study. In all aspects, as a subject of academic study, as an area of scholarly research and as a perspective for intellectual dialogue and debate, philosophy of education has suffered neglect in Indian philosophy.

In ancient India knowledge of sacred Veda is recognized as the second birth and the father of the birth is the teacher who imparted knowledge of Vedas. So teacher is respected as pivot of whole educational system. The ancient philosophy of education is especially spiritual or idealistic in nature. The basic aim of Vedic education is to attain liberation or Moksha. The SSmkhya system also follows the Vedic view of liberation as the aim of education. The Samkhya philosophy of education believes that the deliverance or liberation is possible by understanding the difference between Prakriti or matter and the Purusha or soul. So education for Samkhya is to enable individuals to understand the difference between matter and soul in order that he may rid himself of the miseries of the world. And to attain this practice yoga is necessary.

Education in the Vedic period was influenced and shaped by the Ashramas, the stages of a man's life: brahmacharya (as a student), garhasthya (as a householder), vSnpaprastha (as a recluse), and shannyasa (as a religious mendicant), the four stages were integrally woven into a path to liberation or moksha. The foundation of this path consisted in the brahmachari's entire approach to life and God. Hence the significance of his introduction to the Vedic scriptures and all the learning he did of the brahminic mantras and sutras (sacred formulae and texts). Education was thus not a thing to end with the first stage but was only an introduction to the other stages of life. It was a gradual and lingering process of unfolding the spiritual personality to the ultimate goal of self realization.

In Vedic philosophy the four purusharthas or aims of life have a determining influence on the human individual. They are: artha (wealth), kama (satisfaction of sense-desires), dharma (righteousness), and moksha (liberation). The ashramas and the purusharthas together provide the righteous direction for the common man to the ultimate goal of life. At the level of brahmacharya, education, the student under the teacher learns and practices the righteous and legitimate use of material wealth. Wealth is used as a means and not an end in itself. Again he is educated to make the righteous

use the sense faculties and derive righteous enjoyment of life.

In India modern education started under the British rule. As the Indian people educated in Hindu and Muslims institutions were not useful for working of the British Government, therefore Lord Macaulay drew up a plan of Western oriented education in India. On February 8, 1835, Macaulay presented his historical 'minits', making a bitter attack upon Indian literature and culture. He laid stress on what he called religious objectivity which meant the duty of England to teach Indians what was good for their health. The policy developed on the basis of Macaulay's educational views gave primacy to the propagation of European literature and science, suspension of scholarships for students, neglect of publication of Eastern literature and encouragement to propagation of English literature. This policy was accepted by Lord Bentinck. English education in India was useful and professional and vocational institutions started to provide education in medicine, engineering law and other specialized areas.

## DISCUSSION

All the traditionalists and the Western oriented Indian thinkers of education criticized the British philosophy of education. They could clearly see that its aims and means were against national interest. The philosophers of education of young India tried to reconstruct the values, ideals and systems of education in India suitable to their culture and philosophy.

Though nationalists are in orientation and reformists in purpose, contemporary Indian philosophers of education differed in their sources of inspiration. While Vivekananda, Sri Aurobindo, Dayananda, Gandhi, R N Tagore and Radhakrishnan drew inspiration from Indian philosophy, J.L. Nehru and M.N. Roy were inspired by the Western philosophy of education. Thus the first group belongs to the traditional group of contemporary Indian philosophers of education. Their roots are found in ancient Indian philosophy education. They have interpreted the old knowledge and principles in the light of new knowledge and in the context of contemporary circumstances.

Like ancient Indian philosophy of education traditional group of contemporary philosopher of education also drew inspiration from Vedanta philosophy. It only re-interpreted the ancient Vedanta philosophy in the light of new knowledge. Therefore this is called Neo-Vedantic philosophy. It is new since it synthesizes religion and science, ancient Indian wisdom and modern Western thought. It accepted the educational philosophy presented in different scriptures, suggesting modifications according to contemporary

conditions. For example Gandhi's philosophy of education is based on socio-economic condition of that time. He synthesizes the swadesi and svadharma and world brotherhood and internationalism in the same field. But their thinking was not conservative, narrow or reactionary. They presented a philosophy of education founded upon man's states in the cosmos and the human nature.

Again contemporary Indian philosophers of education supported an integral approach in almost every field of education, the aims, the means, the curriculum, the teacher- student relationship, teaching methods, school administration etc. It gives equal values of all types of education. They also presented very pragmatic and practical scheme of education though rooted in Vedanta idealism.

Intelligence is the capacity to perceive the essential, the what is and to awaken this capacity, in oneself and in others, is education. The purpose of education is not to produce mere scholars, technicians, and job hunters, but integrated men and women who are free of fear; for only between such human beings can there be enduring peace. Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness.

## **CONCLUSION**

According to the Indian idealism, the body is the first part of man's self, which is constructed with five physical elements of soil, water, fire, sky and air. After this physical 'self, our social self appears which is found in social relationship. After this the place of psychological self comes. This state resides in the universe. And at last the spiritual self comes which is known as Turiyavastha in Indian philosophy.

The Child's social position is signified by his family, neighbours, schools and other institutions. He develops realizing his duty, his rights and relations. In his realization of psychological self, the individual is indifferent to human criticism and human praise. He is equipoise in all circumstances. In the words of Bhagavad-Gita this individual is completely detached from profit and loss, victory and defeat and joy and sorrow of life. He becomes fully intelligent.

## **REFERENCES**

- Dewey, John: Democracy and Education, p. 328
- Dupuis A.M: Philosophy of Education in historical perspective, p. 163
- Pandey, R.S: East West thoughts on Education, p. 237
- Horne, H.H. (1942). "An idealistic philosophy of Education" philosophies of education, 41st

N.S.S.E yearbook, part I (Chicago: Uni. Of Chicago Press 1942, p-155, cited in Dupuis A. M: philosophy of Education in Historical Perspective, p. 163

Chakrabarti, Mohit: Pioneers in Philosophy of Education, p. 28

Rousseau, J.J. Emile, Translated by Barbara Foley, pp. 14-15

ibid. P-28

Dewey, John: My pedagogical Creed, Reprint, The Progressive Education Association, Washington, cited in Frederick Eby: The Development of Modern Education, Prentice-Hall of India Pvt. Ltd., New Delhi, 1964, p. 619

---

### **Corresponding Author**

**Buddhadeb Chatterjee\***

Assistant Professor, Department of Philosophy,  
Bankura Zilla Saradamani Mahila Mahavidyalaya