

Educational Philosophy of John Dewey & Its Relevance to Evolve a National System of Education in India



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ABSTRACT

The deficiency and irrelevance of our existing educational system with the life of people has purchased about a time of disillusionment in the adolescent. The youngsters are taught to store into memory the symbols, concepts, ideas, theories, which have been created and sorted out by society and thus give just a fragmentary perspective on life which brings about a greater amount of contention and confusion in their minds. In this examination, an endeavor was made to ponder the Relevance of Educational Thoughts of John Dewey to the Present Educational Context –In the present investigation, arbitrary testing method was embraced to choose an example of 150 Middle School Teachers and independent apparatus was utilized to gather information. The outcome uncovered that there is a noteworthy contrast among male and female center teachers with respect to discernment on relevance of educational thoughts of John Dewey to the present educational setting and its measurement – curriculum. John Dewey's educational philosophies are immediate result of their lives and they have given a pragmatic shape to their educational philosophy. They believe that present system of training is not competent to create scientific intelligent reasoning and light the flame of enquiry inside students. The same thing is for Indian Education System. Man becomes just a gear-tooth in the wheel of the social system and can't set out step out, because of dread and in capabilities. This blocks the intelligence of the person. The fundamental purpose of training is to stir the intelligence and scientific reasoning.

Keywords: Educational, Philosophies, Intelligence

INTRODUCTION

Education has kept on developing diversity and broaden its compass and inclusion since the beginning of mankind's history. Each nation develops its system of training to express and advance its interesting socio-cultural recognize and furthermore to address the difficulties of the times. Intellectuals and thinkers everywhere throughout the world view instruction as urgent factor in raising the standard of living, of millions everywhere throughout the world. Any educational system that is sound must be pertinent to the existing, needs of the individuals. Having altogether understood the educational philosophy of John Dewey, the researcher presently evaluates the presence and execution of his views in the ebb and flow training system. Dewey condemned the limitations of the objective perspective on formal training, especially for its limitations in empowering students to draw from their past experiences in constructing new importance. He required the requirement for formal training to understand the significance of freedom and adaptability in instruction by permitting the "expression of even youthful feelings and fancies to empower learning".

It is essential to figure aims and objectives of training with special reference to the need and aspirations of the individuals and the society. In India we have fair system and an exceptionally enormous and expansive society. Our modern equitable formal training to understand the significance of freedom and adaptability in instruction by permitting the "expression of even juvenile feelings and fancies to empower learning".

It is essential to detail aims and objectives of instruction with special reference to the need and aspirations of the individuals and the society. In India we have equitable system and a major and wide society. Our modern vote based training system is extraordinarily impacted by John Dewey. He is known as the dad of majority rule government in instruction.

RELEVANCE OF EDUCATIONAL THOUGHTS OF JOHN DEWEY

We are today taking that for welfare of the humankind worth situated training should be an essential piece of instruction; values of popular government are vital to John Dewey. The general aim of training, as indicated by Dewey, is production of new values. He gave his studies not exclusively to the conditions yet additionally to the consequences of learning. He never made philosophy subservient to the vested interests of any class or country; nor was he reluctant to hurt any sensibility. He insisted that philosophy, in contrast to all other human activities, must be permitted to stay outside or more the open space so as to keep up sound relations with these other human activities and to whose progress it must contribute. Dewey was opposed to any isolation of psychological experience and its subject issue from different modes of experience and their subject issue. He endeavored to coordinate spiritual life into the precise system of regular wonders, and, for widely inclusive experience, attempted to get rid of the distinction between the goal and the subjective, and the psychical and the physical. He denied that the characteristic object of learning has a special position of correspondence with a supposedly extreme reality; he insisted that activity is engaged with information and that learning is not subordinate to activity or practice; that it is in test realizing that real savvy honesty is found.

John Dewey supported the rule of learning by doing which has been acknowledged by modern Indian training. We have also received his idea that movement is a significant instrument of training. Our position is emphasized on learning thoughts, activities through the genuine situations of life. Dewey's task and critical thinking methods are the extraordinary blessing for Indian instruction just as well as for the entire world. Coordination educational processes the principles of learning by doing and understanding and movement is characteristic in the methods of learning of modern Indian training system, which has important commitment of John Dewey to our instruction system. Today activities based projects and critical thinking methods are being embraced by Indian instruction, which is the result of Dewey's philosophy of training.

Dewey was of the feeling that instruction is a deep rooted process, starting from birth and proceeding till death. For Dewey training is life. Dewey opined that book learning is not training but rather instruction that is activities focused is desirable. As such speaking of the educational system of the present day, the educational plan is inflexible.

The previous commission, i.e. those that came after the independence of our country accepted that there should be a typical main subjects for all up to the X standard and diversification should start just at the higher secondary stage. While tolerating such a position and conceding that various educational plans couldn't be received to suit the needs of each individual is school instruction and it is apparent that adaptability is sacrificed for commonness Dewey accepts that adaptability; to meet the individual needs of the students is a significant aspect of a decent curriculum. He spoke about the individual differences and the necessity to remember them while instructing the youngsters. Dewey accepted that training should be given remembering the Aptitudes, attitudes and interests of the youngsters. The curriculum must be incorporated it must be connected with life - life of the individual and the network socially useful gainful work and other professional subjects satisfy this needs.

The present day curriculum is unessential and does not advance individual development. The curriculum just tries to address the issue of the gathering. The common national example has proceeded. For the sake of national coordination and national advancement, the same curriculum is imposed on every one of the youngsters, in every one of the classes from I to X, with little open door for the state to go amiss from the national example Unity is confused with consistency.

John Dewey gives most extreme significance to the society, so much so that there is a probability of sacrificing individual needs for social needs. In spite of this Dewey accepts that the essential base of all educative process is the instinctive, impulsive attitudes and activities of the kid and not the presentation and utilization of outside material. The curriculum must be important to the individual needs and must advance individual development. The present day curriculum is broadly useful with little profundity of understanding. In India, the standards in schools are going lower because the volume of information is so extraordinary that it is hard for the students to grasp. The present inclination is to make each

subject as wide as possible with the end goal of making up for lost time with other progressive countries. The understanding and comprehension part does not go past skin-profundity.

Dewey accepted that nothing should be to instruct to the youthful, unless it is allowed as well as really requested by their age and mental strength. Dewey stressed on the significance of professional courses since the primary hypothesis of Dewey was life itself, he supported the presentation of grown-up occupations and associations, which serve the needs of man as the center round which the whole curriculum should be manufactured. He needed to make training self-supporting in all respects. The curriculum must be arranged with reference to setting essentials first and refinements next. Presently the curriculum is learning focused and neglects the improvement of skills, attitudes and values. Training aims at the improvement of an aggregate and coordinated personality, physical crucial or enthusiastic, mental psychic and spiritual. Instruction is a three-crease process of giving learning, creating skills and teaching legitimate interest, attitudes and values. Be that as it may, our schools and colleges are mostly worried about the first piece of the process and even this is done in a prosaic way. Despite the fact that the curriculum speaks of different parts, it barely insists on them. Again the learning thus obtained is just hypothetical, with scarcely any scope for useful experimentation, activities and experiences. Religious and good instruction got diverse sort of treatment in the hands of Dewey. He needed that this instruction should be a basic piece of the standard curriculum. So the curriculum presented by Dewey is fit to improve the standard of present Indian instruction system.

RELEVANCY REGARDING SOME KEY ASPECTS OF CONTEMPORARY EDUCATIONAL SYSTEM

Dewey was a unique scholar and a commonsense educator. Dewey gave a down to earth shape on the various ideas of instruction and a progressive standpoint to training. His ideas have greatly affected contemporary educational system as:

- I. **On Aims of Education:** Dewey's one of the significant aims of instruction is the educating of majority rule values. He insisted on creating social and majority rule qualities in the kid. These aims of instruction have been acknowledged as legitimate in the contemporary school system.
- II. **On Educational Methods:** The greatest effect of Dewey's ideas is seen on the methods of instruction in later times. He emphasized the spot of inspiration, interest in learning, learning by living, learning by doing, learning by experience and so on. Dewey's most significant methods of showing like undertaking strategy, action strategy and issue impacted in the modern educating techniques.
- III. **On Curriculum:** the significant impacts of Dewey's ideas on curriculum are given to the presentation of wide based, life focused, youngster focused, network focused and connect curriculum. Significance is appended to manual skill subjects and professional subjects in the modern curriculum. In addition due spot has been given to various kinds of games and sports.
- IV. **On Discipline:** Dewey's idea of free discipline, self-discipline and social discipline pulled in the fascination of the modern educationists. V. Formation of Experimental Schools: he established an exploratory or research center school. In any case, today there are numerous trial institutions and research institutes in better places for attempting various theories in the field of training.

REVIEW OF LITERATURE

A next to no work has been done on educational thoughts of J. Krishnamurti and John Dewey. Thus in the present study, the first works of Krishnamurti and Dewey are fundamentally analyzed for the establishment of new educational set up as it is a pressing need of the hour

Dewey, J. (2015) "Essays in Experimental Logic". This book is based on the hypothesis that possession of learning implies a judgment resulting from a request on investigation. The presence of "request stage" suggests a middle of the road and interceding phase between the outer world and information, a territory adapted by different factors. Developing this establishment, this book considered the relationship of thoughts and its subject issue: the antecedents and stimuli of idea, information and meanings, the objects of thoughts: control of ideas by facts: a similar topics. Three essays describe the various kinds of philosophical realism. The first closely examines Bertrand Russell's decree concerning "our insight into the outside world as a field for scientific strategy", the other two discuss pragmatism, separating Dewey's position from those of James and Pierce. These essays present Dewey's very own philosophy. The section entitled "stage of Logical Thought" analyzes the job of scientific technique in philosophy, and the last essay presents a striking hypothesis

of a rationale of values

Dewey, J. (2016) as per Dewey great instruction should have both a societal purpose and purpose for the individual student. Educators are responsible, in this way, for giving students experiences that are quickly important and which better empower the students to add to society. He criticizes conventional instruction for ailing in holistic understanding of students and designing educational programs excessively focused on substance as opposed to substance and process which is made a decision by its commitment to the prosperity of individuals and society. Then again, progressive instruction, he argues, is excessively reactionary and takes a free methodology without truly knowing how or why freedom can be most useful in training. Freedom for freedom is a powerless philosophy of training. Dewey argues that we must move past this worldview war, and to do that we need a hypothesis of experience. Thus, Dewey argues that educators must first understand the idea of human experience. Dewey says that once we have a hypothesis of experience, at that point educators can set about progressively sorting out our subject issue such that it takes accounts of students' past experiences, and after that provides them with experiences which will open up, as opposed to shut down, a person's access to future development experiences, in this way growing the person's possible commitment to society. Dewey examines his hypothesis of involvement in light of viable educational problems, such as the discussion between how many freedoms vs. discipline to use. Dewey shows that his hypothesis of experience (coherence and association) can be a useful manual for assistance solving such issues.

METHODOLOGY OF THE STUDY

Technique of the research depicts the general example for sorting out the strategy for social event the information for investigation. In the present study philosophical, historical and content analysis methods have been used and their description is given as under.

Philosophical Method

The use of philosophical methods in the field of instruction is made with reference to the study of educational thoughts and ideas of incredible thinkers. The justification of philosophical strategy is that the key principles and thoughts of incredible minds can be examined and synthesized so as to make them important to the study of contemporary practice and system. It is the most successful neighborhood activity which explicates the importance, drains the implications and explains the ideological controversies.

In this study philosophical technique has been to a great extent received because it is a hypothetical research where the educational philosophy of J John Dewey has been basically inspected, broke down and synthesized. The philosophical technique lays stress on:

- i. The consistent analysis of educational concepts.
- ii. Adequacy of the system of educational research.
- iii. Combination of concepts into a system. It also studies the use of an educational theory to educational practice. Research in the space of philosophy deals with ontological (fundamental) and axiological (valuation) problems of educational conjecturing.

Historical Method

Historical research attempts to establish facts so as to touch base at the conclusion concerning the past events. This is usually joined by an elucidation of these events and of their relevance to present circumstances and what may occur in future. This study is historical in the sense that the educational philosophy of the modern thinkers including that of John Dewey are followed from various essential and secondary sources. The essential sources consist of the works composed by the thinkers themselves, their books, lectures recorded in the books and pamphlets - published by them. On account of John Dewey the essential sources are their books and their lives.

Secondary sources are books, journals and pamphlets published by various authors, biographers and the theosophical society and so on. Inner and outside methods of criticism are utilized in managing both essential and secondary sources. As John Best has said, "Historical research is the use of scientific technique to the description and analysis of past events and they must use legitimate inferences to supplement what is most likely an inadequate record"

OBJECTIVES OF THE STUDY

1. To study the philosophical thoughts of western educational philosopher John Dewey
2. To study the relevance of educational thoughts of John Dewey with regards to Present Indian Educational System.

CONCLUSION

In this globalized period, training system has experienced a sea change. To keep up a harmonious harmony among training and headway, it has turned out to be essential to investigate the educational philosophies of incredible thinkers who have always guided our instruction with their precious thoughts. With this view, the investigator concludes that the educational thoughts of J. Krishnamurti and John Dewey are applicable in contemporary Indian educational system. In spite of the fact that both the philosophers vary at some points like aims of instruction, however on the off chance that we investigate their philosophies, it proves an extraordinary utility in the present test situated training system.

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