

Influence of Philosophy in Elementary Education: A Study of E-9 Countries with special reference to Bangladesh, Pakistan, China, Indonesia and India

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ABSTRACT

Philosophy is the quest for truth and knowledge. Education is the means to strive at the path to seek knowledge. Education system of every country is guided by the philosophical thought of that country. Philosophy shapes the aims of the education system. Philosophy has direct rendering on curriculum, method of teaching, the role of teacher and learners. Elementary education is an important part of the education system of a country. The aim of this study is to find the influence of philosophy in elementary education of E-9 Countries. The formation of E-9 Countries has special significance in respect of elementary education. The researcher will try to describe the different schools of thought in E-9 countries, specifically in India, Bangladesh, Pakistan, China and Indonesia. These schools of philosophy have effectively shaped the prevailing education system, mainly elementary education. This is a qualitative study based on document based logical analysis.

Keyword: E-9 Countries; Philosophy; Elementary; Education.

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1. INTRODUCTION

The word 'philosophy' owes its origin to the Greek word *philosophia* which consists of two words - *phileo* which means love and *sophia* which means wisdom. So etymologically the word means love for wisdom. Philosophy involves a quest for knowledge. Its ultimate goal is to derive truth. The goal of education is the same. According to James Ross philosophy and education are two sides of a coin, in which philosophy is the contemplative side and education is the active side. The relationship between philosophy and education is intense as both of them thrive for the same goal. Education shows the path through which we can reach the goal.

Philosophy is a major guiding force in shaping the education system of a country. Philosophy influences every Elementary education is the cornerstone in the education system of a country. It is the basic premise that lays the foundation of learning. Without proper basic education, further education cannot be achieved. The purpose of this study is to trace the influence of philosophy towards the making of the education system of a country.

E-9 Countries is a group of nine most populous countries in the world mainly belong to the South block. It came into being in 1993, in the World Conference at Jomtien. These nine countries are Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan. These countries are diverse in nature. They belong to different continents and share different cultural backgrounds. These countries are home to diverse linguistic and ethnic groups. Many schools of philosophical thought can be found in these countries. Moreover these countries have large education systems. Any education system is guided by philosophical thought. The aim of education, curriculum, role of the teacher and the taught - many facets of education are shaped by philosophy. This study aims to depict the influence of

major schools of philosophy on elementary education in E-9 countries. The study focuses on the five countries of Asia namely Bangladesh, China, India, Indonesia and Pakistan.

2. OBJECTIVES

- To describe the philosophical schools of thought of India, Bangladesh, Pakistan, China and Indonesia
- To find out the influence of these schools of thought in the elementary education of these countries
- To point out the similarities and differences between the systems of elementary education in these countries

3. DELIMITATIONS

This study focuses on the dominant schools of philosophical thought. The E-9 Countries are abode of many ethnic groups as well as foreign invaders, who came to conquer the land and amalgamated with the native population. There are many schools that have been evolved indigenously as well as, schools of thought that have come with foreign forces. The researcher tries to find out major philosophical doctrines that have significant influence on a country's educational system. This study excludes the influence of philosophers and great thinkers on education. Moreover the study does not deal with the influence of western philosophy on the system of education.

Philosophy lays its imprint almost on every aspect of the education system. In this study, the researcher has focused on four major aspects i.e. aim of education, curriculum, role of the teacher and the role of the learner. The study deals with five countries that belong to Asia thereby excluding the other four countries that belong to other continents e.g. Brazil, a country of South America; Mexico, a country in North America; Egypt and Nigeria countries in Africa.

4. METHODOLOGY

This is a qualitative study. The researcher has used interpretative and analytic approach. The data is collected from books, journals, government websites and other online sources. Conclusion of the study has been made on the basis of document-based logical analysis. No statistical analysis has been attempted.

5. SCHOOLS OF PHILOSOPHY IN E-9 COUNTRIES WITH SPECIAL REFERENCE TO ASIAN COUNTRIES

5.1 India

The term Indian philosophy covers all the schools of thought that originated in the Indian subcontinent of the ancient times. Among them, there are two major schools, namely Orthodox school and Heterodox school.

5.1.1. Orthodox school

The Orthodox school of Indian philosophy is related to traditional Hindu philosophy. This school is based on the ancient scriptural text - The Vedas. Six systems of philosophy constitute the orthodox school- Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa, and Vedanta.

5.1.1.1. Samkhya

It is the oldest school propounded by the sage Kapila. It is dualistic in nature as it believes in the existence of two realities i.e. *purusha* and *prakriti*. On the one hand, the name Samkhya denotes number, on the other, it stands for perfect knowledge. This school lays stress on the metaphysical aspect - how evolution takes place as a result of the interaction between the two realities. It gives importance to the theory of causation.

5.1.1.2. Yoga

The theoretical knowledge of Samkhya is implemented practically in Yoga. The major difference between these two schools lies in their views on God. Yoga philosophy accepts the omnipotence of God, whereas Samkhya does not. This school emphasizes on the path of liberation. The ultimate goal is to attain the purification of body and soul. To achieve this goal, one has to follow the eightfold path.

5.1.1.3. Nyaya

This school of philosophy has emphasized reasoning and ability to think. It lays stress on epistemology - how to acquire true knowledge, the components of knowledge and valid sources for knowledge. In this system of philosophy, there are four sources of valid knowledge- perception, inference, comparison, testimony. They emphasize on the theory of causation.

5.1.1.4. Vaisesika

Vaisesika stands for a special category of knowledge. It strives for the irradiation of ignorance and the liberation of self. It identifies only two sources of knowledge- perception and inference. This school also gives greater emphasis on metaphysical aspects. It categorizes reality into bhava and abhava i.e. from substance to non- substance.

5.1.1.5. Mimamsa

Mimamsa and Vedanta- these two schools directly related to the Vedas. Mimamsa is referred to as Purva Mimamsa. This school deals with the ritualistic side of the Vedas. It emphasizes on the rituals performed by the Vedic seers and to provide philosophical justification for the rituals. The word 'Mimamsa' stands for solution of the problem. It tries to propagate the solution of the problem through the preaching of Vedas. It professes action that is depicted by the Vedic seers. It is also a pluralistic philosophy.

5.1.1.6. Vedanta

This school is also referred to as Uttara Mimamsa. Whereas Purva Mimamsa deals with the Vedic rituals, Uttar Mimamsa deals with the epistemological premise of the Vedas. Upanishads are the basis of the Vedanta. Vedanta deals with the true fundamental relationship between the self and god. Different seers interpreted the relationship differently, thereby giving birth to different schools. Advaita Vedanta treats them as identical, whereas Dvaita Vedanta treats them as different and Visistadvaita Vedanta treats them as whole and part. In this way Vedanta constitutes the true essence of the Vedas.

5.1.2. Heterodox School

The Heterodox school of Indian philosophy does not believe the preaching of the Vedas. These schools have emerged as a protest against the hegemony of the Vedas.

5.1.2.1. Carvaka School

Among the Heterodox Schools, Charvaka is an ancient materialistic school. It considers matter as the only reality. It accepts perception as the only valid source of knowledge. God, soul, heaven- these entities cannot be perceived, so they do not exist. The present life is the only reality. So life must be directed to the pleasure principle.

5.1.2.2. Buddhist School

It is an atheist school propagated by Gautam Buddha. The essence of Buddhism lies in achieving salvation. In this world of pain and suffering, Buddha attained 'nirvana', enlightenment. He preaches the eight fold path to liberation. This philosophy stresses ethical teachings and tries to enlighten people from ignorance. This school accepts the law of causation. Buddha rejected both the extremes and accepted the middle path. He does not believe in God, soul and self.

5.1.2.3. Jain School

The founders of Jain Philosophy were *tirthankaras*, and the last of them was Mahavira. The *tirthankaras* were the teachers, who taught men how to attain liberation. Unlike the other schools, Jainism has given special emphasis on the ethical aspect. It does not believe in God. It is a pluralistic philosophy. In this philosophy, any living conscious self is called the Soul. The soul has the power to overcome the obstacles. The main goal of Jain Philosophy is to attain true knowledge through the practice of *triratnas* - right faith, right knowledge and right conduct. The observation of this good conduct would help the soul to conquer all passions and would liberate them from all bondages.

5.2. Pakistan**5.2.1. Islamic Philosophy**

Though Pakistan was an integral part of the undivided India, the philosophical thought of Pakistan is distinguished from India. The major philosophical thought prevailing in Pakistan is the Islamic Philosophy. The Islamic Philosophy was first brought to Indian subcontinent by the missionaries. The philosophical thought of Islam is deeply rooted in the holy texts - the Qur'an and the Hadith. Islamic Philosophy is a broad term that includes the complete world view of Islam that is mainly derived from Islamic scriptural text. This school believes in God as an omnipotent and the ultimate aim is to realize the supreme power. Islam believes in the immortality of the soul and in predestination. From the epistemological point of view, it strives to awaken the higher consciousness. From the ethical point of view, this school professes the strict adherence of the sacred path that will lead one to enlightenment and realization of God.

5.3. Bangladesh

5.3.1. Islamic Philosophy

As Bangladesh was an inseparable part of Pakistan till 1971, the Islamic Philosophy is the major school in Bangladesh. When the Indian subcontinent was under the British rule, the Faraizi movement was predominant. This school stressed on the purification of the soul. It also urged for leading a pious life. Faraizi movement was strict in following the rituals prescribed in Islam, and tried to rectify some practices that were non-islamic. But the dogmatic nature of this school was counterbalanced by the liberal Muslim thinkers. Liberal Muslim school was came under the influence of western enlightenment and tried to assimilate modern knowledge with the traditional philosophy. This school stressed on the inculcation of knowledge. The major aim of this school was to search for truth. They also tried for eliminating the wrong practices. This school fought for reassessment of Islamic Philosophy in the context of changing society.

5.3.2. Buddhist Philosophy

Another major school of philosophy in Bangladesh is the Buddhist philosophy. The Buddhist vihars in Bangladesh are the major sources of teaching learning as well as the practice of philosophical discourse. The translations of major texts of Buddhism as well as commentaries written by eminent philosophers have accelerated the spread of this philosophy in Bangladesh. The major emphasis is on the spiritual life and intellectual achievement not on the strict adherence of rituals.

5.3.3. Hindu Philosophy

The orthodox Hindu Philosophy was practiced in Bangladesh, as Bangladesh was part of the Indian subcontinent. But Bangladesh, being adjacent to Bengal, or rather a part of undivided Bengal had witnessed different schools of Hindu Philosophy. The traditional Hindu Philosophy refuted the different schools that were born as a result of the protest against the dogmatism of Brahmins, who projected themselves as the unquestionable authority.

In Gauda, the ancient capital of undivided Bangladesh, the study of nyaya i.e. the school of logic was flourished. They tried to disprove the theory of illusion of Shankaracharya. The school of navya-nyaya was developed in Navadwip. The logicians were famous throughout India. Another school was Vaishnavism, that was born as a protest against the rigidity of the Brahminic order. This philosophy propagated love and union with the divine. This was essentially a humanistic philosophy. Vaishnavism appealed to the mass as it talked of love and devotion. This school gave importance to human work. The main aim of this school is to know God and to unite with him. But the difference lies in the way through which they tried to attain the goal. Common human beings, despite their limitations can realize their ultimate goal by universal love that is able to yield wisdom.

5.3.4. Baul Philosophy

Baul Philosophy is another major school that flourished in Undivided Bengal, as a protest against the dogmatic philosophy. This is a humanistic philosophy that gave importance to spiritual emancipation. Mysticism and emotional ecstasy were inherent in the philosophy. They tried to explain the essence of this philosophy through the analogy of human body. They believe that all human beings are the embodiment of the supreme power. They also preached love and union. This school practiced equal human rights.

5.4. China

Chinese philosophy is used as an umbrella term for the various schools of thought originated from and prevailed in China. Among the Eastern philosophy, the Chinese schools share a different tradition. The major schools in Chinese philosophy are Confucianism, Taoism, Mohism and Legalism.

5.4.1. Confucianism

The founder of Confucianism was Confucius. But he considered himself as a transmitter of the ancestral wisdom, ethics and traditional values of Chinese society. This philosophy preached the way of life that is dedicated to attain wisdom. It gave more importance to behaviour modification of human beings than the higher metaphysical questions. This school emphasizes axiology. The central idea of Confucianism is *ren* means humanity. It is manifested in compassion and benevolence. It believes in human beings who are actually good. So they must uphold righteousness and virtue. It is essentially a practical philosophy.

5.4.2. Taoism

Taoism which is also called Daoism comes from the Chinese word *tao* that means the way or the path. Thus *dao* stands for the way through which a person has to go to reach the destination. It is a prescriptive philosophy that preaches austere lifestyle. Central to Taoism is the concept of *wu wei* that signifies non-action or spontaneous action. This school preaches an ideal life in harmony with the forces of nature. The qualities of compassion, simplicity, naturalness, humility are given supreme importance. The metaphysics of this school has talked of two symbols- *Yin* and *Yang* which describes the cosmology. It is a natural philosophy that searches the natural order behind the universe.

5.4.3. Mohism

Mohism, another major school of philosophy, was founded by Mozi. The basic tenets of this school had sharp contrast with that of Confucianism. In this school, the value of individual devotedness to the will of God is given utmost importance. This school also preaches impartial care and love, directed towards all humankind. The concept of *ai*, practiced in Mohism stands for universal love, that is the central aspect. This selfless love will lead towards enlightenment.

5.4.4. Legalism

Legalism is another major school of classical philosophy in China. Han Feizi was the founder of this school. It is a school of political philosophy. This school stands for substantial body of laws and the administrative methods. The main goal of Legalism is to achieve coherent order, stability in society. Unlike Confucianism which believes in the inherent goodness of human beings, Legalism believes that human beings are prone to wrong action. So there should be some absolute standard to control the welfare of individuals.

5.5. Indonesia

M. Nasroen (1967) first used the term 'Indonesian Philosophy' as he tried to uphold the distinct features of philosophy in Indonesia. Indonesia, the largest archipelago in the world, is the land with diverse linguistic and cultural heritage. Moreover, the major schools of eastern philosophy found their home here.

5.5.1. Ethnic School

Ethnic School in Indonesia found its origin in the indigenous mythology, legends, folklores, rituals. This Ethnic School revolves around some key symbols like *adat*, *pepatah*, *temptun*. *Adat* is the real binding force for the people of Indonesia. It stands for the conventions, the rituals that continue from generation after generation. But for them, it is actually supernatural intervention. *Pepatah* is the proverbs that helps to perpetuate the *adat*. *Temputn* is the theory of cosmology, believed by the ethnic school. It includes the creation of physical world and human beings.

5.5.2. Chinese School

Migration from China as well as trade relations with them introduced Chinese Philosophy in Indonesia. It has mingled with the ethnic school. Two major schools of Chinese origin- Confucianism and Taoism- are intermingled with the ethnic philosophy. Central aspects of these schools are absorbed with the indigenous thought.

5.5.3 Indian School

Like the Chinese influence, Indian schools of philosophical thought also influenced Indonesian philosophy. The most influential was the Buddhist philosophy. The ethical principles and the practical aspect of Buddhist philosophy found their strong feet in Indonesia. Buddhism came to Indonesia almost simultaneously with Hinduism as a result of trade relations with the Indian subcontinent through silk route.

5.5.4. Islamic School

Islamic School is another major school of philosophy in Indonesia. Traditional Islamic Philosophy and Sufism both influenced the philosophical thought of Indonesia. Islamic School mainly stressed on the revival of spiritual emancipation. It had emphasized the practice of rituals and following the sacred path that leads to the realisation of God. The ethical principles like inculcation of values and maintenance of good character had given importance.

5.5.5. Pancasila

Pancasila is the most significant philosophical thought of Indonesia. It has laid down the foundation of Indonesia as a different entity. The name is derived originally from Sanskrit, showing the deep rooted influence of Indian philosophy. Etymologically it is composed of two words - *panca* means five and *sila* means principles. This philosophy is based on five principles. This school believes in one supreme power- almighty God. It stresses on equality, unity and justice. As Indonesia is a country with diverse cultures, this philosophy professes pluralism. It encourages inclusiveness and teaches tolerance.

6. INFLUENCE OF SCHOOLS OF PHILOSOPHY ON ELEMENTARY EDUCATION

6.1. Orthodox schools of Indian philosophy

6.1.1.Samkhya Philosophy

Aims of Education

- To attain all round development of the children
- To train the organs, that are gateway to knowledge
- To realize the self

Curriculum

This school gave importance to the knowledge about the physical world, evolution of the world.

Role of the teacher

The teacher would play a very crucial role by guiding the learners and to motivate them to acquire true knowledge.

Role of the learner

The learners would follow the path showed by the teachers to attain self-discipline.

6.1.2.Yoga Philosophy

Aims of Education

- To develop the personality of the learners
- To train sense organs

Curriculum

This philosophy prescribed practical education. Thus it gave importance to yoga.

Role of the teacher

The teacher would be the ideal person who could lead the learners towards true knowledge.

Role of the learner

The learners would practice yoga to train their organs as well as practice meditation to train faculties of the mind.

6.1.3.Nyaya Philosophy

Aims of Education

- To acquire the skills of logical thinking
- To seek knowledge
- To attain the skills of reasoning

Curriculum

This school emphasizes on the cultivation of knowledge about various fields - about physical world, individual self, testimony of Vedas and language.

Role of the teacher

The teacher would guide the learners to develop logical thinking and reasoning.

Role of the learner

The role of learner is most important as they would practice self-discipline, freedom, spirituality.

6.1.4. Vaisesika Philosophy**Aims of Education**

- To attain true knowledge
- To sharpen the skills of perception and inference

Curriculum

The curriculum included knowledge about the physical world as well as the knowledge about the self.

Role of the teacher

The teacher would prepare the learners by providing knowledge, would help them to perceive and infer.

Role of the learner

The learners would learn to use perception and inference as instruments of knowledge.

6.1.5. Mimamsa**Aims of Education**

- To develop the children as dutiful and responsible individuals
- To know the rituals practiced in Vedic culture

Curriculum

It included the literature related to Vedas, knowledge of rituals and skills related to performance of the rituals.

Role of the teacher

The teacher would train the learners to perform the rituals. The teacher would play the lead role.

Role of the learner

The learners would imitate the teacher, would show respect to them.

6.1.6. Vedanta**Aims of Education**

- To achieve all round development of the children
- To acquire true knowledge
- To know the culture and tradition

Curriculum

This school emphasized on two kinds of knowledge -

- *Paravidya* i.e. the true knowledge about the god and the self
- *Aparavidya* i.e. worldly knowledge that includes Vedas, science, literature, mathematics, ethics and others.

Role of the teacher

The position of the teacher is supreme. The teacher is the fountain of knowledge.

Role of the learner

The learners must maintain strict discipline. They must follow the teacher. They must be devoted to the studies.

6.2. Heterodox schools of Indian philosophy**6.2.1. Carvaka School****Aims of Education**

- To attain pleasure and happiness in this material world
- To train the learners to live good life

Curriculum

This school emphasized on practical education. Direct experience of materials is emphasized. Sensory training is important.

Role of the teacher

Teacher would prepare the learners for worldly life, create conducive environment.

Role of the learner

The learners would train themselves to live happy life. They would learn through direct experience and play-way methods.

6.2.2. Buddhist School**Aims of Education**

- To know the truth of life
- To attain perfection

Curriculum

Buddhism emphasized language, religious education, physical education in their curriculum.

Role of the teacher

Teacher would be the spiritual leader who would lead the students in the right path

Role of the learner

The learners would follow the teacher. They must try to develop self-determination, confidence.

6.2.3. Jain School**Aims of Education**

- To adopt good conduct
- To develop the individual

Curriculum

This school emphasized knowledge about the world. Religious education held an important place in the curriculum.

Role of the teacher

The teacher would be a model who could set example for students.

Role of the learner

The learners would learn through imitating the teacher.

6.3. Islamic Philosophy**Aims of Education**

- To attain a comprehensive way of life
- To develop complete personality
- To attain perfection, tolerance, brotherhood

Curriculum

Main emphasis was on reading and writing.

Besides the study of language, poetry, mathematics, religious education was given importance.

Role of the teacher

The teacher must act as role models in front of students. The teacher would guide the learners.

Role of the learner

The learners would follow the teacher. They should discipline the mind. They must be the seekers of knowledge.

6.4. Confucianism**Aims of Education**

- "All round education"(Tan, 2018)
- To inspire and guide the learners
- To inculcate virtue and goodness

Curriculum

This school emphasized on language, arts, moral education, mathematics science, social science.

Role of the teacher

Teachers should be the role models. They must be committed and virtuous.

Role of the learner.

The learners would be inspired by the teacher. They should follow the path laid by the teachers.

6.5.Taoism**Aims of Education**

- To achieve peace and happiness
- To live in harmony with nature

- To develop unique potentials within human beings

Curriculum

This school emphasized on learning natural sciences. The cultivation of aesthetic qualities could be enhanced through arts and music.

Role of the teacher

The teacher would not impose strict discipline. The teacher would try to cultivate calm, empathy and care among learners.

Role of the learner

The learners should cultivate spontaneity, softness. The development of inner potential of learners must be encouraged.

6.6.Mohism**Aims of Education**

- To acquire good habits
- Universal love and caring
- Development of morality

Curriculum

Physical education was emphasized in the curriculum. Teaching of social science and ethics were important.

Role of the teacher

The teacher would foster love, piety, humane relations with disciples. They would take care for the learners.

Role of the learner

The learners would try to cultivate innate goodness.

6.7.Legalism**Aims of Education**

- To make law-abiding citizens

Curriculum

This school gave importance on moral education.

Role of the teacher

The teacher would control the behaviour of the students. They would impose strict discipline. They would set clear goals in front of students.

Role of the learner

The learners were treated as inferior, so they must be controlled. They would follow the teacher and would try to reach the goal.

6.8.Pancasila**Aims of Education**

- To develop children as good citizens in accordance with the five principles
- To generate knowledge and basic skills

Curriculum

Language, mathematics, science, social sciences, arts, physical education, religious education

Role of the teacher

The teacher must play the authoritative role. The teacher would control the teaching learning process.

The teacher would practice rote learning and use descriptive method.

Role of the learner

The learners would follow the teacher. They would play the passive role.

7. MAJOR FINDINGS

Table1. Comparison of five countries based on four indicators

Indicators Countries	Aims of Education	Influence of philosophic school	Curriculum	Influence of philosophic school	Role of the teacher	Role of the learner	Influence of philosophic school
Bangladesh	“To help students inculcate moral and spiritual values” (NEP, 2010)	Islamic philosophy	Language, mathematics, moral and religious education, science	Islamic philosophy	Guide the learners	Active participants	Islamic philosophy
China	To develop moral character, to attain good habits	Confucianism	Language, mathematics, physical education, social science, natural science, moral education	Confucianism, Taoism, Mohism	Create good learning environment and foster love, piety, goodness	Active participants	Mohism
India	All round development of the children	Vedanta philosophy	Language, mathematics, science, social science, physical education, art education	Buddhism, Carvaka, Nyaya and Yoga Philosophy	Guide the learners	Active participants	Buddhism, Nyaya Philosophy
Indonesia	To know the five principles	Pancasila	Language, mathematics, science, social sciences, arts, physical education, religious education	Pancasila	Authoritative role	Passive learners	Pancasila
Pakistan	“Character building on the basis of universal Islamic values”(NEP, 2017)	Islamic philosophy	Language and literature (mainly Urdu), religious education, social studies, science, mathematics	Islamic philosophy	Important role in promoting understanding and religious values	Follow the teacher	Islamic philosophy

8. Conclusion

Philosophical thoughts that have been evolved from Asian countries come under the umbrella term Eastern Philosophy. Among them Indian philosophy and Chinese philosophy are of great importance. These philosophical thoughts have great influences on other countries like Bangladesh, Pakistan and Indonesia. The comparative analysis bears clear evidence that major schools of philosophical thoughts help in contextualizing the educative practices of a country. Humanism is a central guiding principle in framing the education system as a whole, as it is reflected in the aim, the role played by the teachers and learners. Major schools of philosophy in each country, like Buddhism, Carvaka, Islamic philosophy, Confucianism, Taoism, Mohism - upheld humanism. The fundamental aim of education system is to develop the children towards highest perfection. The essence of these ancient philosophic schools is the formation of perfect individuals. So the curriculum, which is implemented to realize the aim, bears sharp resemblance in the elementary stage among these countries. Moreover, there are some striking similarities in the role of teachers as well as learners among these countries. Teachers, in these countries

try to play the supportive role to foster growth and development in the learners. Learners actively participate in the teaching learning process. Only in Indonesia, the teachers play the authoritative role in the elementary stage. Thus, philosophy plays significant role in the formation of education system of a country. Though these schools of philosophy belong to the ancient period, the ideas propagated by the school still reflected on the current educative practice.

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