

**COMPARATIVE STUDY OF EDUCATIONAL PHILOSOPHY OF PLATO AND
ARISTOTLE AND THEIR RELEVANCE IN PRESENT EDUCATIONAL
SYSTEM**

Dr. Sumesh

Associate Professor

Sadbhavna College of Education for Women, Raikot
&

Ms. Sarabjit Dhillon

M.Ed. Student

Sadbhavna College of Education for Women, Raikot

ABSTRACT

The purpose of the study is to make an analytical study of the educational philosophy of Plato and Aristotle. To assess the contributions of both Plato and Aristotle in Indian context. To identify the areas where both the philosophers view points on education found relevant in present educational scenario. After analyses it was found that the modern education system should be based on self-expression, creativity and activity. The most important element which is missing in our modern education is that we are moving away from active communication with nature. We learn from Plato philosophy to be near which teaches us patience quietness and peace. Modern education system should be free from evils, which are still prevailing in society. Hence modern education system should be based on Plato concept of social experience and social utility.

INTRODUCTION

Plato regards education as a means to achieve justice, both individual justice and social justice. According to Plato, individual justice can be obtained when each individual develops his or her ability to the fullest. In this sense, justice means excellence. For the Greeks and Plato, excellence is virtue. According to Plato, social justice can be achieved when all social classes in a society, workers, warriors, and rulers are in a

harmonious relationship. Plato believes that all people can easily exist in harmony when society gives them equal educational opportunity from an early age to compete fairly with each other.

Aristotle's philosophical ideas may be regarded as related to one's experience in the material world. Aristotle has accepted four principal causes for the creation of anything. Firstly, there is a material cause with which a thing is made. Secondly, one should have the conception of the form according to which the thing has to be moulded. This is the formal cause. Thirdly, one should have the needed capacity to complete the work. This may be regarded as the efficient cause. Fourthly, there should be an aim behind the thing to be created. This means that one should know the utility of the thing in view. Aristotle has termed this fourth cause as the completing or final cause. Aristotle thinks that these four causes lead to the creation of anything. Essence of Aristotle's philosophical views.

SIGNIFICANCE OF THE STUDY

This study aims to explain and compare the educational philosophy of Plato and Aristotle who were the two eminent philosophers of their time.

In the field of education it is hoped that the study will be helpful in solving those problem and facing the challenge of 21st century in the present set up students relation are not cordial .human relation are deteriorating day by day .so philosophical aspects of the educator has gradually deteriorated under these circumstance .it is hoped that educational philosophy of Plato will throw light and direction to the philosopher educationalist teachers parents and students.

This study helped to highlight the educational thought of Plato and Aristotle and its relevance in modern times. The educational thoughts of Plato gave new ways to education system educational thoughts always inspire us.

OBJECTIVES OF THE STUDY

1. To make an analytical study of the educational philosophy of Plato and Aristotle.
2. To assess the contributions of both Plato and Aristotle in Indian context.

3. To identify the areas where both the philosophers view points on education found relevant in present educational scenario.

RESEARCH QUESTIONS

1. Plato and Aristotle's educational vision gives significant insights for educational planning.
2. Plato and Aristotle's educational philosophy is significantly relevant to present Educational settings.

SOURCES OF RESEARCH

Primary sources of study are Plato's and Aristotle's own writing and speeches .Secondary sources journals reports thesis and book etc. infect it is an extensive library work. Due to its philosophical nature study has been based on intensive library research. The investigation under took a survey of related studies published or unpublished and on the basis of which she has collected data from the primary and secondary sources.

DELIMITATION OF STUDY

Due to paucity of time and resources' it did not be possible to go through. It had been much better to have contracted those persons who have actual contact with Plato and Aristotle but it is not possible. So the study is depends mainly upon the literature available related to the study undertaken primary and secondary resources The relevance of the educational thoughts in modern teaching discipline quality of students and in system of education has been studied by the investigator.

REVIEW OF RELATED STUDIES

Arthur Herman's (2013) studied that Plato taught his students that all of us want to be part of something higher, a transcendent reality of which the world we see is only a small part, and which unites everything into a single harmonious whole. All of us, he said, want to crawl out of the cave of darkness and ignorance, and walk in the light of truth.

Aristotle, on the other hand, said the light of truth is found here in the material world, and our job is to understand and find our place in it. That made him the father of Western science (he wrote the first books on every field from biology and physics to astronomy and psychology) as well as technology, and the paragon of logical linear thinking, as opposed to Plato's belief in the value of intuitive leaps of imagination

Joshua Guiller (2014) studied that there are 3 sources of knowledge: Knowledge obtained from senses i.e. knowledge of objects, colours, taste, touch etc. But Plato does not consider this as real knowledge. An opinion regarding any object, but this knowledge cannot be relied upon as the views of every person differ regarding the same object. Knowledge through mind or wisdom – it is the highest degree of knowledge which includes virtues like truth, goodness and beauty. This knowledge is idealistic and is based on original thinking. The characteristic of knowledge is that it is found in the form of universal truth.

YlberAliu (2018) studied the similarities and differences between the philosophy of Plato and political philosophy of Aristotle. Such comparative study is very important for political thought in general. The main significance of this paper is the precise meaning of the political philosophy of Plato and political philosophy of Aristotle, as well as the meaning of differences and similarities. Often, Plato's political ideas appear as Aristotle political ideas, and Aristotle's political ideas appear as Plato's political ideas. The main method of study in this paper is the comparison method. The ancient political debate between Plato and Aristotle is important to modern political philosophy as it is the basis of modern political theories. The data for paper are taken from the books of these two authors. The political philosophy of Plato and Aristotle, although they have similarities in some points, but differ in many other issues, such as: different categories of political analysis, different methodologies of policy study, and different reasons for state creation, different opinions why democracy is a bad form of government and why aristocracy is the right form.

EDUCATIONAL THOUGHTS OF PLATO

Idealism and Education

Bravery, helps eliminate evil political systems, and produces many technical benefits through war-related research. Simply put, the dialectic looks at both sides of an issue. If our antagonists are philosophers who are seriously interested in getting at the truth of the problem of whether war is good or evil, then they will engage in a dialogue in which both advancement and retrenchment or the giving up of ideas might occur. Plato believed that given ample time to argue their positions, the two discussants would come closer to agreement, or synthesis, and therefore closer to truth which might be that war has good and bad aspects. Those who simply argued to win or who did not maintain a critical perspective could not accomplish this kind of dialectic. For this reason, Plato thought that preparation in the dialectic should involve a lengthy period of education beginning with studies in mathematics. He was particularly critical of inexperienced people who used the dialectic because he believed that students are not mature enough for training in the dialectic until age 30.

Education According To Classes

Faced with the problem of determining the class of each individual, Plato suggested various kinds of tests to be conducted at different age Levels.

- In the first place, primary education will be given to all between the ages of seven and twenty, following which a test shall be administered to everyone. Those who fail the test are to be sent to work in the various occupations and productive trades.
- The successful candidates will be sent to the armed forces where training will be imparted to them for the next ten years. This will again be followed by a test; the failures will be compelled to remain in the armed forces while the successful ones will be sent to join the government.
- Then this governing class will be subjected to further education in science. Later on, one from among the governing class will be elected as the philosopher

administrator whose task will be to look after government and education of the state.

- This individual will occupy the highest position in the land, his

Objectives and Functions of Education

State Unity:-The first objective of education must be to develop *esprit de corps*, that is, the sense or feeling of community life, for the state is superior to the individual. Every citizen must be trained to dedicate himself unreservedly to the state and to forgo private interests. All people must be ideal citizens.

Virtue or Civic Efficiency Education should instill habits of temperance, courage and military skill into the youth. Plato aimed to prepare for the higher duties of civil and social life by imparting to the youth accurate knowledge of the government and of the absolute truth. Education should train an Individual in his duties and rights as a citizen.

The next objective is to establish the rule of reason in the growing life of a child. Another function is the development of the aesthetic sensibility. Education must aim to produce a love for the truth, the beauty and the Goodness. The child should be kept in a beautiful environment. The higher soul must learn to place the ideal above the actual, the abiding above the transient, the eternal above the temporal. The child must become a man with passionate interest in ideal reality.

Another function of education is to teach children to live in harmony. The school should be the greatest humanizing and socializing agency. The aim of education is achieving human perfection

Role of the Teacher

Plato's plan of education, the educator is considered to have greatest importance. He is like torch bearer who leads a man lying in the dark cave, out of the darkness into the bright light of the outside world. The teacher is thus the constant guide of the students. The teacher must bear person of high integrity and must possess high self worth. He must have pleasing personality, in depth knowledge and professional training. He should be deeply committed to his profession, have high sense of responsibility and a

true role model. Teachers should lead a true moral life. They should practice what they preach.

Women Education

Plato also emphasized on women education. Women should have the same physical and educational training; they should know the art of war. The main aim of education was that each member of the society should undertake his work and responsibilities. In Socrates opinion, in an ideal city men and women will be used for the same purposes. 'We educated the men both physically and intellectually; we shall have to do the same for women, and train them forward as well, and treat them in the same way.' Plato believed that women are equal to men and that, although some women are physically smaller or weaker and some women are physically equal to men. Therefore those women who are physically strong should be allowed to learn the same skills that men do.

Teaching Method

Plato recommended play method at elementary level; student should learn by doing. And when he reaches the higher level of education, his reason would be trained in the processes of thinking and abstracting. Plato wanted motivation and interest in learning. He was against the use of force in education.” Knowledge which is acquired under compulsion obtains no hold on the mind. “According to Plato "Do not then train youths by force and harshness, but direct them to it by what amuses their minds so that you may be better able to discover with accuracy the peculiar bent of the genius of each.

1. The Socratic Method
2. Storytelling and literature:
3. Play
4. Self-discipline
5. Children's Games:
6. Physical Education:
7. Reading and writing, music, arithmetic:

Plato, Philosophy and Moral Education

Plato was able to provide a twofold education: on the one hand, one learns *about* philosophical investigation its methods and its aims and on the other hand, one receives an education *in* the worth wholeness of philosophizing that is, one develops a rational love for knowledge whose fullest practical expression is a love for living virtuously. Moreover, Plato shows that the virtuous life is the philosophical life. So with a concern for this twofold education, Plato uses myths to create persuasive pictures: some of which portray the developing internal psychological conditions of a philosophical life, of a unified soul, while others portray the kind of methods and types of explanation that the philosopher ought to pursue in explaining the nature and importance of virtue and moral education toward it.

ARISTOTLE'S EDUCATIONAL PHILOSOPHY

Aristotle has regarded education as a function of the State or government. It is in the interest of the security of the State that Suitable policy should be followed with regard to the growth and happiness of its citizens. The prosperity and strength of the State depends upon intelligent citizens who are capable of performing their duties judiciously.

The Aim of Education

To Aristotle the aim of education is to procure and guarantee happiness for life. This happiness has to be both for the individual and the state. Aristotle has emphasized that this can be obtained through harmonious functioning of all the faculties of man and all the executive and administrative organs of the State. Needless to remark that there can be no fuller meaning of education than what Aristotle implies in the term "happiness" of the individual and the State. Furthermore, Aristotle has emphasized the constituent elements of "happiness" which according to him should comprise good health, prosperous family with good children and other members, fame and respect to be enjoyed by a citizen, judicious employment of leisure for happy outcomes, exemplary moral character and development of all mental abilities in a worthwhile manner.

Functions of Education

Aristotle stands for a harmony in the activities of an individual. This harmony is possible only when he does everything in the right manner. Aristotle wants that education must enable one to do everything in the right manner. He thinks that the development of soul depends upon development of the body. Therefore, he has recommended the inclusion of sports, gymnastics and music in a scheme of education. But he cautions against too much emphasis on gymnastics and music. In fact, he was against anything in excess.

The Problem of Curriculum

Aristotle gave deep consideration to the solutions of the great problems of education of his times, but the Athenians could not agree whether education should be under the control of the State or free of any state restriction. At the same time they could not also agree about the particular subjects that must be included in a scheme of education. As a result, Aristotle could not succeed in his efforts to remove differences in Athenians about the exact nature of education to be followed. Aristotle recommended the reading and writing for their practical use. Such subjects are useful in domestic affairs, in earning money and in political affairs. Besides, many kinds of knowledge may be acquired through reading and writing. Drawing may also be taught for enabling one to understand work of art.

Moral and Intellectual Education

Aristotle attached great importance to intellectual instruction as he considered it necessary for making one a good citizen. As regards moral education, he does not think that one can acquire ethical character through theoretical knowledge, because knowledge does not necessarily make one moral. He believed that a student must get habituated to doing good things. He must love what is noble and must hate what is ignoble. For becoming good we must possess the virtue in our personality and not only know about the nature of virtue.

Only Practical Education for Slaves

Aristotle had no sympathy for the slaves of his country. He considered them as destined to the life of toil and hardship. In fact, in this respect as in many others, Aristotle represented the idea and thinking of most of the Greeks of his period. So he considered that slaves were suitable only for carrying on vocations relating to handicrafts and other trades of similar nature. Aristotle wants that citizens of the State must not be given training in such vocations as they will distort their body and they will deprive them (the citizens) of the time necessary for doing the duties as (citizens). Since the slaves did not enjoy the rights of a citizen. Aristotle deprives them of any liberal education and considers them fit only for practical education in handicrafts and trades.

3.13 METHOD of LEARNING

Aristotle believes that all true knowledge is based on direct experience through induction. He has advised young men against studying such subjects as philosophy, politics and physics because they do not have the necessary experience for understanding them. Aristotle believes that the mind proceeds from the concrete to the abstract, from the definite to the indefinite, from the particular to the general and from the known to the unknown. However, we have to keep in mind that he has not emphasized the necessity of sense impressions during childhood. Furthermore, he has not succeeded in analyzing the process of induction. Of course, he has explained at length the deductive method with the result that the fundamental process of induction and observation did not receive due importance.

Organization of Education Infancy

Aristotle wants that infants should be brought up by parents in the home. He recommends milk as the main diet and says that a little wine may be given to them but it is better if wine is not made a part of their diet. Infants should have enough movements. They should be given opportunity for play and recreation. During later infancy, when the child cannot be taught because of his young age, he should be allowed to play as he likes. Aristotle considers crying good for health. He considers it as a kind of gymnastics exercise for children. Stories and tales that are to be told to

children should be a prelude to their preparation for later life. Children from the age of five to seven ‘should not be in the company of Servants. During this period they “must look on at the pursuits which they are hereafter to learn.” “The inspectors of children must exercise a general supervision over the way they pass their time children at this age, and upto the age of seven, have necessarily to be brought up at home From the Young. It is especially necessary to remove all indecency, so that they neither see nor hear anything of sort.” Both Plato and Aristotle were very much against indecency in the presence of children.

Elementary Stage of Education This stage extends between seven years of age up to puberty. For this stage Aristotle has accepted the ordinary subjects.

Secondary Stage of Education

It is true that Aristotle has not made any mention of secondary stage of education, but perhaps it was a reality in Athens during the days of Aristotle. Aristotle accepted puberty as the dividing line between boyhood and early youth. He has recommended the study of mathematics as one of the main subjects of study at this stage. To him the subject of mathematics was to include arithmetic, geometry, astronomy and theory of music. Besides mathematics, he has recommended the study of instrumental music, grammar, poetry, geography and literature also.

Higher Education Stage

Aristotle recommended higher education for youth after the age of twenty one years. The main subjects to be taught at this stage according to him were ethics, psychology education and politics. Aristotle thought that the study of such subjects was necessary for acquiring the art of ideal citizenship in the sense of .duties and rights. Aristotle considered the study of psychology as the foundation for education, politics, ethics, rhetoric and other subjects that might be necessary for making one a good citizen. In addition to these subjects, Aristotle has also recommended the study of biological and physical sciences.

RELEVANCE OF PLATO'S AND ARISTOTLE'S EDUCATIONAL THOUGHTS IN PRESENT SYSTEM

What follows from the reflection upon Aristotle's approach to teaching in comparison with the current trends in education? Why is it relevant?

1. The significance of Aristotle, compared to the recent situation in education, starts with the counter-mosaic approach to teaching. The teacher has to strive toward systematic knowledge, which is possible only through the formation of a broad view of the subject based on the links with other subjects, creating at the end a hierarchical structure from first principles to the particulars. This underscores the importance of integral courses, including humanitarian ones.
2. The wonder that precedes the answer to the problem makes this answer and the relevant knowledge involved valuable and thus becomes part of long-term rather than short-term memory. The so-called problem approach is a kind of attempt to implement what Aristotle means, but it should be included in a broader context of questioning. It is possible to teach students to wonder; however this is not the same as putting them in a problematic situation. The latter is something artificial and secondary: the ability to wonder means the ability to intellectually create the problematic situation. It is part of life rather than part of the educational process. Yet only the ability to be surprised leads to the ability to raise questions, and after that the problem is formulated. It requires an appropriate mindset.
3. Oral communication about complex matters teaches concentration, the ability to highlight main points, to keep the thread of the narrative. It forces students to ask questions, turning a monologue of the teacher into a dialogue between teacher and student. Modern pedagogical practices are moving along the path of increasing the role of visualization, while philosophical courses should be based primarily on oral communication. Also, in teaching other disciplines, more attention should be paid to oral communication and dialogue as a form of resolving the problem situation.
4. Understanding that any knowledge is ethical in nature by itself makes the teaching more responsible. Striving for the truth and awareness of the power of acquired

knowledge should accompany teaching from the very beginning. If these conditions are obeyed, education is aimed not toward the formation of a narrow specialist but toward the creation of a responsible citizen, who is much more an individual than a modern seeker of an individual educational trajectory

SUGGESTIONS AND RECOMMENDATIONS

Recommendations

1. The modern education system should be based on self-expression, creativity and activity.
2. The most important element which is missing in our modern education is that we are moving away from active communication with nature. We learn from Plato philosophy to be near which teaches us patience quietness and peace.
3. Modern education system should be free from evils, which are still prevailing in society. Hence modern education system should be based on Plato concept of social experience and social utility.
4. Modern education system should be development according to the changing needs of society and thinking process should be developed and based on experimentation so that Childs experience is enriched.

References

- Aggrawal, J. C. (2001). Basic idea's in Education Delhi, Shipra Publications.
- Aggrwal, J.C. (2005). Education for Values, Environment and Human Rights Delhi, Shipra Publications.
- Aggrawal, J. C. (1996). 10th rev. ed. Theory and principles of Education New Delhi, Vikas Publications.
- Aristotle, *Nicomachean Ethics*, and *Politics*, in *The Complete Works of Aristotle*, J. Barnes (ed.), 2 vols, Princeton, NJ: Princeton University Press, 1984.
- Aliu, Ylber (2018). Comparison of Plato's Political Philosophy with Aristotle's Political Philosophy

- Aristotle (384-322 BCE) 2006. The Internet Encyclopedia of Philosophy.
- Arthur Herman's (2013). 5 Reasons Why Plato and Aristotle Still Matter Today
- Arthur Herman (2013). The Cave and the Light: Plato Versus Aristotle, and the Struggle for the Soul of Western Civilization
- Catherine Collobert (2012). *Proposes that we understand Platonic myth as Plato's. "synthesis of poetry and philosophy"*.
- Dunn, P.M. (2006). Aristotle: Philosopher and Scientist of Ancient Greece Stanford Encyclopedia of Philosophy
- Durant, W.(2006). The Story of Philosophy. New York: Simon & Schuster, Inc.
- Dr.J.S.Walia(2014). Philosophical and sociological basis of education. Jalandhar city (Punjab) Ahim Paul publishers.
- Dhavan, M.L. (2005). Philosophy of Education Delhi, Editor, Isha Books. Durkheim, Emile (1956), Education and Sociology, New York : Free Press.
- Ernesto Fernandez. (2018). Man Knowledge: The Greek Philosophers
- Kierkegaard, S. (1846/1992). *Concluding unscientific postscript to Philosophical fragments* Princeton, N.J., Princeton University Press.
- Kilpatrick, W.H. (1934). Source Book in the Philosophy of Education New York, McMillan and Company
- Mayer, F. (1963), Foundations of Education Ohio, Charles E Merrile Books Inc.
- Myungjoon Lee (1994). Plato's philosophy of education: Its implication for current education. *Dissertations (1962*
- Plato, *Complete Works*, J. Cooper (ed.), Indianapolis: Hackett, 1999
- Barrow, R. (2007). Plato: His precursors, his educational philosophy, and his legacy. London: The Continuum International Publishing Group.
- Senyshyn, (2003). *Plato's objection to the artist, and literature*. p. 119
- Plato(1955). *The Republic*, London: Penguin (Translated by H. P. D. Lee).

Plato (1975). *The Laws*. London: Penguin Books.

Plato. *La République* (1966). (*The Republic*). Paris: Garnier-Flammarion.

Ross, David. *Aristotle*. New York: Routledge, (1996). Lear, Jonathan. *Aristotle: the desire to understand*. The Pitt Building, Trumpington Street, Cambridge, United Kingdom: The Press Syndicate of the University of Cambridge, 1999.

Sedley, David(2009). "Teleology and Myth in the *Phaedo*." *Proceedings of the Boston Area Colloquium in Ancient Philosophy*, 1990: 359-83.

Sedley, D., (2009). "Myth, Punishment and Politics in the *Gorgias*", in *Plato's Myths*, C. Partenie (ed.), Cambridge: Cambridge University Press, 51–76.

Turan, D. S. (2011). Plato's Concept of Education in 'Republic' and Aristotle's Concept of Education in 'Politics'. *Education and Science*, 36(162).

Work Cited

Aristotle (384-322 BCE): General Introduction. 2006. *The Internet Encyclopedia of Philosophy*. May 1st 2007 <<http://www.iep.utm.edu/a/aristotl.htm>>.