



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

Education, Culture, Freedom and Morality: The Complementary and Supplementary Nature

Sourav Chandra Gorain^a, Dr. Pralay Nayek^b, Dr. Birbal Saha^{*c}

^aResearch Scholar, Department of Education, Sidho-Kanho-Birsha University, Purulia, WB, India

^bAsst. Professor, Aghorekamini Prakashchandra Mahavidyalaya, Bangai, Hooghly, WB, India

Chairman, District Primary School Council, Birbhum, WB, India

Vice-President, District Council for School Games & Sports, Birbhum, WB, India

^cProfessor, Department of Education, Sidho-Kanho-Birsha University, Purulia, WB, India.

ABSTRACT

What exactly is education? Not long ago, the following response to this question was acknowledged in the Soviet Union and Russia: "Education is the socially organized and regulated process of continuous transference of socially significant experience from previous to following generations. The main way to receive an education is to take a course of training in the system of educational institutions". However, it became evident in the past decades that such a view of education consists of acute flaws. Scholars and academics generally call on to this point, and the majority of them agree that, "Education is the transmission of civilization". However, when it was questioned if they believed that the transfer of civilization through conflict could be considered as a form of education, the answer was unclear and undefined. Hence, these comments are a demonstration towards an obvious solution to the issue, are not as excellent as they appear. Meanwhile, during the 19th Century, a far more acceptable and reliable concept of education was proposed by Hegel. Further more in this article, we propose to revisit this definition, establish its benefits over alternatives, and speculate into its link to the other essential members of the human society, notably culture, human freedom, and morality.

Keywords: Education, Culture, Freedom and Morality, Mythology

Commentaries on Education

We would like to start with the observation that there are several diverse perspectives on schooling. We can look at two of these ideas. We used to have the following definition of education in the USSR and Russia not very long ago: "Education is the socially organized and regulated process of continuous transference of socially significant experience from the previous generations to the followings. The main way to receive an education is to take a course of training in the system of educational institutions." According to this notion, education was the process of transferring and receiving information. And what we saw in the majority of our classrooms matched this statement well. "Who is not ready to the lesson? Who did not prepare their homework?", a teacher asked. The kids' expressions were a combination of surprise and compassion for the dumbstruck teacher. "What is he saying? What homework? We came here to receive a transfer. Have you a transfer? If "Yes" — give it to us! If "No" — leave us alone!" We are not sure we want to keep telling this terrible narrative.

Resulting into it, we must develop and define education completely in a different manner. Fortunately, there is one. But, first and foremost, what was the purpose of the so-called "education"? That was a fascinating objective, answering it, "the all-around development of personality". But how does the aforesaid definition of education relate to this goal? In his First Philosophical Letter, Piotr Chaadaev stated, "...every new idea we have is not a

* Corresponding author. Dr. Birbal Saha, Tel.: +91 9434326078

E-mail address: birbalsaha@gmail.com

development of the previous one, does not follow from it, but flies to our head God knows where from!" Defects of all-round development as a goal of general education have previously been noted in the literature:

Firstly, it is non-historical and non-real. It is impossible to develop all aspects of one's personality, especially when not all of them are known. At the same time, it is unprovable. It is impossible to know whether or not all aspects of one's personality were formed. However, we may add one more fault to this list that, in our judgment, is more severe than all of the others together.

Secondly, personality development that is not balanced is hazardous to both the individual and the community. Remember that a few years ago, virtually every week, we learnt about fresh discoveries on the human genome map. We discovered then that there is gen of drunkenness, gen of cruelty, gen of suicide. This suggests that there are people who are genetically predisposed to drinking, cruelty, and suicide. Can we, after understanding all of this, declare that the primary purpose of general education is the all-around development of the personality? Well, no. On the contrary, we must ponder which aspects of personality are worthwhile to cultivate and which are not. As a result, we must discover a new meaning of education and a new objective for it.

Hegelian Concept of Education

Now we will look at Hegel's thought on education. In his writings, Hegel investigates the concept of education in "*Philosophical Propaedeutic*". It is rather intriguing that he included this assessment in the section of his work titled "*Duties of the Individual to Himself*". Following that, it is not only a transfer to be received, but an obligation, and not just a duty, but the individual's duty to himself: "*Man, as an individual, stands in relation to himself. He has two aspects: his individuality and his universal essence. His Duty to Himself consists partly in his duty to care for his physical preservation, partly in his duty to educate himself, to elevate his being as an individual into conformity with his universal nature.*"

Compare this objective, to bring the human being as an individual into line with his universal nature, to another goal, all-round personality development, which, as previously said, was regarded as the primary purpose of general education in the USSR and Russia. One can mistakenly believe that these two objectives are the same. Those familiar with set theory, on the other hand, can immediately understand the distinction: "*all-roundedness*" relates to the operation of the union, whereas universal human nature corresponds to the action of the intersection. Hegel is referring to the "*junction*", not the "*union*." General education must focus on attributes that are shared by all people. I feel that is very obvious? We must live in a community; thus, our first concern must be for what all members of the community share.

As a result, we can see that Hegel was significantly more perceptive and foresighted than we are. He stated that abilities must be elevated rather than developed, and elevated not for our benefit but for the benefit of all-human nature. Naturally, the question arises: what is this all-human nature? There are several solutions to this topic. "*Several have characterised man as "an animal that laughs" (Bergson 2009)), but the majority of philosophers agree that this is realistic (the presence of reason, of mind, of intellect, ability to think, rationality.* According to this (and Hegel's) point of view, education is the elevation to rationality, or, as Hegel himself stated, making man's rational side his guiding principle. We cite Hegel, (ibid): "*Man is, on the one hand, a natural being. ... Secondly, he is ... rational being ... The animal stands in no need of education, for it is by nature what it ought to be. ... But man has the task of bringing into harmony his two sides, of making his individuality conform to his rational side or of making the latter become his guiding principle.*" Because this is written while studying the concept of education, it demonstrates that the concept of education is inextricably linked to the two other aspects of human community: culture and human freedom. Now we'll take a look at these two phenomena, which pose a connection with education, quite naturally.

Schweitzer and Arnold on Conception of Culture

Albert Schweitzer's seminal work "*Kulturphilosophie*" was the earliest and most in-depth examination of the concept of culture. In the following quotes, keep in mind that Schweitzer himself refers to "*Kultur*" in his 1923 German version, but his English translator refers to "*civilization*" and "*progress*." According to Schweitzer: "*Civilization (read: culture) is ... twofold in its nature: it realizes itself in the supremacy of reason, first, over the forces of nature, and, secondly, over the dispositions of men.*" Which of these two civilizational addendums (culture) is most important? The latter, but it is the least observable. This is all because the supremacy of reason over natural forces might lead to a scenario in which men and entire nations have the ability to destroy one other, and only the supremacy of reason over men's dispositions will give mankind a chance to avoid the disaster. This later and most significant addition to culture is naturally referred to as spiritual culture, while the earlier is referred to as material culture. Thereafter the spiritual culture, according to Schweitzer, is the triumph of reason over man's tendency. Noting that the dominance of reason over man's disposition corresponds to Hegel's

making man's rational side his guiding principle, and what Hegel termed education, we might say: *Education is the construction of a spiritual culture of personality, that is, the formation of the dominance of reason over man's disposition.*

In this similar context, Mathew Arnold vocalizes culture to be omnipotent, and that it absorbs a whole social group into itself. Doing so, he cites an instance of the British culture, which got once submerged into its own glorification and material exorbitance. *"Arnold's part in developing the modern usage of the term 'culture', which has become ubiquitous in literary and sociopolitical discourse, is one of his most important contributions as a man of letters, and it is intimately tied to his own growth and development as a writer"*(Adhikari & Saha, 2021). Use of the term was already fairly common among English writers and intellectuals in the 1850s, but it was closely associated with the German word 'Bildung' and its English equivalents, self-cultivation and self-development. That is, 'culture' usually meant 'self-culture', and for many it had negative connotations of egoism, amorality and an unhealthy aestheticism. In his last lecture at Oxford, Arnold was reluctant to define exactly what he meant by 'culture', but it was crystal clear that he did not mean a precise body of art or knowledge, but rather a psychological attitude of mental freedom, driven by the motive of intellectual inquisitiveness. Arnold's basic egalitarianism is apparently clear here. Culture *'seeks to do away with classes'* and *'make the best that has been thought and known in the world current everywhere'*- Culture and Anarchy, Introduction, p. xxii

Thoughts on Human Freedom

We are now going to look at the role of education in resolving another important issue, that of human freedom. Many individuals do not perceive an issue here. They simply believe that freedom is defined *"by the lack of constraints."* But Socrates already refers to the guy who fulfils all of his needs as a slave - a slave of his passions. Actually, the absence of constraints is not freedom, but its ugly polar opposite. True freedom is unthinkable in the absence of constraints. Every activity necessitates the application of concentrated efforts in the required direction, as well as the removal of any impediments to the application of these efforts. In his astonishing narrative, Austrian writer Ilse Aichinger speaks eloquently about this *"Bound man"*, in the essence, repeating in art form cited earlier words of Hegel about Vocation: *"... flying is possible only for those who keep himself in a check... bonds rescue from the fatal advantage of free limbs which causes men to be worsted."* *Serious reflections on freedom frequently are substituted by emotions. "Why God did not give us the freedom to fly as birds?"*

It is a matter of consideration to think and hover on the fact whether it is the real limitation of human's freedom. But the fact is different here since man is not a bird. Thus, the framework of freedom is quite different from the needs and desire of a bird. He needs freedom which can be associated with the needs of a human being. So, to make things clear here there is a wide gap which calls out the difference between the concept of freedom of the bird, the cattle and the man.

So, we ponder here again on *"what does it mean to be the free man?"* Let us start with the bird to find the solution to this question. It is obvious that bird freedom consists in living without limits in accordance with the bird's nature. Similarly, cattle's freedom consists in living without constraints in accordance with cattle's nature; expressions of this cattle's freedom are shown on the television screen on a daily basis. And it is precisely in this way that human freedom consists in living without restrictions in accordance with human nature. This nature, as previously said, consists in spiritual culture, that is, in the dominance of reason over man's inclination. As a result, human freedom is defined as the ability to be directed, without constraints, by reason in his views and purposes.

Remembering what was previously stated about education, we can see that the basic purpose of education may also be articulated as follows: to educate means to train a human being to be a free man. Consider this: humans must learn to value their freedom, and they can only do so by developing in themselves the ability to submit their ideas and goals to the voice of reason.

A very recent trend in the history of mankind is the advent of the concept of 'Feminism'. Feminism as a concept talks about identifying women as an identity in herself. Her restrictions in applying and enjoying her freedom are widely talked about. Women have been initially restricted in enjoying freedom not only in terms of her domestic chores or professional zone, they had been denied of casting their public opinion too. The right to cast vote for women has been a very recent inclusion in the rights of women. The celebrated author and Booker Prize winner, Arundhati Roy in her novel *The God of Small Things*, pens down the consequences faced by her protagonist to enjoy her basic rights in the society. There is humanity, willingness, longing and a desperate need for an ideal order. This is exactly where the difference in the concept of freedom between a human and an animal differs.

Moral Education and Mathematics Teaching

The working definition of morality was discovered quite late, in the second half of 20th Century by a Russian Mathematician Aleksandrov, "*Morality, said Aleksandrov, may be defined in short as an organic compound of the three components: humanity, responsibility, and devotion to the truth*". Perhaps one can dispute that this definition takes everything into consideration, but no one would disagree that these attributes are vital components of morality. Let us ensure that knowing mathematics helps significantly to the creation and development of each of these three attributes. Everything is quite evident when one is dedicated to the truth. To be loyal to the truth, one must first understand the truth. To define this 'know', it means, 'To know' is 'to be persuaded by evidence'- Aristotle.

As a result, truthfulness necessitates the necessity for proof, which is only established through mathematical teaching. As a result, the last aspect of morality is closely tied to the demand for proofs to be made while teaching mathematics. In a nutshell, responsibility is the performance of one's responsibilities. Clearly, it is unimaginable without man's habit of continuously ensuring that his words and acts meet with these requirements, that is, to show to himself, directly or implicitly, that this correspondence holds. As we can see, the second component of morality is likewise directly related to the teaching of mathematics. Finally, there is humanity. Alexandrov personally penned the following: "*The moral teachings, especially Christianity, have put forward as a general principle the love and service to others. However, in many cases, this is not enough, because you need to understand what people need, what need this person. Loving mother could harm their children, thinking that make better for them (the most, we can say, a common situation). Similarly, people with the best intentions can produce health tips without having to understand or, say, feed the hungry, bring it to death.... People always judge what is happening, about other people, their actions, and often make their judgments, their sentences. But any such judgment could be justice, morality, only if it receives sufficient objective justification.*" Thus, the third and final component of morality is likewise closely tied to personality qualities produced and developed during the mathematics education process. As a result, the three components of morality are inextricably linked with the desire for evidence, which is generated and developed during the mathematics instruction process.

Morality in the context of Hinduism is highly vocalized in the epics and mythologies. Studying Anthropology of Art has been a matter of long-term qualitative research studied under Cultural Anthropology. Understanding the concept of morality is "*therefore something which involves transcending over the regimented boundaries of culture and art*" (Adhikari & Saha, 2021). The Indian heritage has been deeply focusing into procuring morality into the meaningfulness of art to society, which would in turn interpret human "*cognition into a concrete order*". Morality is hence deciphered from the wisdom of the extant of incorporating *mythological culture and rituals into present human society, diverse expressions of art, associated with different age and time period*. Indian texts from poets like Kalidas, Banbhhatta, Panini, Bharat Muni, Vishnu Sharma, Narayan Sharma etc. draw our attention to the importance of morality within individuals and our society.

Conclusion

The primary goal of education is to introduce civilization into society, and if education fails to bring about enhancement and well-being, it is regarded useless. Education is regarded as the most potent tool for bringing about change in an individual. On the one hand, education acculturates a person; on the other, it maintains, transmits, and develops societal culture. It can be stated that education, culture, morality and freedom are mutually interdependent, supplementary and at the same time complementary in all their aspects and activities.

The single most important element responsible for the collapse of environmental, social, and economic aspects is population growth. This has a clear influence on many facets of life. Education has enormous potential as a tool for social and cultural transformation, which is again tied to human freedom. It is important to remember that education not only imparts information, but also develops skills, interests, attitudes, ambitions, and values, facilitates social and cultural advancement, and raises people's social, economic, and cultural levels. Growth of morality is also an essential criterion for the development of a society. Education causes cultural shifts, which can lead to a variety of transitions and transformations in society. This can be seen in all aspects of human culture, such as changes in norms of values and thinking modes, changes in material culture, ideas, family relations, political culture, patterns of administration at the local, state, regional, and national levels, involvement in social activities, changes in personnel abilities and behavioral traits, and so on.

REFERENCES

- Adhikari, A.&Saha, B. (2021). *Demystifying Social Taboos in Indian Milieu: A Critical Study on Arundhati Roy's 'The God of Small Things'*, International Journal of Multidisciplinary Educational Research, Volume:10, Issue:3(4). p.151-155.
- Adhikari, A. & Saha, B. (2021). *Humanity's Tryst in Deciphering Marriages from Mythology: Braiding Literature and Art*, EPRA International Journal of Research and Development (IJRD), Volume: 6, Issue: 11, p- 109-114. DOI: <https://doi.org/10.36713/epra8927>
- Adhikari, A. & Saha, B. (2021). *Self-Nested Prison of Constraints: Feminism, Theory, Praxis and Beyond*, International Journal of Research in Social Sciences, Vol. 11, Issue 08. p.46-58.
- Adhikari, A. & Saha, B. (2021). *Shakuntala: as authored by Kalidas and painted by Raja Ravi Varma*. Galore International Journal of Applied Sciences & Humanities; 5(4): 45-53. DOI: <https://doi.org/10.52403/gijash.20211008>
- Adhikari, A. & Saha, B. (2021). *Women Participations in Education and Politics: A Twenty First Century Scenario*, International Journal of Research in Social Sciences, Vol. 11 Issue 04, p. 68-74.
- Adhikari, A. & Saha, B. (2021). *Understanding Matthew Arnold and His Idea of Culture and Education: A 21st Century Response*, THE American Journal of Humanities and Social Sciences Research (THE AJHSSR), Volume-04, Issue-03, pp-166-169.
- Aichinger, I. (2014) *The Bound Man, and other Stories*, <https://www.goodreads.com/book/show/2026661>.
- Aleksandrov, A. D., (1988). *Problemy nauki i pozitsiyauchenogo. (Russian)*. Leningrad: Nauka, Leningrad. Otdel.
- Alomari, J.F.M et al. (2011). *Moral Education*, International Journal of Education. Vol. 3, No. 2.
- Garnett, J. (Ed.) (2006). *Matthew Arnold Culture and Anarchy*, Oxford World's Classics, Oxford University Press.
- Hegel, G.W.F., (1986). *Philosophical Propaedeutic*, Basil Blackwell Ltd, Oxford and New York.
- Lazarev, V.S., (2002). *On the Activity Approach to the Design of the Objectives of General Education*, Izvestiya RAO, No. 2, Moscow & Ryazan, (in Russian).
- Naziev, A. (2017). *What is an education?* International Conference, The Future of Education.
- Naziev, A., (2000). *Humanitarization of the fundamentals of the special training of mathematics teachers in pedagogical institutions*, Dissertation for the Doctor of Sciences degree (in Russian), Moscow, Moscow Pedagogical State University.
- Raven, J. (1977). *Education, Values and Society: The Objectives Of Education And The Nature And Development Of Competence*, The Psychological Corporation, London H.K. Lewis & Co. Ltd. New York.
- Schweitzer, A. (1923). *Cultural philosophy*, part I, A&C Black Ltd, London.